

The Lutheran.

God's word and Luther's teaching now and never dies.

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for the

Eighth year of "The Lutheran."

The Lord's **Supper**, the doctrine of it, is no small thing, about which one should not begin a dispute; that is not small, what the Lord Christ speaks, commands, ordains, institutes, testifies, affirms, gives, receives, (from Nicol. Selenecer's Schr.) 199, 1. - Lord's Supper sung by P. Fick. 14!, 1.

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Misprint in number 26 of the "Lutheran." Page 204, column 1, line 10, after the words: is moved, the words are to be turned in: when the same is present and he hears the same. On page 205, column 2, line 15, delete 1.	



(Offenb. Joh. Cap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

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Redigirt von C. F. W. Walther.

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<p>Preface. *)</p> <p>As we now begin the eighth year of the "Lutheran", we can do this in no other way than to first express our heartfelt gratitude to the faithful God that he has given us the grace and strength to remain faithful to our original plan and superior purpose in the publication of this journal. For even in this past period of time, we have kept in mind as far as possible our primary goal: on the one hand, to deal with the pure doctrine of the Lutheran Church, together with the ecclesiastical practice based on it, in pertinent and timely articles; on the other hand, to punish false doctrine and the erroneous, unchurchlike behavior it causes; and on the other hand, to illuminate important phenomena of the time, which have significance for the weal or woe of the Church, with the light of the divine Word.</p> <p>To these latter now undeniably belongs the tremendous apostasy of baptized Christians from the triune God, who created, redeemed and sanctified them, which became even more evident in the latter year and in our neighborhood.</p> <p><small>*Since the editor has just left for Germany on behalf of the Synod, one of the contributors to this journal has had to take over the preparation of the preface. Since it is impossible for him to have the same overview of the whole as the editor himself, he asks the reader for a lenient assessment of the following preface.</small></p>	<p>The poisonous seed of unbelief (nationalism), which has been scattered by most of the pulpits and theological classrooms of Germany for about eighty years into the hearts of the people and their young people who are determined to serve the church and school, has now terribly ripened. Such a mass apostasy from God and His Word revealed in the Holy Scriptures. Such an insolent denial of the Lord Christ, who also bought these poor, miserable people, deceivers and seducers, with the dear purchase price of his blood - such a furious attack on the basic teachings of the Christian faith - such a crude mockery of the Church of God, their spiritual mother, who reborn them at the time of their childhood through Holy Baptism, and who gave them their baptism with the Holy Spirit. Such a disgraceful mockery of the Church of God, her spiritual mother, who at the time of her infancy reborn her through Holy Baptism and nourished her with the milk of the divine Word, such a shameful suspicion even of her faithful and orthodox servants, who also adorn the pure doctrine by godly conduct - summa, as I said, such a mass of corruption has hardly ever come to light anywhere and at any time in the Church of Christ as is now the case; and especially our poor German people, endowed by God before others with noble gifts, and formerly the home of godliness, faithfulness and faith, is now on this side and on the other side of the sea before others so eaten through and corrupted with the poison of this old and new unbelief, that the commonwealth of the German people has been destroyed.</p>	<p>I wish that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people."</p> <p>But it is not only the <u>mass nature</u> of the present apostasy from the faith of the fathers, but also the <u>nature and character</u> of the insolent, God-denying unbelief of this time, which must fill a Christian heart with as much pain as disgust; For the light of this present enlightenment is such a deep and thick darkness that even the light of reason and of the natural knowledge of God, which the heathen also have, has been stifled and died out in it, and that it can only be understood from a special delusion and enchantment of Satan, By which God, according to his holy ordinance of punishment, hath inflicted these powerful errors upon his enemies, because, after his gracious gospel had again shone forth brightly in public preaching, they had not received the love of the truth, that they might be saved. For even through the adventurous deformities of the polytheistic pagan superstition, there runs through the foreboding of the one omnipotent and omnipotent God, who is by no means only in, but personally and essentially also outside and <u>above the world</u>.</p>
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the Moira (Fatum) enthroned the all-controlling fateThe most important of today's free spirits and deniers ofIf man is an essential self-god who, in the cycle of above all their so-called gods, in whom they mostlyGod are the following: that there is no personal God apartpassing away and coming into being that has just been idolized the beneficent or destructive forces of nature.from and above the world, but that the world itself is Godindicated, always generates himself out of himself again, Socrates clearly testifies to the voice of God in theand has arisen from itself; that man originally owes histhen it is finally the most absurd and absurd of the conscience and speaks here and there of a fear of Godexistence to the formative power of the earth, in that heparochial tales that there is an end of the world, a that prevents man from doing evil; The tragedies of thehas first passed through lower stages of life (plants andresurrection of the flesh, a last judgment, and an eternal nobler Greek poets rest absolutely on the true moralanimals) from a primordial substance, and that only in himretribution, i. e., an eternal life and an eternal hell-stone; world view that they possessed precisely from the lightdoes God (i. e., the world) come to self-consciousness;for since man is the essential self-god and no other god of the natural knowledge of God (this residual little sparkthat, accordingly, man, since he is essentially the self-besides and above him, it is also inconceivable that there of the original knowledge of God created in the divineconscious God, cannot do what the stupid superstitious,should be a judge for him. For since man is the essential image before the Fall), that the holy and just God lets evilsuperstitious, superstitious world of the PfaebleriansGod of himself, and no other God besides and above follow sin as punishment, that he avenges and restoresdoes. i. the world) comes to self-awareness; thathim, it is also inconceivable that there should be a judge the violated right by punishing retribution against theaccordingly man, since he is essentially the self-awarefor him.

guilty party; Yea, when heathen poets, in poems rich inGod, cannot do what the stupid, superstitious crowd, Here you have now, dear reader, the sum of the new meaning, depict how these and those malefactors,seduced by the clergy, and also other so-called moral"religious enlightenment", the dawn of which can already according to the manner of their transgression, suffermen, sin against God and the world. It is just the lack ofbe seen in the "free sheets" that are coming out here; eternal punishment and chastisement in the underworld,"religious enlightenment" that such clergymen andhere you have the beginning, the means and the end of they testify therein that and how the eternal punitivedarklings do not yet see how what they have hitherto, outthe new deception and jugglery, with which the old father justice of God is an ineradicable truth essentially inherentof superstitious bias, still called cursing, blaspheming,of lies and arch-juggler, the devil, as with quite newly in human reason and in the natural light of God'sfalse swearing, murdering, whoring, adultery, stealing.invented wisdom, apes and fools the present deniers of knowledge. robbing, eating, drinking, lying, and cheating, 2c. The factGod and enemies of the Bible, and leads the children of

And if, finally, we look among all sorts of heathenis, that the things which they call works of God are reallycarnal freedom and unbelief captive. peoples of old and new times at the self-tortures,and essentially works of God, because, since man is But no matter how much these enemies of the Lord however grim, at the bloody sacrifices of their children,essentially God himself, he can only do works of God. and His anointed may rage against Him and cry out, "Let and the like, are they not living testimonies of the judging Accordingly, in the light of true "religious enlightenment,"us break their bonds and throw off their ropes! (Ps. 2, 3) and avenging spirit of God in the awakened conscience,no man is essentially guilty and punishable if he performsBut what is further written will remain: "But he that and of the unbearable agony of this inward punishment?the above divine deeds; and, unfortunately, the same dwelleth in heaven laugheth at them, and the Lord Are they not, moreover, a pitiful cry of distress from thesuperstitious prejudices and hated remnants of the oldmocketh at them: he will speak unto them in his wrath, children of men languishing under the dominion of sin, intyranny still exist, that authorities exist which punish someand with his fury will he make them afraid." No matter the anguish of conscience, under the curse of the lawof those divine deeds of the man-god,*) as, e. g., murder,how furious they may be against the church of the Lord, and the wrath of God, in the fear of death and eternalrobbery, etc., and put the sons of liberty in prison bythey will never shake the foundation on which it stands, damnation? - A cry of distress for reconciliation andshameful coercion. and by shameful coercion puts the, namely, the confession of Christ, and the church of God, redemption, which, of course, they cannot effect by theirsons of liberty in prison; for this reason these latter, whowhich is built on this rock, will never fall; for it has the own ability, through those impotent attempts to atone forhave now at last come to know and grasp their self-deitypromise that the gates of hell shall not prevail against it. the offended God? - a cry of distress which, however,and therein the "true humanity" through the light of the.

clearly indicates their need for redemption, which,new "religious enlightenment," ought to work with all however, could only be remedied by a God-humanearnestness and zeal to have the authorities, who after Redeemer, namely by the Lord Christ? all are sometimes fatally concerned for the free self-gods,

So the heathen thought, spoke, and did from the lighti. e. men, punished.i.e. human beings, as soon as of reason and the natural knowledge of God. possible and thereby at the same time remove other

But our present-day lying and apostate Christians,repugnant barriers to the new freedom and "true who think they are free and yet are nothing but servantshumanity," namely, marriage and property and, on the and fools of Satan, have allowed Satan to blow out theiiother hand, slavery: marriage and property, and, on the natural light and to make them believe that they areoother hand, the community of women and property; for blinded by what they call "religious enlightenment. even if, in the worst (or best?) case, that all men strangled

In this light, would' say darkness, these enlighteners,and ate each other up, there would still remain that divine, or actually darkeners, behold truths, would' say lies, overprimeval substance, out of which, through the breeding, which they will one day, if they are not saved from thempower of the sun and through the image power of the, by God's almighty grace, be condemned by thoseearth, through the middle stages of plant and animal life, heathen on the day of judgment. a new race of human gods would be produced, which

To these gross lies and denials of the

would live all the more joyfully and happily into the day and perform those divine works to which we are accustomed.

Because it now holds, namely, that the

"It is God's just judgment that if a man does not accept our Lord Jesus Christ as the one true God-man with thanksgiving and humility, he dreams of a man-god out of himself and his like through the devil's first deception, "You will be like God," and through the innate arrogance of his heart.

(Conclusion follows.)

Father Matthew in Pittsburgh.

The Truth Friend, the Roman Catholic magazine published in Cincinnati, recently reported that the above-named Irish Temperance Advocate gave a speech on temperance and the Temperance Pledge in the schoolhouse of St. Paul's Roman Church in Pittsburgh. And lo! the most reverend bishop was either so powerfully seized by the irresistible eloquence of the traveling Temperance advocate, or so warmly impelled from within by a genuine Roman emotion at the probable power of a noble example, that, as the Truth Friend very approvingly remarks, he "received the Pledge from the hand of the venerable Temperance Apostle, and added his name to those who have already joined the great cause." And indeed 600 sheep immediately followed their shepherd in this cause.

As unimportant as this fact may be in itself, it is an important and new proof of the old Roman blindness about the evangelical

Doctrine of justifying faith and good works, and of and the same in them, who is an inner light in the He feels the pain of this condition back and forth enough; faithless and unevangelical lawlessness and Christian heart lit by the Holy Spirit and kept burning by a longing desire to get out of this state of misery workmanship, in which the papists are entirely one. it. If they were to be the inner light in the Christian heart, sometimes seizes him with great force; but precisely

Although, from a civil point of view, the moral kindled by the Holy Spirit in the light of the Gospel and because he thinks that he is irredeemably cast out by obligation to abstain from spirits and similar beverages kept burning by it, they would hardly move land and sea God for the sake of his sin, that there is no longer any is of some external benefit, it has no justification or to turn drunkards into such abstainers on the path of door of grace open for him, he throws himself all the more validity from the point of view of the gospel and the moral obligation, who here and there secretly act into his favorite sin in order to stupefy his awakened church of God founded on it; indeed, if such temperance contrary to their promise, but in any case keep the evil conscience more and more.

seekers and their recruits, in their exhortation and desire strongly within themselves and thereby often It is therefore necessary to follow this poor lost sheep consequences, think that they are doing God a service cover other sins with God with this abstention of theirs, with the gospel in such a way that, according to the three and a good work in the sight of God, it is just that even think to find their righteousness before God in it. articles of the Christian faith and according to Luther's opposite according to God's judgment in his word, Then such people, especially if they are Christian glorious interpretation, the greatness of God's love for which alone is and remains the rule and guide of all preachers, would not go far out on a moral hunt for this him is shown to his eyes, and especially how he, although human action: According to God's judgment in his word, single sin, but would first stay at home: and, first of all, in he is a poor lost sheep, is shown the greatness of God's which alone is and remains the rule and guideline of all the congregations which God has commanded them to love for him.

human action, it is just the other way round, whether pasture, they would seek to convert the drunkards to He said that the gracious and merciful God had not men acknowledge it or not. But God's word, which Christ through God's word and in an evangelical way; for rejected his sin, guilt, and punishment by the meritorious belongs here, judges thus: "That which is not of faith is through the gospel and justifying faith alone, the sin of suffering and death, by the bloody atonement of his dear sin" (Rom. 14,23) and further: "Without me (says Christ) drunkenness would also be thoroughly healed from within Son, but had already taken away his sin, guilt, and ye can do nothing" (Joh. 15, 5.). (Joh. 15, 5.) and converted into the opposite virtue of sobriety, i.e., that punishment, and in return had purchased for him

If we now summarize the meaning of both sayings, one should be free from all the gifts of God. i.e., that one forgiveness of sin, life, and blessedness. Such a glorious the following truth comes to light: Every work that does use all God's gifts with moderation and with dominion and noble treasure, the absolution of all guilt of sin in not come from faith, which takes hold of Christ as over his evil desire. And only in this way is it prevented Adam and the imputation of Christ's merit together with righteousness in the gospel and appropriates it to itself, that, with all outward abstinence, the evil desire for the the gracious indwelling of the Holy Spirit and the power and is worked through and with us by Christ dwelling in forbidden should nevertheless remain inwardly strong to spiritual life that stems from it, had also already been us through this faith, is, according to its origin and vigorous, since it is consumed by a holy desire for given to him in Holy Baptism, where he also renounced nature, sin. and in God. Only in this way, through a righteous the devil and his nature and work through the mouth of

From this it is evident that, according to the truth of conversion to Christ and the planting and preservation of his godparents and confessed faith in the Triune God the gospel, even such works as are not manifest a righteous and blessed faith, can it happen that man (and perhaps later repeated both with his own mouth in transgressions of the ten commandments, and which does not seek his righteousness before God in the Confirmation).

may be useful and beneficial, for example, to the civil morally enforced virtues of abstinence, as in former times; Unfortunately, however, through the deceit of the community, are nevertheless sinful, curse-worthy, and for surely poor man is much worse off if the Holy Spirit devil, the world, and his own flesh, he had fallen from damnable, if they do not proceed from righteous and faith in the Lord are not present. For surely the poor this blessed faith, by which he had been a dear child of saving faith and are done for Christ's sake, or, finally, man is much worse off if it is not the Holy Spirit and faith God, and through the vile service of sin, and especially are even intended to cover one's own guilt of sin and to in the Lord Christ, but the devil of pride that drives out the of drunkenness, had again come under the dominion of work one's own righteousness before God. devil of drink, since under the latter's rule, with temporary the devil, who, of course, had nothing else in mind than

If, for example, a man did not give away his whole sobriety, he still felt his miserable lost condition, his to destroy him in soul and body, temporally and eternally. fortune out of faith and for Christ's sake to build and separation from God, and his moral powerlessness, and But the faithful Saviour Jesus Christ, whose loving heart maintain a hospital for the poor, and if merciful sisters sighed for help, but under the rule of the devil of pride he also thirsts for his blessedness, even wants to help him or Protestant deaconesses cared for the most thinks himself strong and powerful in his own strength, out of his miserable and lost condition: and just as in the disgusting sick with the most untiring care out of self-and is therefore much further from him who alone can days of his flesh he also went after gross sinners and righteousness and holiness of work, both of their help the poor sinner. helped them to righteous conversion, as for example as,

actions and works, though not evil in their content, But if Father Matthew and others were to ask me, a for example, Zacchaeus, the sinner, Mary Magdalene, would nevertheless be decidedly evil and sinful in their poor Lutheran heretic, how one should go about and the thief on the cross, so he would also help him by root and attitude. On the other hand, if a hewer of wood converting a drunkard to Christ in the evangelical (i.e. his word; Let him now thoroughly recognize and heartily and a bearer of burdens stands in justifying faith in the Lutheran way indicated above, and at the same time repent of the shameful sin of unbelief, through which he Lord Christ, and out of this faith waits for his work, and thoroughly free him from the vice of his drunkenness from also fell into the vice of drunkenness and trampled the for Christ's sake shows all good faithfulness in it, then within, I would say: "My dear Father Matthew, this is what glorious dignity of his Christianity into the mire, all his work is good and holy and a constant service to happens. (i.e. Lutheran) way to Christ and at the same especially when he looks to Gethsemane and Golgotha, God. From the above truth it is clear that the time to thoroughly free him from the vice of his where the holy and righteous God will punish the sin of temperance of Father Matthew and all his Roman and drunkenness from within, then I would say: "My dear every unbeliever and also drunkard against the one Protestant companions is nothing less than good in the Father Matthew, this is not essentially done by merely beloved God.

sight of God, since it does not proceed from faith.

For if they lived in justifying faith

striking his conscience with the moral law, by showing him the abomination and ugliness of this sin of his, together with the sin of the sinner.

the dreadful consequences of the same for body and soul, as well as for wife and children, if he has them, quite vividly and powerfully; for he himself knows this very well; the bites of his conscience, the lamentable of his miserable

I have so terribly afflicted and punished him as the bearer of curses.

But if he now repentantly recognizes the greatness of his sin and guilt in the greatness of such punishment and gets the right deep hatred and disgust also against his previous drinking and leaves it, which also especially contributed to the valuable Saviour his scourging and his thirst, then he should now also look up with faith to the same crucified Lord and Saviour and again take comfort in this and be assured that Christ was also crucified and died for him, that from his blood he also has new forgiveness of sins, life and blessedness.

Finally, however, if he believed this from the heart, he should now also make every effort to prove this faith, which he had regained through God's grace, to men through all kinds of fruit of the spirit and through good works in righteous godliness. Since, through the indwelling Holy Spirit, he has also acquired a holy desire for and in God and His Word, will and kingdom, it is now necessary not only to avoid the grosser outbreaks of sin, such as the formerly popular and customary drunkenness (which, indeed, the natural man is able to do), but also to fight against the old evil desire within and to dampen and kill it more and more through the Spirit and the Word of God and the now liberated and sanctified will.

This then, my dear father Matthew, - so I Lutheran heretic would conclude - would be, in a fleeting hint and approximate outline, the evangelical instruction and manual on how to make a sinner into a righteous man by God's grace, thus also from a drunkard into a sober man, and to bring him out of the mad and full world into right society. This, then, my dear father Matthew, would be - so I would conclude as a Lutheran heretic - in fleeting hints and rough outlines, the evangelical instruction and manual how, by God's grace, one can turn a sinner into a righteous person, thus also turn a drunkard into a sober person, and transplant him from the mad and full world into the right society of moderation, i.e. into the Holy Christian Church, which, however, essentially - notice this well, my dear father Matthew - consists only of those who stand in the justifying faith in the Lord Christ, be they pastured priests or little children in the cradle and little mothers on the staff.

Of the high value, due respect and right use of our symbolic books.
From Chemnit. Exam. Concil. Trid.. - Translated from the Latin by J. G.

The knowledge of the high value and right, wholesome use of these writings is especially attained by two means, or under two conditions: first, by exact, intimate acquaintance with the contents of them; and secondly, by being careful for what purpose they are written and delivered to the church of God. A

Correct knowledge of the true meaning and purpose of these writings is greatly promoted and strengthened by a sufficient knowledge of the history of these books, first the Augsburg Confession and then the other confessional writings. The history of the Augsburg Confession is a very important part of the history of the Reformation, which, among other things, also shows and proves how and by what means the Augsburg Confession was prompted, how it came about, and how much good, great, and glorious things God has accomplished through it. The history of the Reformation can thus instruct us about the high value of our confession books; it challenges and exhorts us to due respect for them; it also gives us instruction and teaching about their right and wholesome use. It is therefore very useful if, when we consider the doctrine and confession of our church, we also frequently consult and compare the history of this confession. This will not only serve for more knowledge, but also for more edification, awakening, and encouragement to praise and thank God for such great good deeds; and thereby our contemplation and learning will also become all the more fruitful and wholesome; as God promises in the Psalm: "He who gives thanks praises me; and this is the way that I show him the salvation of God. So his praise abideth in the congregation of the saints, Psalm 149. So his temple and tabernacle abideth among us: and we fear not, though the sea rage and roar, and though the mountains be overthrown with the tempest thereof: yet shall the city of God remain fair, where are the holy habitation of the most High: God is with her within, and helpeth her early. To such a farther contemplation we take survey and introduction, as

Encouragement from a jubilant sermon of the Elector of Saxony

Laurentius, the court preacher.

(1630.)

Fruits of Christ's exaltation.

Among other manifold and mighty benefits and fruits of the joyful and victorious resurrection of our Lord and Saviour Jesus Christ, his triumphant ascension into heaven and majestic sitting at the right hand of the power of God, my beloved and chosen one in the same, is that he has so mightily protected his poor Christianity on earth from the cruel rages and fury of the devil, the world, and all the enemies who are called the gates of hell, at every and all times. That he sent the scepter of his kingdom out of Zion; that he sent forth the law from Zion, and his word from Jerusalem; that the word was given to us with great multitudes of evangelists; whose beginning also was made at Jerusalem; and the same also hath hitherto been miraculously propagated and planted among us. These are

Sign, says Tertullian, not of a dead Christ, but of a living Christ, exalted at the right hand of God.

One such fruit is the Reformation Lutheri.

What words of joyful astonishment we justly draw upon the high, great work which the merciful, kind God began at the Reformation of Luther, and has so graciously and fatherly preserved among us to this day; in that our most honored, pious ancestors made their joyful confession of faith at Augsburg before the whole Roman Empire; and also remained unchanged in the once recognized and known evangelical truth; so that by such their constancy also many other princes and lords, counts and lords, cities and particular persons have been moved and caused in very great numbers to likewise embrace the doctrine contained in the Augsburg Confession, and to turn away from the papal errors that have been discovered. This has come to pass from the Lord, and is a miracle before our eyes; it is a sign that Christ is not yet dead, but alive, our King and eternal High Priest, sitting at the right hand of God, and reigning in the midst of his enemies. This is such a high and great work, that we come to the house of the Lord with fillings, and solemnly keep and celebrate this time in which it has begun. Woe to the bloodthirsty Esauites (Jesuits), who until now have called us heretics and have tried to persuade the whole world that our Christian religion, which to them must be called heresy, could not last a hundred years, as none else has lasted more than a hundred years: now it is evident that this has come to pass from the Lord, and a miracle is before our eyes. Woe to the Antichrist of Rome, to the pope and his followers, that we are thankful to the Lord God in his church for this great work of grace of the revelation of the divine Word, and because of it set up and hold a great evangelical jubilee. But we remember with praise and thanksgiving to God that he, according to his great mercy, equipped our pious ancestors with his joyful spirit, so that in 1530 they made their free, public confession of faith before the most powerful Emperor Carolo V. and the

entire Roman Empire. And although on the papal counterpart's side extreme efforts were made, with papal bulls and letters of excommunication, as well as with sharp secular decrees and edicts, to forbid and to prevent that no one should renounce the papacy, nor profess the Protestant doctrine, as it was immediately proclaimed heretical, condemnable and highly annoying, although improper: the almighty God, who has the hearts of all kings and princes in his hand, has so arranged that even the mighty have brought glory to his name, and no longer the Virgin Mary or other saints, but only the Holy Spirit.

have worshipped the Lord in holy habiliments, and have opened wide the doors of his gospel, that the King of glory might enter into their land.

Such great grace of God is to be gratefully acknowledged.

Let us now recognize such a great and high grace of God, and thank God from the bottom of our hearts that he now lets this joyful confession of faith sound and resound as the last trumpet before the last day in all worthy Christendom, and also among us.

Oh how the popes have endeavored to suppress and exterminate the Protestants with cunning, power, and force. In the German war of 1547, their most noble purpose was to destroy all Lutheranism, as they call it. We can still see before our eyes (in 1630, in the midst of the Thirty Years' War, which lasted from 1618 to 1648) how evil their intentions are; how much they would like to exterminate and destroy the poor little Protestant church. Let us therefore not cease to pray and to invoke God sincerely, that he may not take his holy word from us again, nor allow it to be falsified by papal, Jesuit, sacramental or other abominations, but may graciously preserve us under the protection and protection of the Almighty until the end.

In the last evil time, let the gospel shine brightly.

And although it has been proclaimed beforehand in holy scripture, apart from daily experience, that in the last days before the end of the world there shall be very evil and terrible times; as it commonly happens when a barrel comes to the end, that everything tends to go very turbidly in confusion: yet this also should not have been kept secret, that shortly before the last day of religion things should be somewhat better in the world than they were before; namely, that the darkened light of the holy gospel should be kindled anew and shine brightly in all the world. This is that the darkened light of the Holy Gospel should be kindled anew and shine brightly and clearly in all the world. As we have now sufficiently noted the afflictions of the last times in all classes, so we have also experienced, by the grace of God, that we are better off in religion than our forefathers were, for instance, since the Lord God has again brought forth the saving gospel, and has thus, as it were, wanted to make a last stand in the world, so that no one may blame the Lord God for his destruction, but rather obviously note how much God would like to have all men saved, and that they might be brought to a knowledge of the truth.

Request reverberation of the same.

We now recognize the great grace of the Lord God, which he has shown us according to the riches of his goodness with the revelation of his only saving Word; we ask and desire from the bottom of our hearts: may he grant to such noble and

We pray that God will not take from us the treasure of our souls, but will leave it to us and our descendants until the end of the world, and will not take it away. We also ask that God may govern us in such a way that we may show our gratitude and live our lives worthily according to it, so that the Lord God may not have cause to punish us.

Exhortation to Consistency.

We faithfully exhort everyone to steadfastly adhere to this unchanged Augsburg Confession and the once recognized and known truth of the Holy Gospel. For we have to experience such misery today that some become lustful and, without any need, place themselves anew under the antichristic papacy; even many of them, for the sake of worldly advancement, dignity, and glory, or only to please men, abandon their baptismal covenant and wantonly place themselves under the antichristic yoke. One almost wants to be weary of God's word, and to have enough of it, even to be disgusted with the heavenly manna; so now one can well consider how such things may please the Lord God. There is too much contempt and carelessness, and the greatest number live according to the evil desires of their hearts, either not wanting to be reminded, or not wanting to follow faithful remembrance. Those who can be zealous must be zealous about this, especially those who are commanded to be zealous for official reasons; this should be done not only by teachers in the churches, but also by parents at home, and with all seriousness.

Warning against indifference and apostasy.

And of this we have great cause: O how bitter and wicked are the enemies of the holy gospel against this confession! How gladly would they root out and destroy all those who profess it with heart and mouth! Oh how the monasteries and convents in these lands, which are taken from him, especially sting the eyes of the devil and his followers! How he strives to retake his former palace, even if he should take seven worse spirits to himself, so that he may lead the people further into idolatry, keep them in false and erroneous doctrine and godless life, and plunge them with him into perdition. Now we have reason to thank God with all our hearts that he has abolished such abominations, and to take good care that we may be preserved from them.

Warning from history and experience.

For the histories bear witness that God's Word has seldom been able to remain pure and pure in one place for a long time; but it has generally had such good fortune that it has had to wander in time and move elsewhere: as we see to-day, that

This is how it is with the churches which the Lord Christ and the holy apostles themselves planted. The word of God is indeed a right, gracious rain, which moistens and refreshes the dry inheritance: but this rain must be stopped and protected; if this is not done, it is wasted, so that it cannot be enjoyed for long. Therefore we must all protect and keep it, so that such grace may not escape from under our hands. Let us therefore let God's word dwell among us abundantly, and instruct our children diligently in the holy catechism, both publicly and at home, teaching, reminding, warning, and punishing daily; that all contempt of God's word and sinful living may be controlled and increased.

Fear Lutheri for Germany.

In his time, the blessed man of God, Mr. Luther, had by no means seen such an ungodly and damnable nature as is in full swing today, when all kinds of annoyances are growing, and are being driven more and more shamelessly by great and small. But he has already had this concern in his time, that Germany will perish with God and lose his pure word; indeed, one has to fear that God the Lord will destroy the

The Lord Christ himself, when he preaches of the gospel, is aiming to punish the ungodly world before its end, to take away his word altogether, and to leave almost nowhere a pure preaching ministry in public, without anything remaining in the homes of Christian fathers and mothers of the household. For this is the purpose of the Lord Christ himself, when he preaches the gospel, how it shall be preached before the last day for the salvation of the world, and yet for a testimony against it, that it shall be little improved thereby.

We're supposed to take that to heart.

Therefore let us say this, and faithfully take it to heart, not only for ourselves, but also for our descendants; lest they should pay for our wickedness and contempt, which would happen if with persistent impenitence we caused God to take away his holy word from us. Let us rather present ourselves with our poor prayer before the high majesty of God, and humbly fall at his feet in Christian devotion and faith, that he may be and remain with us with his word, because it is evening, and the day is at hand; and so pray:

Prayer.

O Lord and God! Preserve us and our descendants, together with Your whole Church, by Your holy, revealed Word; preserve us by the pure evangelical confession until the end of the world; grant us peace and wholesome unity in these last sorrowful days.

And stand by us and our descendants still with Thy grace; that we may live in Thy fear, give Thee glory, and walk worthy of the gospel of Christ.

End wish:

May the merciful God graciously protect and preserve us and our descendants from the Antichrist and his followers, especially from the bloodthirsty Jesus-pagans, Calvinists and sacramentalists, from all heretics and babblers, who would lead us away from this confession of faith of ours, and grant us his grace that we may hold to his word alone, which points us to Jesus Christ, the way, the truth and the life, so that we may be justified and saved through his merit.

This give and grant us all with everlasting grace, God the Father, Son and Holy Spirit, most blessed God for ever and ever, Amen!

Underneath it says:

*Placent homilae istae per omnia, et dignas
judico, quae typis publicis exprimantur.*
12 Maji 1632.

d. Hoe.

that is: these sermons are quite pleasing,
and I consider them worth printing.

Dr. Hoe (first court preacher).

Message. The preceding sermon is taken from 3 jubilee sermons, which were held on the first Augsburg Confession jubilee in 1630, June 25, 26, and 27, in the Elector's Palace Church in Dresden by M. Christoph Laurentius, Elector's Serene Highness, appointed court preacher in Saxony. Castle Church in Dresden by M. Christoph Laurentius, Elector's Serene Highness, court preacher appointed in Saxony. One hundred years later in 1730 "both other Augsburg Confesssions-Jubilão promoted to a new edition" by M. Joh. Christian Langbein, Diac. and noon preacher at the holy cross in Dresden 1730. Cross in Dresden 1730.

M. Langbein now gives the following account of this: the blessed author of this was at that time the other court preacher in the order. For, as is well known, the position of high court preacher was held by the excellent theologian Dr. Matlhias Hoe von Hoenegg, who has left us a detailed account of the jubilee at that time; and the third court preacher was M. Christian Willius, later superintendent at Colditz. Our M. Laurentius also preached a beautiful sermon of thanksgiving on Sept. 7, 1632, on account of the great victory obtained the year before on that very day by Gustavus Adolphus, King of Sweden, and the Elector John George, the First, of the most Christian memory, at Leipzig in Breitenfeld, which he dedicated to these two Protestant high heads. As for the three jubilant sermons which, together with the thanksgiving sermon, came into my hands some time ago, they were delivered on the Augsburg Confession; and although they had to be brief, the benefit and edification will not be small, even if one tries to awaken one's jubilant joy through them. The publisher has taken pleasure in this

to deliver them anew to the lovers of the unchanged Augsburg Confession. Confession.

And certainly, M. Langbein continues, our godly ancestors have shown a special respect for the unadulterated Augsburg Confession. Confession in many ways. In contrast, in our times, the shameful disregard for it wants to stand out all the more. One could point to many causes of this if one wanted to make a detailed study of it. Some of them shall be indicated in the

following sequel.

The departure of Johannes von Winkler from the Papacy to the Evangelical Church.

The faithful witness of the Lord, Johannes von Winkler, was born in 1656 at Klein-Glogau in Upper Silesia. His father, Valentin von Winkler, belonged to the papist Catholic Church, but his mother, née von Linken, belonged to the Lutheran Church. The same was, as he himself tells, a Lutheran with all her heart. He was educated from his youth in all liberal arts and sciences. Among all studies, however, none was dearer to our Winkler than that of theology. He pursued this at home until he was seventeen years old, and then for another six years in Breslau under the guidance of the Jesuits. From there he was called home by his parents, and by his father, however against the will of his mother, who shed many tears over it, he was taken to the Franciscan monastery in Polish Freistadt. Here he stayed for thirteen years, during which time he administered the office of a preacher and confessor for five years. He himself says that he had good, lazy days in this ministry, had all the abundance in the kitchen and cellar, and never felt what lack meant. Whether such a life was good for him at the time, the Lord God had heard his mother's prayer, and so it happened that he was enlightened by the Holy Spirit through diligent reading of the Holy Scriptures. Thus it happened that he was enlightened by the Holy Spirit through diligent reading of the Holy Scriptures, recognized the blindness in which he was stuck, and let go of the blind leaders of the papacy, turning instead to the right path of the only beatific teaching of Jesus Christ. As soon as this realization came alive in his soul, he thought of ways to escape from the hands of his soul-murderers, which he was able to do by fleeing to Wittenberg in 1692, where he was received kindly and willingly from all sides. In the next year, that is, 1693, he justified his departure from the papist church in a revocation writing, which now became the doctrine, the consolation, the

Warning and admonition of all who want to be advised and warned should follow word for word:

Revocations - Scripture.

When I consider the perilous and damning danger to my body and, above all, to my soul, in which I have hitherto been suspended in the erroneous and darkened papacy, with its unfounded humanity and idolatrous nature, and when, on the other hand, I consider the wonderful calling of God and the enlightenment of the Holy Spirit, I take comfort in the fact that the same God who said to the arch-father Abraham also said to me: "Depart from your fatherland and from your friendship. When I consider the wonderful calling of God and the enlightenment of the Holy Spirit, I am comforted by the fact that the same God who said to the forefather Abraham also said to me: "Go from your father's country and from your friendship, and from your father's house to a land that I will show you" (Genesis 12); for in this land one serves other gods; or: "because one serves many gods, and not the one God of heaven. (Judith 5).

Because my conscience was wounded, and was led astray from the way to salvation by miserable errors, and was brought into an untraveled path, on which, as it were, I had fallen among the murderers, and had been wounded with a two-edged sword; so I could not be healed so easily, as until the heavenly guide, Jesus Christ, who is "the way, the truth, and the life," and without whom no man cometh to the Father (John 14:14), led me again to the right way to heaven, took hold of his animal, and, as the best surgeon from the well of Israel, healed the palliative of his holy gospel alone. 14.), guided me again to the right way to heaven, took hold of his beast, and as the best surgeon from the healing fountain of Israel poured the palliative of his holy gospel and only beatific word into my stupid conscience, by which it was healed, I confessed the religion founded and contained in the Augsburg Confession, and can now joyfully and confidently say: Go forth, O fatherland! Good night, you dear parents, you good friends and relatives! I depart from you, and go to my God, and to the right fatherland; and then I shall be refreshed from the fountain of Israel, until God shall receive me with all the blessed and elect into the everlasting tabernacles, and feed me with the right heavenly manna. Now I can confidently say with that old father, *Behind brackish, salvatoris llesu mei st vivo et mori cupio*, i. e., In the arms of Jesus my Saviour I will live and die."

Because the pious Abraham was obedient to God, God also rewarded him so abundantly that he made him a rich man, and blessed him so that he became a true example of what our dear Lord Christ says: "He that trusteth houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive it again an hundredfold, and shall inherit life eternal."

From which I can also conclude, and certainly comfort myself, that although I have already found everything in the Pope's

God will not only provide me with needy nourishment for the time being, but will also give me eternal abundance, indeed eternal life, well-being and bliss. I know very well that my own and others in the papacy will curse me, despise me, and even condemn me to the abyss of hell for this work that pleases God and the angels in heaven and awakens joy. But I regard their hatred as nothing, I ridicule their enmity, I rather say with Isidore: "MeUu8 est Kaders malürum oäillw, guLia oovsorüura; i.e., It is better to have the enmity of evil men than to have fellowship." And in order that their blasphemous mouths may be shut, I will, in this present revocation writing, lay before their eyes those reasons and motives which have caused me to turn away from the papal doctrine, and instead to turn to the right, evangelical religion.

May God open the eyes, ears and hearts of all you papists by his Holy Spirit, that you may know what is good for you! - He that hath an ear to hear, let him hear what the Spirit of God now saith unto you papists:

The first reason

of no departure from the papist to the true, evangelical doctrine has been that I have recognized by the grace of God and illumination of the Holy Spirit: Huoä extra eeelesiam tcientöi' volenter viventibus nulla 8g.1u8 speran- da, i. e. that all those who knowingly and willfully live apart from the orthodox Christian Church have no hope of salvation, grace, forgiveness of sins, and eternal life. But what is the Christian church? The holy. The apostle Paul describes it (Ephesians 5) as being a congregation of saints, which is glorious 2c. He calls it a glorious church partly because of the founder of this church, who is Jesus Christ (chap. 4 and 5), partly because of the pure word which is preached and heard in it (John 10; 1 Tim. 3; John 8), and partly because of the holy sacraments which are not preached in it. (1 Cor. 10), and partly also because of the good order which is kept in the true Christian church. These are all glorious characteristics of the Christian church, but I have not found them in the papist Catholic church; for it makes the pope its head, places the deeds and statutes of men beside the word of God, distributes the holy sacraments in a mutilated manner, and finally nothing but disorder is to be found in it. Just as all who were not found in Noah's ark perished, so all those who live apart from the true Christian church and community, and remain with the erroneous multitude with intent and against their conscience, since they have sufficient indulgence from the orthodox church, will perish. And this was the first reason.

The second reason for my departure from the papal doctrine to the true, evangelical doctrine was that I recognized through the grace of God and the enlightenment of the Holy Spirit: Huoä ex "sba Verdi Luäitione 8alus, i. e., that from the preached and heard Word of God alone comes eternal blessedness. For thus saith Ehristus Luc. 11, "Blessed are they that hear and keep the word of God." And John 8 says again, "If any man keep my word, he shall never see death." From this I have concluded that those who neither hear nor keep the word of God will not be saved, that Jesus Christ will not give them eternal life, but as transgressors will see eternal death, be damned, and perish forever. As the Lord God himself curses such people, Deut. 26, L. Deut. 18; and Christ threatens temporal and eternal woe to those who do not hear and keep his word (Matt. 11).

Now because the papists do not hear God's word as the pure doctrine of the gospel, but falsify it, blaspheme it, and much rather hear and have the pope's decrees, councils, and canons, the dreams of the monks, and old vettelic fables and legends, they do not recognize Christ, nor does Christ recognize them, and as wretches they will see eternal death.

The third reason for my departure

from the papist doctrine to the true, evangelical doctrine was that I recognized by the grace of God and the enlightenment of the Holy Spirit: Huoä üubllont äo 8aIAte aeterna, i.e. because they teach that one should doubt whether or not he has salvation and forgiveness of sins, whether or not he is in the number of the elect. In such doubt they remain before, as after, at their masses for souls, which they prove by always singing: kegui- 686Lnt in pae, let them rest in peace; rsgui- run aeternain ünna 618, Oomine! Grant them, O Lord, eternal rest! They have neither aim nor measure with such clamour, lift up the song again and again, one day as another, and one year as another. In this way they show that they doubted the repose of souls in their lives, and that they still doubt it in their deaths. And how then could they obtain comfort and peace in Christ, and rest for their souls? For the popes,. Cardinals, bishops, priests, monks, and nuns pretending to their church, to their faith, to their traditions and human statutes, to their ceremonies and sermons, is pure deceit, drudgery, finance, soul murder, and despair. On the other hand, the evangelical doctrine has a far better and more certain consolation of eternal life, which the apostle describes in 1 Cor. 2, "that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And of the right, true Christians who die in the Lord, the Book of Wisdom says Cap. 3: "The souls of the righteous are in God's hand,

and no torment toucheth them"; and Revelation 14: "Blessed are the dead which die in the Lord from henceforth; yea, the Spirit saith, that they may rest from their labour."

The fourth reason

of my departure from the papal doctrine to the true, evangelical doctrine was that I recognized by the grace of God and the enlightenment of the Holy Spirit: Vouorum opsrum va- Nam Aloriationom, i. e., that in the Papacy they make much boasting of their good works, and boast of them, and think to abolish heaven thereby; whereas all they that seek their righteousness and blessedness by good works do not attain to righteousness. (Rom. 9); for "not for the works of righteousness which we have done, but according to the mercy of God we are saved." (Tit. 3.)

But that the papists seek all their righteousness and blessedness by their good works is sufficiently known from their innumerable monastic and nuns' orders, pilgrimages, their fictitious holy waters, purgatory, mass offerings, Roman bulls and letters of indulgence, singing, ringing, screaming, murmuring, fasting, vigils, hard camps, hard shirts, and what is still more gruesome from their scourging, tearing to pieces, and grinding to death, ...singing, shrieking, murmuring, fasting, vigils, hard camps, and stern shirts, and, what's more dreadful, their scourging, rending, grinding to a trickle... ...and in other vile things of this world, since all they seek, and where they seek it, they find nowhere. For the Christian church sings, "My good works, they were not valid, they were lost"; and further, "Faith looks to Jesus Christ, who has done enough for us." St. The apostle Paul concludes (Ephesians 2), when he says that a man is saved by grace through faith, but that this does not come from us, but is the gift of God, much less from works, lest any man should boast.

(Conclusion follows.)

Law and Gospel.

In all preaching or doctrine, whether it be right or wrong, the two things go into use: minae et xromissio, threatenings and promises, which we call law and gospel. For even the wicked could not maintain their thing, if they did not pretend to a false law, that is, if they did not constrain and drive the consciences with false terrors and dreads: again, if they did not pretend to a false gospel, that is, if they did not entice and persevere the hearts with false comforts and promises. For every doctrine must be done in such a way as to terrify and comfort the conscience, so that it may forgive, that God commands this or that and wills it, and promises God's grace and reward for comfort to those who do it.

Luther on Zech. 5, 9.

Church News.

Reverend Vice-President!
I take the liberty of sharing the following church news with you and the readers of the "Lutheran":

The Rev. E. A. Schürmann, who formerly served the German Evangelical Lutheran congregation at Huntersville, in Franklin County, Ja., but who had to leave the same at the beginning of this year on account of conscience, since, notwithstanding all instruction and admonition, they would not see their way to appoint him properly, has at last been reinstated in office, in that the German Evangelical Lutheran congregation at Hancock County, Ja. has duly appointed him as their pastor and minister. - Lutheran congregation at Hancock County Ja., has duly appointed him as their pastor and minister. He was then publicly and solemnly introduced to his new congregation by me on the Wednesday after the eighth Sunday after Trinity, i.e. on August 13, which Professor A. Crämer had authorized me to do in your name.

May the Lord give grace to the newly called to carefully and fruitfully feed the herd of Christ entrusted to him and to win one victory after another, to the praise of His holy name. Amen.

Dear brother's present address is: R.ev. 8th Schuermann, 6are ok kev. Oka", ^rielce, Indianapolis, la.
Yours respectfully
Carl Fricke. Indianapolis, Ja., August 15, 1851.

After Mr.? Schwan, hitherto in the service of the German Lutheran congregation at NeuBielefeld, St Louis Co, Mo, had received a call from the Lutheran Cleveland, O., and accepted with the consent of his former congregation, Mr. George Link, of Middle Franconia, hitherto a pupil of the Seminary at Fort Wayne, was called by the latter to be their pastor. The same, after having passed the prescribed examination was ordained by the Vice-President, assisted by Father Fick, on Thursday after the 10th Sunday p. trw. (Aug. 28) in the midst of his congregation, according to church custom.

May the Lord grant his servant grace and strength to replace, as far as possible, what the dear congregation had given up in the willing, though painful, removal of their previous pastor, since, after a proper report, they finally gained the inner conviction that Father Schwan, in his new and larger field of work, according to the gifts given him by God, could, by the grace of the Lord, work even more for the "common good". -

After the two delegates of our Synod to Germany, Professor Walther and Pastor Wyneken, whose departure was delayed several weeks by the illness of the former, had, according to a letter received the 1st of this month, left New York on the 27th of last month.

the dear brothers in office are hereby reminded to include their persons and our and their intentions in the public church prayers on Sundays. May the gracious and merciful God through the protection of His holy angels, guide them safely over and across, may He also, through their testimony, preserve and strengthen "the unity in the spirit" between the brothers on the other side and us, and may He lead them back to our midst, healthy and safe, with joyful news of such blessings.

Receipt and thanks.
The undersigned hereby certifies on behalf of the Lutheran congregation of St. Peter's U. A. C. in Huntington, that he has received a yes to the building of our church: from the comm. of Mr.?. W. Keyl in Baltimore \$56.00, subsequently from an unnamed person in Fort Wayne 1.00.
For this considerable support we express our heartfelt thanks and wish the benevolent givers God's grace and rich blessings in time and eternity, Amen!
Anton Daniel Stecher.
Pastor.

Received
for the purchase of our milling church:
from Dr. Sihler's church in Fort Wayne . \$13,00.
" of the congregation of Mr. k. Jäbker in Adams Co., Yes 6.00.
" of the comm. of Hm. U. Zeumer in Pittsburg 9.50.
" of the parish of Mr. U. Müller at Manchester, St. Louis Co7..... ,20.
Summa \$35.70
Detroit, 17 July 18; 1.
Gottlieb Schaller,?.

Received
a. to the Synodal Missionary Fund: by Mr. p. Habe! in Pomeroy, O., entered. . . \$6, 10. " Mr. Johannes and Mrs. Margarethe Bun-.
dcnthal in Daytn, O., 2.00. d. for poor students: by Mr. Eckert at St. Louis 1.00.
<1. In contributions towards the travelling expenses of the gentlemen delegates to Germany: from Mr. H. in St. Louis 50.
" of the parish of Mr. U. Heid in Auglaize Co., O., : 7,00.
by Mr.?. Sanpcrt in Evansville, Ja. sent in: by St. Peter's parish . . 3.05.
" Mr. Fischer 95.
" Mr Schlüder 25.
by Mr. k. Klinkenberg belatedly urgent. . . . 1.00. from Mr. U. Löber desgl. ^ 1,20. from the congregation of Mr. k. Habe! in Pomeroy, O., 8.60.
from its rural parish 3.00.
" of the Second Luther. Congregation in Baltimore, Md. abenua's 81.00.
" of the parish of Mr. U. Kunz at Elkgrove, Coo' Eo. Ill 7.00.
" of St. John's congreg. in Whitley Co, Ja. by Mr. k. Stecher . 5,00.
" of Mr. k. Scholz's congregation in Washington Co, Ill6 ,25.
F. W. Barthel, Cassirer.

Paid
the 6th year, Messrs. k. Birkmann, Jacob Rudig.
"7. Jahrg, the gentlemen Jacob Beißwänger, Christoph Blum,? Birkmann, Johannes Dreichler, Johann Fettiug, W. Freye, Häußler, Chrn. Heise, Heinrich Kaufmann, Kißmodel, k. Knnz, Georg Legier,

H. D. Meyer, Georg Meyer,?. Ritter, Joh"" Ruppel, k. Scholz, Mich. Schlkßmann, H. Sievers, Thüner, Hcinr. Theiß, Waldschmidt, Win- kelmann, Fr. Waltjen, Fr. Weber.
"8th year, Messrs. Georg Bernhard, Jacob Beck, Gert Henry Boye, Bundenthal, Gerh. Heim, von dem Fange, U. Habel, Hebbing, U. Klinkenberg, I. G. Meyer, Eberh. Ortmann, Joh. Dietrich Pardiek, Ehlert Reese, Judge,?. C. N. Siebte, Heinrich Schwalm,?. Stubnatzi, Heinrich Theiß, Gerhard Heinrich Vornhold, Werfelmann.

I ask, furthermore letters, newspapers 2c. no longer directly to me, but? esrs ok D 8. PerZniann Reiv Jöork , to send ;
Th. Brohm.

Changed Addreffe.
Uevä. Noi-clinann, ' 2
l'actor/, l.little 6unpovcäer l'all's, Ualtimors 60th -lck.

Books and pamphlets to have in the Erpedition of the Lutheran at the buried prices.

Dr. Martin Luther's Clerical Catechism, unaltered reprint0 ,
The dozen \$1. Hundred pieces \$ 7.
The Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St, together with an Introduction and Explanatory Remarks. S, The Dozen 50; 25 pieces \$ 1.
First synodal report of the deul. evang. luth. synod of Migvuri, Ohio u. a. St. of the year 181710
Second, Third and Vi erth Synodal Reports of the same Synod, each10
Third Jabrgang of the Lutheran of 1816-47. no. 8-26. SO
(The 1st and 2nd volumes are out of print).
Fourth and Fifth Years of the Lutheran\$1
Christliches Concordienbuch, d. i. Symbolische Bücher der evang. Intb. Church, New York edition in pressed levr bound Kl. S5
Conversations between zwci Lutherancrn on Methodism, (iu pamphlet form) 1 piece5
Dr. Martin L utherS Tract of the True Church, 2 pieces '
5
Dr. Luthers Hauspostille, oder Predigten über die Evangelien auf die Sonn - und Festlage des ganzen Jahrs, New - Aorler Ausgabe, gc- bunden in Kalbledcr\$2
Kirchen -Gesangbuch für evang. luth. Gemeinden, welchem sonn- und die festtäglichen Perikopen beigelegt sind, verlegt von der hiesigen evang. luth. Gemeinde U. A. C. in gepresstem Lderbande, das Stück75
The dozen \$8? Baanabluaa 100 happiness \$62. 50 >
^gen ^aarzarzung.
The same in smaller format with the same appendices and the same binding, the piece 50, ^av dozen \$5,^5. (Baarlabluna. 100 pieces \$10,00. s gegm Lmarzaymng.
ABC book, New - York edition, the piece10
(The Dozen \$1.)
Johann Hübner's Biblical Histories from the ' Old and New Testaments. Unchanged reprint, New - Avrtter edition, in detailN.
by the dozen \$2.6Ö
Dr. Martin Luther's interpretation of the 90th Psalm.
Psalms, broschirt and trimmedH
by the dozen \$1, H
Spruckbuch zum kl. Catechismus Lutheri. In the order of the Synod of Missouri 2c. compiled by Pastor Fr. Wynocken, the piece " in the dozen \$1. R, The pastoral letter of the Lord k Graubau to Buffalo from 1.1810 together with the writings exchanged between him and several Lutheran pastors of Migvuri.
Letter of Dr. Martin Lutbers of the appointment of the church servants to the council of Prague in Bobinen of the year 1523. translated from Latin by Paulus Speratus
Timothy. A gift for the confirmed ,LI youth. Edited after Hiller, bound W

Printed by Moritz Nicdner,
North corner of Third and Chestnut. "



Her ausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 15th Sept. 1851, No. 2.

<p>Preface.</p>	<p>The result was that the pietistic-methodistic emotional Christianity was healed and brought to the healthy biblical Christianity of the Lutheran Church; that the dignity and power of the faithful confession and of pure doctrine, as well as the necessary connection between this and the right ecclesiastical conduct in life, in discipline, in worship and in government, became ever clearer to these, as well as to those; that finally also the others received more and more wholesome impressions of the sovereignty and supremacy of the divine word, through which partly a holy timidity was produced to boldly contradict it, partly a willingness to submit to its teaching and discipline.</p>	<p>but 10 new ones entered the seminar.</p>
<p>Continuation.</p> <p>Now that we have had such a sad look around, let us turn our attention to the present situation and conditions of our church, first of all here in the country.</p> <p>If we first look around our synod, we certainly have reason to thank God for all the goodness and blessings he has done for us. For He has given the older and already established congregations grace to grow towards manhood in Christ in the knowledge of the Lord Jesus Christ, in faith, in love, and in all kinds of fruit of the Spirit, whether God wills it, to oppose the ever-more-powerful stream of destruction (which we mentioned above) as iron walls, and to become a strong example to their younger sister congregations in such a struggle and in confessing the Lord Christ against the idolatrous and adulterous generation of these days.</p> <p>And no less has the gracious God bestowed his educating love on these later churches, that through the faithful service of his servants more and more souls have been converted from darkness to light and from the power of Satan to God, that a miraculous foundation of faith has been laid in them; furthermore, that others have been saved from the sickness of the devil.</p>	<p>Also, in the course of this year, several congregations whose pastors already belonged to us have again joined our synodal association, after they had recognized the salutary nature of such an affiliation, not through outward persuasion, but rather through inner conviction, and namely, had lost all prejudices against the synod through the faithful conduct of their pastors.</p> <p>The grace of the Lord has also kindly presided over our teaching institutions, preserved and increased the right attitude of our dear students, and blessed us in such a way that, for example, from the Seminary at Fort Wayne, in the course of this year, 10 orthodox and teachable young brothers of irreproachable character could be sent to the service of the church.</p>	<p>With such goodness and kindness of God, however, of which we, undeservedly, have to boast, there was, on the other hand, no lack of opportunity for us to humble ourselves salutary and to bear heartfelt sorrow over many a grievance, weakness and infirmity within our Synod. This includes, for example The perception that even from the older and comparatively more mature congregations so few young people are found for the service of the church; that from many of the younger congregations, which are nevertheless outwardly no longer in bad circumstances, proportionately no special help is given for the preservation of our church teaching institutions and our mission work among the Indians in Michigan; that in spite of all faithful instruction and admonition in these and those congregations the inclination to the mammon service, which is so overpowering here in this country, is showing itself strongly; Finally, that even in the mature churches there is no lack of various troubles in detail; for although on the one hand these are a testimony that the Lord has a great people in such a church, for which reason the devil also troubles himself there, and although they receive the appropriate punishment through the church according to God's word, they are nevertheless a cause of heartfelt sorrow and suffering.</p>

We leave it to the Synod's own decision and to every unpartisan reader of both sheets to learn to recognize and confess, to argue and suffer, to lament and rejoice with and in the Church.

Although the "Lutheran" considers it particularly unworthy of an ecclesiastical journal to print letters of consignment sent to it in the manner of the local quacks and in a good commercial and customer-oriented manner, as is unfortunately quite common, he nevertheless considers it he is quite right in gladly and willingly accepting your well-meant punishment, and he therefore hereby requests the Honorable Synod of Ohio, or the President thereof, to name to him the essays in which he has been truly "rude."

i. e. sinned against true love and to prove to him the where and how of this brusqueness as much as possible. He will then gladly print the censure recognized as just. Of course, this offer does not refer to the last trade, because the synod is part of it, therefore cannot be a judge.

(Conclusion follows.)

(Submitted.)

Exhortation to Christian parents to consecrate their children to the ministry of preaching. -----

There is now a great need in our Lutheran Church here in America, which we bring to the attention of you parents in particular, because you can help it if you want to, i- Our Lord Jesus Christ needs workers in His vineyard! Thousands and thousands of our compatriots and fellow believers immigrate here, home, and that this journey can only be called escaping earthly hardship more easily than in the German fatherland, and the merciful God, who gives above request and understanding, not only helps this earthly misery, but also gives many who have not yet completely sunk into the hellish flame of the most horrible unbelief and the most shameful blasphemies that holy need of a jailer in Philippi for the eternal, heavenly goods into the heart. In many places, praise be to God, the bones of the dead are stirring, and questions are being raised. after the blessed truth, after the right pasture for hungry souls. But how are erring sheep to find pasture without a shepherd, especially here, where the many bypaths lead astray? How are they, the weak in faith, the children of knowledge, to grow stronger if they are not preached to? But how can they be preached to if no one is sent? But how can one send if there is no one to send? It is very sad, the servant very deplorable, that so many wicked people call for help, ask for preachers, but their call cannot be heard, their request cannot be fulfilled, no preacher can be sent to them.

We need to send preachers because there is such a lack of faithful servants of the Lord. - There is need. Still the kingdom of Christ, and mark it well, you fathers, that cry for help from abandoned churches is the call of Christ Jesus himself. The Lord of the vineyard, of the church, now steps out into the marketplace, before your house, and seeks help from you, He, the eternal King, of heaven, from you, the poor, miserable, sinful creature, but one that has been dearly bought by the blood of Lein! And what does the Lord want from you? He will have one or two of your sons to learn the work of preacher. the vineyard, to learn to keep the word that is sure, to learn to admonish the sound doctrine, and to punish the gainsayers; He will make of them fishers of men, sweat, but much glory and honor among men and many shepherds, preachers, and send them to the forsaken, pleading churches. What will you fathers and mothers, children, do now? will you hear the request, the call for help, or not? - You say you would, but there are still many things to consider, and if you were to think it all over seriously, you would not yet know whether you should say "yes" to it. - Now what are your doubts, what objections do you have?

You say: It's not like in Germany, where the preachers had it good, but here! Income and honor so small, - work, sorrow and affliction so great! - Now this is certainly true; and certainly if

If this life were over here, we Christians and the Lutheran preachers in America would indeed be the most miserable of all people, and the unbelieving good-for-nothings, lazybones, gluttons and drunkards the happiest. But you know that this life is only the short, dangerous, decisive journey to the eternal, blessed order to make earthly profit through him? - And do you think that your rich Father in heaven, who has so many ways and means, could not and would not replace your Son's work and help a thousand times over? Has he not said, "Give, and it shall be given unto you; a measure fully pressed, shaken, and superfluous shall be given into your bosom!" O ye of little faith! - But, say ye, My son hath not the necessary gifts and abilities required of a minister of the word. - Is this also true, or only an evasion, a cloak of your unwillingness, a lie? God tests the heart and kidneys, and the liar does not prosper before him! Nor can you be the judge in your own cause. Your son's preacher and schoolteacher will be best able to judge whether or not, with God's gracious help and your boy's faithful diligence and prayers, a teacher or preacher can be formed out of him. Therefore, leave the judgment of your son's abilities to them.

is not greater than his lord. If they have persecuted me, And does not that precious when men shall revile you, and persecute you, and shall say all manner of evil against you, because of me, when they lie against you? Be glad and of good cheer: ye shall be well rewarded in heaven." Now if you parents are Christians, but from the heart, and if you truly love your mentioned reason not to let your son become a preacher. On the would be an office that would bring little sorrow and such a dangerous and tempting position for the soul. Ye say further, that ye have need of your children for your housework and for your work in the fields. - But I ask you, are you the masters of your children, or God, who hath given them you? Ye say, Ye have need of them: but God saith so, and now calleth unto you, He also hath need of them. Do you want to set yourselves against God? are you more powerful than he? do not be mistaken; God cannot be mocked or defied; all it takes is a wave of his hand, and the son whom you needed so much and did not want to let go in the work of the Lord will not collapse at your side like a broken flower and will be no more; he will be taken away from you completely through death. And what blessing can rest on your work that is not pleasing to God, will He not send the curse into it, because you want to keep your Son, through whom He wants to feed and save immortal souls, in order to make earthly profit through him? - And do you think that your rich Father in heaven, who has so many ways and means, could not and would not replace your Son's work and help a thousand times over? Has he not said, "Give, and it shall be given unto you; a measure fully pressed, shaken, and superfluous shall be given into your bosom!" O ye of little faith! - But, say ye, My son hath not the necessary gifts and abilities required of a minister of the word. - Is this also true, or only an evasion, a cloak of your unwillingness, a lie? God tests the heart and kidneys, and the liar does not prosper before him! Nor can you be the judge in your own cause. Your son's preacher and schoolteacher will be best able to judge whether or not, with God's gracious help and your boy's faithful diligence and prayers, a teacher or preacher can be formed out of him. Therefore, leave the judgment of your son's abilities to them. But, you finally object: We ha-

we don't have the means to send our son to college!		
That may be. But it is up to you first, if you want to fulfill the will of God, to give ear to the call of the Lord, to offer your son to the Lord with a willing heart, to indicate to your preacher that you would like to give your son to the church, to consecrate him to the ministry. God will then see to it that he has the means. You will then have done your part and can rest in peace. Only put your children first! -		
But of course you are not yet completely reassured, the means are still heavy on your hearts. And - we can't deny it - so are we! The question keeps coming up: where does the money come from? We do not have annuities from real estate, bequests, foundations and other secure income for our seminary and college, as is the case with the universities and ecclesiastical educational institutions in Germany. We are indeed poor; we can hardly give our professors a very small salary, let alone give the students leave of absence. We depend and stand entirely on the love of the congregations; if they have warm hearts and open hands, preachers can be trained and assigned to the abandoned congregations. Therefore, let us now also speak a word to the churches.		
God has done great things for the congregations, brought them here happily out of the German hardship, blessed their earthly profession extraordinarily, given them property, in part already prosperity, even wealth; yes, even more: He has also taken special care of their souls, has given them preachers who faithfully mean it with them, who, even though under much struggle, storm and contradiction, do not turn away from the righteous preaching of the almighty, eternal Word, who set before their eyes the way to salvation without human judgement and opinion, simply, according to the Word, and who give them the holy sacraments of the institution of the Holy Spirit. Sacraments according to the institution of the Lord Christ. And even though it cannot be denied that, through God's help, the German sleep is increasingly receding, the eye of the spirit is becoming awake and clearer, knowledge is growing and faith is bursting forth, the sincere wish and the urgent request cannot be suppressed: that gratitude and love may now also prove more lively and active, namely in the main work that love can accomplish, namely in the promotion of the Kingdom of God through the training of faithful preachers and teachers. -		
Where does it come from that, excluding a few older congregations, on the whole so little is done for general ecclesiastical purposes, the maintenance of ecclesiastical teaching institutions, the support of poor students, etc.? - Ah! it is a true suffering, the sad fruit of the unhappy, oppressive, ecclesiastical system of paternalism in the old German fatherland, which prevented the self-activity and participation of the people.		
The churches have now lost their life and love for the whole, and now only look, if it comes to the worst, each one to its own way; if they have only taken care of themselves to some extent in relation to church and school, they think they have done enough for the kingdom of God and the love for it. The apostle's command to love, "Do not seek what is yours, but what is another's," has not gone out of their mouths; the precious article, "I believe in a holy Christian church," lives only in their mouths; and so the living, love-generating consciousness is not there, that as a member of the Christian church they are at the same time united with all true believers in the most intimate, brotherly manner, and that they stand with them on the great, dangerous battlefields of this world, heart to heart, in one faith, in one love. Heart to heart, in one faith, one hope, one longing, under one commander and duke of souls, in one struggle, in the same joy and the same suffering, each one for the individual as for the whole, struggling along, helping along, pitying along, praying along. This faith has shrunk into the narrow-minded, love-less, selfish consciousness of being a member of a congregation by means of a certain annual monetary contribution, and thereby entitled to a share in the church property. This is the real reason, the seat of the evil, the faith of the article of the church is so weak, therefore also the love for the church so weak, and the gifts for the same so small. Ah, here may God have mercy! - Dear Lutheran congregations, shall we not stand together, shall we not resist together the devil who storms through the world to blow apart the host of Christ? When the enemy approaches, the army gathers; shall we not unite before the hostile multitudes of unbelievers and false believers, and instead go further and further apart? Shall we not, in these perilous, dark times, when evening is coming and the day is drawing to a close, call out to one another, encourage one another to common caution and watchfulness, to common labor and endurance? Shall we not make up our minds, pray, struggle, so that all selfishness, all indifference and coldness will dwindle and we will unite ever more intimately in love and trust, so that by God's help we will become ever more one and strong, and thus our pure confession of faith, which our fathers first won and conquered in such a hot battle from God's word, as our banner and flag, and courageously carry it through every resistance, until we have finally handed it over to our children unharmed and safe, as their best inheritance? But how can this be done otherwise than by making it our first and most urgent business to see to it that we and our children always have capable, well-equipped preachers and teachers who are pure and faithful in doctrine, and that they are always able to teach us.		
How can we seriously support the institutions where the preachers and teachers of our church are trained? Should not every congregation be able to have at least one young man study voluntarily? - Oh, if it had faith and love, not one, but ten. Must not one family give 100 dollars and more annually for one servant, and should not 30, 40, 50, 100 families be able to give 60 dollars annually for the education of one young man? Yes! - but a servant earns me something, a student earns me nothing, from him I have nothing, for him I give nothing! O, of the dreadful darkness, of the wretched avarice, of the shameful ingratitude against God! People who speak like this have no heart, no faith, no spark of Christianity!		
One spends so much every year on making and repairing houses, barns, fields, magazines, etc., so that one may have only a temporary home, a livelihood, and a good life, and should one not rather spend something on the support of poor youth, in order to obtain skillful men? - The prosperity of a congregation does not lie in collecting great treasures, building beautiful houses, doing great business, making much profit; indeed, where the goods are many, and the spirit of folly, hopefulness, and lust comes in between, the damage and fall will be all the greater and worse, since, on the other hand, the most abundant prosperity and salvation is when, through competent, skillful preachers, right knowledge, living faith, and love flourish in a congregation. - But where are we to get preachers, since there is a shortage and complaint everywhere that there is a lack of capable people? Are we to wait until they grow themselves, as Dr. Luther says, can we hew them out of stones and carve them out of wood? that is why we must do this now and not spare effort and expense. - In Germany we were forced to pay taxes also for the preservation of the church, here it is not the case, the church has no help from the state, no one is forced to give to it, to preserve its goods, we are free here; shall we therefore now also give nothing, and be free from all fear of God, free from all gratitude, from all love? Is that why we have come to America, to become free, godless despisers of the Lord and His Church? Is that why God gives us such abundant earthly goods here, so that we may lose our souls more and more in greedy avarice? No! dear, dear congregations of the Lord, you have been brought over by God to America, in order to let the light of your pure faith shine here, in order to be here in the hand of God the salt against the general rot, in order to help here in free, rich love, that God's kingdom may come and His name be sanctified!		
So then, you parents, bring your sons		
*) the annual maintenance costs in Fort Wayne, however, - clothes and pocket money counted - amounted to hardly 30 dollars.		

offer to the Lord, the Lord is in need of more; and you churches, take care of these sons, bring together voluntary offerings and let them study! -

The Lord Jesus, who once sat in the temple opposite the treasury, watching how much each one put in, sits opposite you also now, watching your heart and your hand, to see whether you bring your Son and what you give.
Giver! -

B.

The departure of Johannes von Winkler from the Papacy to the Evangelical Church.

(Conclusion.)

The fifth reason

The reason for my departure from the papist doctrine to the true evangelical doctrine is that I have come to know it by the grace of God and the enlightenment of the Holy Spirit: Huoã are inüoiei oruoi" ekrini, i.e., that the papists are true enemies of the cross of Christ, who, according to the words of Paul (Phil. 3.), become ashamed, and whose end is damnation. That many papists are true enemies of the cross of Christ is evident from this: 1. that they are true belly servants, who only enter the papacy for the lust of the flesh and for the sake of lazy, idle days. And although many priests, monks, nuns, and common laymen recognize the truth of the gospel, would gladly leave the papacy and willingly accept the gospel, they still fear that because of this they will be burdened with the dear cross, lose the favor of great lords, great income, dignities, honors, the fat soups and Egyptian fleshpots, and fall into extreme poverty and misery. But to avoid such a cross, they prefer to remain in the papacy for the sake of their belly, with an evil, troubled conscience; 2. That they are enemies of the preaching of Christ and of the power of the cross and suffering of Christ, and such enemies indeed that they most severely blaspheme, persecute as heretics, and even torture and kill those who teach, believe, and confess that his cross, suffering, death, and blood alone saves from sins, reconciles us to God, and gives us eternal life, and that such benefits come to us through faith alone, and not for the sake of works. So then the papists are not worthy of the Lord Christ, and because they do not want to be exalted with him, they shall not be exalted with him to glory.

The sixth reason

of my departure from the papist doctrine to the true evangelical doctrine has been that I have known by the grace of God and the illumination of the Holy Spirit: *Contradictionem Dei et Spiritus sancti*, i.e., that they knowingly and wilfully oppose God and the Holy Spirit, the bright clear testimonies of the prophets, evangeli-

The prophets and apostles, whom the Holy Spirit governs. They contradict, even blaspheme, persecute and condemn the servants of Christ as the successors of the prophets and apostles; but these are the apple of God's eye, so whoever touches them touches God Himself. Hence the earnest prohibition of God (1 Chron. 17; Ps. 105:15): "Touch not mine anointed, and do no harm to my prophets." But this is what the papists do, by persecuting the servants of Christ, and thereby seeking to rob Christians of the means of salvation.

When the Holy Spirit guides His servants into all truth. If the Holy Spirit guides his servants into all truth, that righteousness and blessedness are to be attained through Holy Baptism (Eph. 5), through the merit of Christ (1 Cor. 1), and through faith (Rom. 3), the papists want to be much wiser than the Holy Spirit. They add to these the statutes of men, holy water, wax candles, and other sacred things, of which neither God nor his Word knows. They teach that the true Spirit of God is with them, and that the pope cannot be mistaken, since they have had so many ministers of magic and devils, and even Pope Joan has had a child on the papal throne. Further, they hold their church much higher than the word of God which goes by the mouth of the prophets, evangelists, and apostles. For they sell for money the forgiveness of sins, since Christ purchased redemption for all men by the shedding of his holy blood. They believe and hall what neither the prophets, nor the evangelists, nor the apostles, nor Christ himself commanded, as there is purgatory, baptism of bells, pilgrimage, service of images, invocation of the saints, the canons of masses, Masses, vigils, indulgences, papal primacy, priests' marriage ban, deprivation of the chalice of Holy Communion, monks' ropes, "caps," plates, and whatever more ridiculous papal folly may be to them, and cannot save a soul." When it is said, far away. It is also clear and evident that the papists moreover, that we have erred in believing that the blaspheme and condemn the teachings of the prophets imperfect works of men have power to obtain remission and apostles in public conferences, writings, sermons, of sins and eternal life, when works cannot do this, but and colleges, and there are many of them who do this when we have done all that we are commanded, we must against their conscience, since we, praise God! "have a say, "We are unprofitable servants" (Luc. 17). It has been sure prophetic word, which shineth unto us as a light in grievously erroneous to have fancied with Simeon the a dark place, until the day dawn." sorcerer that the forgiveness of sins, the gift of God, could (2 Peter 1), and do well those who be bought with money at the pope's, when the same is bought, not with corruptible gold or silver, but with the precious blood of Jesus Christ (1 Pet. 1.). take care of it.

The seventh reason for my departure from the papal doctrine to the true evangelical doctrine was that I recognized by the grace of God and the enlightenment of the Holy Spirit: keooLtorum "uorui" "olorLtionew, i.e., that in the papacy they defend their sin as right and good, and persist therein against God's commandment, without true repentance and conversion; and though they be reminded of God's word, yet they persist and do not repent. Yes, they do not demand repentance even for shameful sins committed, but money, money! is the motto in the papacy-"As soon as the money rings in the box, the sinner jumps out of purgatory." Moreover, they still defend such sins as if they were rightly done, and as if such had nothing to do.

Since, again, no sin offends God more than that of denying, adorning, and defending publicly confessed wickedness, as Cain and Saul did. All God threatens these with a terrible judgment when he says in Ezek. 3, "The wicked shall die for his sin;" and Rom. 8, "If ye live after the flesh, ye shall die;" and 1 Cor. 6, "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of children, nor thieves, nor covetous, nor drunkards, nor blasphemers, nor robbers, shall inherit the kingdom of God."

These and many other reasons, which I will now pass over in silence, were the most important motives and causes that brought me from the darkened papacy to the true evangelical doctrine.

Now I know well that when the papists read this Revocation writing, as I do not doubt in the least, but certainly believe that it will come under their eyes, they will blaspheme, curse, and condemn me. But I take comfort in the fact that an unjust curse does not come to pass, and that where such a curse goes out, there it comes in again. I do not respect all this, but speak the truth, which they will not hear, nor tolerate, especially when it is said to them that men have been led astray into pernicious ways, and that they have been told to call not only on the eternal God, to whom alone glory is due, but also on angels and dead saints, of whom it is written, "Abraham knew us not, and Israel knew not of us. 63), even to worship dumb idols and images, which, according to Ps. 115 and Isa. 44, "have eyes, and see not; have ears, and hear not; have hands, and take not hold, They have feet and do not walk," which are good for nothing, except that they "deceive the heart that inclines to them, and cannot save a soul." When it is said, moreover, that we have erred in believing that the imperfect works of men have power to obtain remission of sins and eternal life, when works cannot do this, but when we have done all that we are commanded, we must asay, "We are unprofitable servants" (Luc. 17). It has been grievously erroneous to have fancied with Simeon the sorcerer that the forgiveness of sins, the gift of God, could be bought with money at the pope's, when the same is bought, not with corruptible gold or silver, but with the precious blood of Jesus Christ (1 Pet. 1.).

Should I not now borrow the words of the holy apostle? Should I not now borrow the words of the Holy Apostle and say them to you papists: "O you papists of no understanding, who has bewitched you so that you will not believe the truth of the gospel, when Christ is painted so clearly before your eyes? (Gal. 3).

I thank my God as often as I remember, and call him to witness, that I heartily rejoice to see God with my faith. And for this grace of God, which is given me in Christ Jesus, I thank God all the days of my life. Time, that by him in all things, in all things.

I have been made rich in doctrine and knowledge, as thebut for the sake of your name's glory I will gladly endureHell. And after he has comforted them again, after such preaching of Christ has been strengthened in me, so thatand suffer all things. now I have no lack of any gift, and only wait for the Give grace-that I may rather look upon mockery and earnest warning, with the loving fatherly care in such revelation of our Lord Jesus Christ, who will also keep scorn, affliction and misery, than accomodate the fierceconfession, that the hairs of their heads are all me steadfast until the end, so that I may be blameless and ungodly enemies of thy holy word. That I may notnumbered, that not a sparrow falls to the earth without until the day of our Lord Jesus Christ. For it is God byprefer the temporal to the eternal, the corporeal to theGod's will, their Father's will, he holds out a glorious whom I am called to the fellowship of his Son Jesus spiritual, the earthly to the heavenly, the unstable favorpromise to the faithful confessors, saying: "Therefore, Christ our Lord, to whom be glory for ever and ever. of deceitful men to the true grace of God. To this end helpwhosoever shall confess me before men, him will I Amen. me, and give grace, O Jesu, my Jesu; Amen! Amen!

I call upon you, most gracious God and Father in heaven, and ask you from the bottom of my heart to graciously keep me on the true path in the truth of the word, in the divine teaching of salvation and the unadulterated gospel until my end, so that I will not turn away from it, nor waver, but remain with it, so that I may safely escape the terrible judgment of God, which he will bring upon those who wantonly throw to the wind and trample underfoot the benefits and grace shown, reject the known and known truth of the brightly shining gospel, deny Christ, fall away from him, become apostates, and adhere to idolatry and superstition.

Therefore do not forsake me, O Lord, but stand by me who am weak; strengthen in me faith and trust in you, so that I may willingly forget all temporal things, steadfastly throw them to the winds, and not, like Loth's wife, look back for what is left behind; but persevere with you in my secret cross and suffering for the sake of your holy knowledge and your holy gospel. Grant that I may endure all hardship and danger, even death, in patience for Christ's sake, for thou art my heart's comfort and mystrange, we say, since the evangelical preachers talk soname. portion.

If I have been forsaken, you have stayed with meabout the one, i.e. pure doctrine, with noble disdain,Christ, according to his righteousness, must thus deny! continually; if I have been cursed, condemned, despisedbecause they do not know, or do not want to know, thatWill he not, and must he not, suffer eternal shame and by all my own, driven from my home, my farm, myin general, true faith in the Lord Christ can only arise anddishonor, even though in carnal prudence he has possessions, and disinherited, so that I must spend andexist where the pure doctrine is in force, as it is written:escaped temporal punishment? end my life in exile, you have chosen a place in the world"Faith comes from preaching.

O Lord Jesus, let not such foolishness enter into myheart, mind, and thoughts, that either for loss of temporalbelieve, therefore I speak." This remains antrue love of God's pure and clear word and of the goods, or weakness of human nature, or for temptationincontrovertible truth, valid at all times, not only in theconfession of their church based on it: In this way, and of the devil and the world, I prolong thy word and the truthconfession of the Lord Christ as the Son of God andat the same time, the fresh courage of faith must

strengthened in it, and that nothing may separate meunrighteous and wretched children of Adam againstand witness must be blunted, even paralyzed; for this, from it, either in heaven or on earth. souls eager for salvation and willing to believe, but at theequally distant from the fear of man as from carnal zeal,

And if it please thee, O God, thus to put me to the test, same time also as the Almighty King and Judge of theis only possible where a Christian man is divinely certain

like Joseph the constant, or like Job the patient, and to living and the dead against the idolatrous and adulterousthat God's Word, as it reads, is his sole ground of faith,

train me in the school of the cross, hold thy strong hand generation of our day, who say: "We would not have thisand that the confession of his church founded on it is

over me, that I falter not, nor am timid. man to reign over us... the pillar and foundation of truth for salvation.

The Messenger of Peace and the "Free Sheets."

It is strange and yet again very understandable thattaste delight and joy forever, as my joy and crown, as the Messenger of Peace, as is well known, the journal ofmy chosen and beloved ones before God and the holy the local Evangelical Church Association, has not yetangels they shall be confessed by me and presented as given a round and decisive testimony against the "Free the heirs of my kingdom.

But then the Lord Christ also adds the terrible Sheets," which not only mock and ridicule the basic But then the Lord Christ also adds the terrible doctrines of Christianity, e.g., the Trinity of God, the warning: "But whoever denies me before men, him I will divinity of the Lord Christ, justification by faith, but arealso deny before my heavenly Father", i.e. Whoever out also barren and devoid of the knowledge of God. Not onlyof fear of man and cowardly love of peace does not do they mock and ridicule the basic doctrines of openly punish my enemies to their faces and confesses Christianity, such as the Trinity of God, the divinity of theme as the only helper and savior of all men, him I will Lord Christ, and justification by faith, but they are alsonot and cannot acknowledge as mine and in his hour of devoid of the knowledge of God that even the pagansdeath, as on the great day of judgment, I will not confess him, even if he did not deny me before my friends, even

This silence on the part of the messenger of peace is if, according to appearances, he was jealous for my portion. much about faith in Christ, and regard the controversy But what a terrible fate awaits him whom the Lord

about the one, i.e. pure doctrine, with noble disdain,Christ, according to his righteousness, must thus deny! because they do not know, or do not want to know, thatWill he not, and must he not, suffer eternal shame and in general, true faith in the Lord Christ can only arise anddishonor, even though in carnal prudence he has exist where the pure doctrine is in force, as it is written:escaped temporal punishment?

Faith comes from preaching. When we said above that it was, on the other hand, Now if this faith were really a vital force in them, itagain very understandable that the Messenger of Peace would be impossible for them not to confess, evenshould also behave peacefully against the "Freie against the enemies of the Lord and his anointed, whoBlätter", the following sad truth is to be testified to.

say, "Let us break their bands and cast away their cords. For when Lutherans, i.e. When right-believing For as it is impossible to shine and be warmed by fire, soChristians, out of misanthropy and false love of peace, it is impossible for confession to be shouted by faith. "Iunite with unbelievers in church and thereby deny the

believe, therefore I speak." This remains antrue love of God's pure and clear word and of the incontrovertible truth, valid at all times, not only in theconfession of their church based on it: In this way, and at the same time, the fresh courage of faith must confession of the Lord Christ as the Son of God andat the same time, the fresh courage of faith must

Mary, and as the only Righteous and Blessed One of thenecessarily be broken, and the joyful spirit of confession unrighteous and wretched children of Adam againstand witness must be blunted, even paralyzed; for this, souls eager for salvation and willing to believe, but at theequally distant from the fear of man as from carnal zeal,

same time also as the Almighty King and Judge of theis only possible where a Christian man is divinely certain

living and the dead against the idolatrous and adulterousthat God's Word, as it reads, is his sole ground of faith,

generation of our day, who say: "We would not have thisand that the confession of his church founded on it is

man to reign over us... the pillar and foundation of truth for salvation.

Matth. 10. the Saviour encouraged His disciples to But where, as cannot be otherwise with the Union

confess His name with the courage of their faith bypeople, either an uncertain and

admonishing them not to be afraid of those who can only

kill the body but not the soul, but rather to be afraid of

God who, if they denied, would destroy body and soul in

His name.

The Lutherans have a shaky conscience about how, A. Brandt of the Indianapolis - Synod invited to the 2. when souls eager for salvation gather here and accept for example, Volte's word is to be understood in the celebration of this happy festival, I rode Saturday before the offered salvation in the power of the Holy Spirit. The doctrine of the holy sacraments. The Lutherans or the the XI x. T. to Horse Prairie, and on my arrival found that speaker spoke quite warmly to the congregation, which Reformed are right, or where they think, in criminal Rev. Birkmann had arrived before me. Received cordially seemed to suspect it and therefore listened to him with indifference and lack of respect for God's word, that it by him and Mr. Pastor Brandt, we went, after a short rest, great eagerness and excitement. While a verse was now matters little who is right in these and other (so-called) together to church, where the pastor of the congregation being sung, at the end of it the writer stepped into the secondary doctrines, if one is only united in the main held confession with the communicants, after confession pulpit and preached a short sermon in English on Marc. doctrines: There, of course, can be neither desire nor had been made beforehand. Throughout the afternoon 13, 33-37. At the end of it the celebration of Holy strength to fight for God's word and the pure and even late into the night, many hands were busily Communion took place. The consecration was confession; there, of course, this highest and noblest engaged in decorating the church festively. performed by Pastor Brandt, who sang the "Our Father" fight of faith cannot be fought, and the true sanctuary The morning of the celebration dawned; the sun rose and the words of institution, after which he and Pastor of God cannot be preserved against the violent and majestically and beautifully from the blue vault of the sky Birkmann distributed the body and blood of the Lord cunning attempts of Satan and the linen; there it and, promising a beautiful, cheerful day, invited everyone Christ to the communicants. After the communion, remains at most a pietistic skirmish against individual far and wide to join in the festivities. It was barely 8 Pastor Br., facing the altar, said a solemn, heart-rending lands and infirmities of life, and a pietistic zeal for o'clock when one saw large crowds of festive comrades prayer of dedication, after which the congregation was individual virtues and excellence. on horseback and in wagons rushing in from all sides. dismissed with the Lord's blessing. - In the afternoon the

Alas! Would that the poor people of the Union, and Even the stranger could spare the question: where do the congregation gathered again in large numbers, and especially the former Lutherans, would be people hurry to so early in the morning? for it could be Schreiber preached a sermon in German on John 14:27, wholesomely awakened by the seriousness of these clearly read in everyone's face that it was the celebration in which he tried to illustrate and lay to the heart the times and the greatness of the battle that has already of a festival of joy. The church, which was to be peace that Jesus gives, as much to each individual as to begun, since no one can remain neutral in the long run, consecrated today, is a beautiful mill building some 40 the congregation as a whole. He believed that this word would push away the delirium and dizziness of the feet long and 30 feet wide, with a beautiful steeple that "was a word for its time", because in this congregation false Union, would break through the fog, awake and towers over the plain. The service was to begin at 10 the fire of strife and discord had gotten so out of hand sober, and returning repentant to their church, to rally a.m., but for quite some time before that the spacious that their former pastor C. Strafen was forced to leave around their good and strong confession, which gives church was filled with guests, small and large, so that them. Through Pastor Br. Dazwischenkunft, however, them a foothold in the gates of hell, with all loyal even the entrance was occupied, and many had to stand the congregation was persuaded to let their former Lutherans and fellow believers, and to join in the great outside and listen through the open windows and doors. expelled pastor come, and made amends to him. If this and noble struggle of faith for the highest good; for no In addition to the Germans, many English people had repentance was of the right kind, as we would so like to one will be crowned unless he fights rightly; and only also come, because they had been promised an English wish, then Pastor Strafen and God Himself have he who thus fights in the fighting church can penetrate sermon on this occasion. Like the people celebrating, the certainly forgiven this congregation for everything, and to the triumphant end. - church was festively decorated. Outside the church door we wish them and their faithful pastor the peace of God

But if they despise the earnest call and admonition stood two slender, beautifully grown birch trees; under a once again, so that they, as strong in number, may also of God to repent and return to the signs of this time, large arch made of foliage one entered the church. The become stronger and stronger in right church they may grow weary and fall asleep, after they have walls, pulpit, and altar were hung with foliage and Christianity, the life of God. M. Eirich. cowardly fled from the great battle and tried for a while garlands of all kinds of beautiful flowers. The pulpit is Ehester the 5th of Septbr. 1851. to maintain a neutral territory, but at last they are located above the altar and both offer a pleasant sight. unable to resist the onslaught of the enemy, fall away The black altar cloth offers the words to be read to the from the faith altogether, and become united with the person entering: "Hold what you have, so that no one will spirit of the world. God in mercy prevent this! take your crown," Rev. 3, 11, and the words of Jesus sparkle from the pulpit cloth: "Repent and believe in the gospel," Marc. 1, 15.

Dedication of Lutheran Church on Thus assembled, the festive service began with the present that we, the undersigned, are at this time in the
Horse Prairie, Randolph Co, Ill. singing of a few verses from the hymn: "O holy spirit enter above-mentioned city; and this disconcertment will with us," after which Pastor Brandt performed the altar perhaps be increased when you hear that we have

Since I know that the dear readers of the service and then the congregation sang the church wandered from the far west of our new fatherland to the "Lütheraner" take a hearty interest in the affairs of the consecration hymn: "Threefold holy great God!" Pastor far east for no other purpose than to sail still further Kingdom of God, and rejoice with every victory that the Birkmann, after the singing had died away, ascended the across the ocean to our old home. Perhaps some of you Kingdom of Light achieves over the Kingdom of pulpit, and preached the festive sermon on the Gospel are saying in your hearts: "How? Do you old Lutherans Darkness, I believe I may assume that news of the Luc- 19, 1-10. He posed as a theme the question: How also want to go to Germany to convert the people there? construction and dedication of new places of worship can this house of God become such a place where Have you also become Methodists, so that you think that will not be "unwelcome" to them. I cannot therefore salvation can come to souls? and answered 1. if the pure the church is nowhere but with you, and that without you refrain from reporting on a joyful church consecration doctrine is proclaimed and practiced here? the poor people must be lost? Or do you want to help the on Horse Prairie, which I recently attended. From the Methodists and the Albrechts, who are now uncalled? congregation and their pastor Mr.

Germany, in order to "evangelize" this, in their eyes, heathen country, only outstrip them? - If some of you, dear readers, think so, it is certainly no wonder; for we would then unfortunately not be the first, indeed not such a rare example, of Lutherans, who formerly stood in right knowledge, having become enthusiasts and sectarians. But we can assure you, to God's praise, that God has not yet given us such a wrong mind, but has preserved us in a living knowledge of and deepest love for the pure and honest doctrine of our noble Evangelical Lutheran Church, and has strengthened and promoted us in it more and more. But whoever knows and holds fast to this pure evangelical doctrine, it will certainly not occur to him to regard his dear German fatherland as a heathen country, to which missionaries would have to be sent from our poor America, in order to transform it into such a Christian country as ours. No, thank the Lord, we are not yet so blinded that we do not know that the Lord has His Church in Germany, as everywhere else where His holy Word is still essential and not yet silent. We confess before all the world that we recognize in the church of our old fatherland our dear mother church and in that of our new homeland only her young daughter. We confess that we, who, despite our protestations, are called Old Lutherans here, are a plant that has not only been transplanted here from Germany, but has also been watered from there, that it has not withered despite all the heat of the sun, but has spread its green and blossoming branches further and further over this land. Shall we tell you, dear readers, what is actually the meaning of our journey to Germany? Hitherto our church here had stood in the sweetest and most intimate communion of spirit, faith and confession with our German mother church. For some time, however, it has come to light that a discord has arisen between the church here and the one beyond on important points of doctrine, which threatens to sever the blessed bond that has hitherto united the two churches. Now since God says in his word, "Be diligent to keep unity in the Spirit through the bond of peace" (Ephes. 4:3.), our Synod has decided to elect two delegates from among its members and to send them to Germany, who shall, in their name, speak verbally with the church there about the points which have become contentious between us, and, as much as God gives them grace, shall work to restore the disturbed unity, and also to establish connections with such orthodox preachers and congregations as have hitherto, though close to us in spirit, yet outwardly remained distant and alien. We, the undersigned, have been appointed as these delegates. Immediately after the meeting, we paid tribute to our

This year's Synodal Assembly, but a serious illness, which God's gracious hand imposed on the undersigned, caused him to be unable to follow his companion, who had already hurried ahead of him to the East, until the 15th of this month. Up to this point the Lord has graciously protected and sheltered us. Tomorrow we intend to leave for Liverpool with the English Tomorrow we intend to leave for Liverpool on the English steamer Africa, after we have been abundantly strengthened and refreshed in body and soul in the house of our dear brother Brohm and in the midst of his dear congregation. That is enough for now. If the Lord brings us happily to the brethren on the other side of the sea, we will faithfully report from time to time what the Lord will do for us. Finally, we entrust ourselves to the fervent intercession of all the brethren here, just as we will not fail to remember them without ceasing before the Lord.

C. F. W. Walther,

at the same time in the name of his dear companion F. Wyneken.

Indication.

As last year's chairman of the Preachers' Conference for the St. Louis District, I give the honored members thereof the dutiful notice that it will hold its fall meeting this year at Collinsville, Madison Co, Zll, from October 10-13.

LS* The orders received by the undersigned from several quarters for the book announced in No. 24. of the previous year. of the previous year

The "Melodienbüchlein nach Layritz"

could not be completed until now, because the printing of it has just been finished.

F. W. Barthel.

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(Offenb. Joh. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nün und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 30th Sept. 1851, No. 3.

Preface.

Conclusion.

Concerning our relationship with the Indianapolis Synodal Letters of the Buffalo Synod of 1850 written by declare ourselves against his hierarchical restriction of Synod, since it not only stands on the same Fr. the spiritual priesthood of all believing Christians and of the original evangelical rights of the congregation, confessionnal ground with us, but has also increasingly For if we first look at the prevailing sentiment against without, on the other hand, violating the rights of the holy established its ecclesiastical practice accordingly, we us on the whole, as it manifests itself throughout in tone office of preaching, as a divine order, and democratic have decided to propose to it closer ecclesiastical and expression, we can discover - and certainly every encroachments, we shall be in violation of the law, and to fellowship; For it would not be in keeping with God's unpartisan reader will also find this to be the case - open the door to democratic encroachments and words and ecclesiastical usage if we were to continue nothing other than a mind filled through and through with fanatical arbitrariness, - he presents the possibility of the to exist in the same state, although ecclesiastically, in hatred, anger and bitterness against us, which abuse of our doctrine, which passes correctly between essence, one, yet as two separate ecclesiastical accordingly gives vent to itself without intermission in both cliffs, by the hand of the divine word, as a certain bodies next to one another, which, moreover, would expressions dipped in poison and gall, so that even fact against all truthfulness and justice even of a natural be all the less suitable for that Synod, as the younger brethren in Germany, who up to now in certain respects man. For as if he had ever been an eye- and ear-witness in a church-meeting at St. Louis or Fort Wayne, and However, since Laste has only recently held its tone of his letter "abominable". "Wolves, Protector of the reported true events, he writes: "just now in the Synodal Assembly, to which two of us were delegates Rot, Brother Caiaphas, AchabsSynod," and such like Babylonian temples of liberty at Fort Wayne and St. Louis with our fraternal heritage, their confirmation of the titles of honor are bestowed upon us with unwearied liberalality. In all the individual cases he refers to, in which, *), there resounds and roars: "No Ge- success of our delegation has not yet arrived. according to his opinion, we are evildoers

Finally, we would like to mention the sad discrepancy that unfortunately exists between the Buffalo Synod and especially the senior of their ministry, Pastor Grabau of Buffalo, and us.

It would lead too far here to resume even the main outlines of the historical origin of this discord, for this purpose

*The pastoral letter of Pastor Grabau of Buffalo from 1840 together with the writings exchanged between him and several Lutheran congregational meetings at some time, even if he is an unknown pastors of Missouri; handed over to the public as a protest against person, and if it is possible for him to take off his blackened glasses, the assertion of hierarchical principles within the Lutheran Church. with which he usually looks at us, for these hours, he will certainly find nothing else than the dominion of the divine Word, to which teachers and listeners are united in a harmonious cooperation.

obedience in outward church matters; for that does not belong to blessedness! But to follow one's own wit and will, and to reject what is best, that belongs to the glorious liberty of the children of God! Why? because it is a way of standing in liberty, so that Christ has set us free. The Lord rebuke thee Satan! We do not want such Beelzebübsche freedom."

If now already such unchristian uncharitable judicial scolding and scolding makes it clear enough to every unbiased and understanding Christian that Mr. Rev. Grabau is not inflamed and driven by the holy love of truth against error, but by the blind and spiteful zeal of error against truth, this sad result is also clear from that synodal letter; for he still persists in his false doctrine, namely of the holy office of preaching in its relationship to the congregation and vice versa, and of ordination; From this, then, his erroneous conception of the nature of the church arises in reverse; and in fact, he seems to be closer to the self-made papist-piscopalist standpoint than to the evangelical standpoint of the Lutheran church, as the latter holds it according to God's word in the symbolic books (and especially in the appendix to the Shmacaldic Articles on the supremacy of the pope and on the power and jurisdiction of bishops) and in the most important doctrinal fathers of the sixteenth and seventeenth centuries. and 17th century. For even Mr. Past. G. seems rather to derive the congregation essentially and originally from the parish office or church service than vice versa, and to place the latter, according to its nature, above the latter, as if it were bound to a priesthood spiritually begotten by ordination and to specially sanctified ministers, although the matter is the other way around. For the Lord Christ has given to his church, or rather to every assembly of his faithful, however small, as his household honour, the keys of the kingdom of heaven, i.e. the gospel together with the holy sacraments, at the same time as he commands them.

The churchman will, depending on the office and profession of both, submit with pleasure and love, but neither the insolent arrogance of the magisterium and the servile fear of the audience, nor the insolent overreaching of the latter and the servile fear of man of the former. Rather, he will certainly perceive, on the one hand, an unfeigned humility and reverence of the church children towards their spiritual father, as stewards of Lot's secrets, as ambassadors in Christ's place, as co-workers and assistants of the Holy Spirit, but at the same time paired with modest frankness and brotherly confidentiality, as knowing that they are essentially and originally children of the same Father, brothers of the same Savior, poppies and workshops of the same Holy Spirit.

On the other hand, he will just as certainly discover the true fatherly love of the shepherds towards their flocks, connected on the one hand with the recognition of the dignity and glory of their profession, which as bearers and proclaimers of the divine word in law and gospel demands unconditional obedience, and on the other hand with just as heartfelt humility and reverence towards the congregations, as they know that these are not essentially and actually their congregations, but the congregations of the living God, and that for the sake of their blessedness and future glorification the holy ministry is a service. The ministry of preaching is a service.

The Lord has entrusted him with the public administration of these means of grace by persons who are of good faith, doctrinaire, and blameless in their conduct, as his and their ministers; and accordingly, according to the truth of the evangelical church order of the Lord Christ, the parish office or church ministry, as this latter expression also implies, flows out of the church or each individual congregation.

So the sequence is this:

- 1. Christ, 2. the church, 3. the ministry; but not these:
- 1. Christ, 2. the ministry, 3. the congregation.

By the way, finally, although we want to reject the false un-Lutheran doctrine of Mr. Past. G. from the bottom of our hearts and warn other ignorant people against it, we nevertheless do not want to be so bitter and hateful towards his person as he is towards us; rather, we want to leave room for the hope that the practical consequences of his false doctrine, such as, for example, his many unjust banishments, result from a lack of knowledge of evangelical doctrine and its context. Rather, we still want to leave room for the hope that the practical consequences of his false doctrine, such as his many unjust banishments, stem from a lack of knowledge of evangelical doctrine and its coherence, that is, from an erroneous conscience, combined with a natural stubbornness of will and character that has not yet been thoroughly broken, and not yet from evil will and satanic arrogance and lust for power, with a clear knowledge of pure doctrine.

Out of such hope we wish the sooner the better for the poor unhappy man, who after all cannot inwardly have the peace of God and the God of peace, heartily enlightened eyes of understanding, so that he and his people, who are caught with him in the bonds of false doctrine, may become free from the terrible consequences of such doctrine, which are: Hatred bitterness, blind partisanship and heresy, uncharitable judging and persecuting, unjust banishing and condemning, suspicion, distrust, spying system and boasting 2c. Together with the evil conscience, they should cease, and at last, from the bottom of a conscience cleansed by the renewal of faith and joyful and peaceful in God, the opposite Christian virtues should spring up, and the congregation at Buffalo should advance to a healthy evangelical spiritual life, in which teachers and hearers, in true unity of spirit, build themselves up together on our most holy faith and, in mutual love and trust, do God's works for the preservation and spread of His holy church.

We, however, who are servants of Christ and His holy church within our synodal association, want to continue to ask God that He may graciously keep us in the good confession of our fathers, in the one and pure beatific doctrine of the divine Word, in unstained conduct, in uncontaminated love, and in holy zeal. May we graciously keep our dear congregations on the same foundation of salvation, in all patience and doctrine, and with them, adorned with the fruits of righteousness, may we be able to build them up more and more.

to reach the age of manhood in Christ.

Then we will also - and may we still be misunderstood, despised and hated as much as before - be blessedly preserved in godly integrity and an unharmed conscience, both toward God and toward men, and so be preserved that we will fall neither into dead orthodoxy, nor into unconfessional unionism, neither into stifled business and hired preaching, nor into pietistic-legal busyness and workmanship to great damage and danger of our souls.

God be with you, amen! -

Sermon
about 2 Petri 1, 19 - 21.

held before the Evang. Gemeinde St. Louis im Monat August 1851, und auf Verlangen dem Druck übergeben von A. B.

Devout assembly members, Christianity has at no time lacked enemies, and these have fought it, depending on the occasion, sometimes with action, sometimes with words. If the latter has happened, then they have meant to inflict a sensitive wound on the object of it, especially by the assertion that one must act contrary to reason if one wants to hold the doctrines of the Christian religion to be false and the Bible to be the word of God. This proposition is also loudly and often uttered by the opponents of Christianity who live in the present day. How, they say, can there be one God and three persons; how can God care for men, and love them so much that He gives His Son for them; how can God become man; how can one who has died rise again, and after that go up to heaven, etc.; and again, how should God reveal His will and His counsels to men; how should He speak through men to other men; and, if He did, how should men, through whom God spoke to others, speak plainly, as other men do? All this, and much more, they say, is contrary to reason. But what is contrary to reason need not, nay, must not, be accepted as true. Therefore there is nothing in the teachings of the Christian religion and the Bible; and those who hold those to be true and these to be the word of God are fools.

Now many a Christian, when he has had to hear such things, has remained quite calm, and has answered quite simply: Fool, fool. I know that there is salvation in no other, neither is there any other name given to men whereby we may be saved, but the name of Jesus Christ. If I must be a fool, or be counted a fool by the world, I will do it with strangers: for my loss is small and temporal, but it is exceeding great.

And eternally my gain. For the world perishes with its lust, but he who does the will of God abides forever, and thus the matter is settled. For if

I have in myself the incontrovertible certainty that the Christian religion is true, and the Bible the Word of God: the testimony of the Holy Spirit, in that I have everywhere sought peace of heart and tranquillity of soul, and have found it nowhere but in Christianity; this is a proof against which no other, and be it apparently

...though it were a thousand, could do aught...

But however secure the Christian may feel himself in this proof, and however cheerfully he may lean upon it; yet two things are to be signified. First, that the Christian does not always uniformly feel the force of this proof of his for the truth of the Christian religion, that doubts sometimes arise in him, nay, that in the hour of challenge it may seem as if the ground were about to disappear from under his feet. On the other hand, the reproach of the opponents is of such a serious nature that all kinds of misgivings may easily be caused by it.

For even Christians must admit that reason is the noblest natural gift of God, by which man differs from animals, and by the possession of which he becomes capable of the knowledge of God that makes him blessed, and thus of happiness. And even if reason is corrupted and darkened by Adam's fall, as Scripture testifies and Christians believe and inwardly experience, still everything that is truth in the flesh, that is, especially divine revelation, cannot be so repugnant to it that it cannot accept it at all, but must reject it outright; For it continues to be the means by which, although it needs renewal, we alone hear what God has announced to us, so that we may attain eternal life through the knowledge of Him as He has revealed Himself in Christ. To this end, that which we are to believe from the heart must not be absolutely repugnant to reason, for in order to be able to do this, the essential constitution of man requires the consent of reason, which it can never give to a thing that is utterly repugnant to it.

Accordingly, the opponents' assertion that the Christian faith runs counter to reason is worthy of consideration; and we will do well to examine it further in the fear of God, which is the beginning of all wisdom, and according to the guidance of His word, whether here, too, what has always happened, namely, that every attack on Christianity has resulted in a new victory for it, and has served to glorify it anew; and that every weapon that was directed against it is in the end invented as one that beats those who took it and fights for Christianity.

Our text is excellent 2 Peter 1:19-21:

"We have a sure word of prophecy; and ye do but only through our reason, which we do not have such well to hearken unto it, as unto a light that shineth love and such mercy, nor can we pretend to it, that God in a dark place, until the day dawn, and the took care of sinners who were not worthy of his morning star arise in your hearts." attention, let alone his mercy, and had mercy on them,

"And this ye ought to know for the first, that no even that he gave his Son to die for them. Or the prophecy is done in the Scriptures of your own incarnation of the Son of God; but this we are not led to interpretation; for no prophecy was ever yet believe, that God is everywhere, and yet at the same produced of human will; but the holy men of God time not everywhere, but enclosed in the body of Jesus spake, impelled by the Holy Ghost." of Nazareth, which would be contradictory and contrary

In the words read, the apostle lists the prophecies of to reason; but rather, that God is everywhere, and yet the Old Testament, which found their fulfillment in the the fullness of the Godhead dwells bodily in Jesus, appearing of the Lord Christ, as a proof that the gospel which only transcends our reason. On the other hand, if of Christ is a message of the Lord. we are taught by the divine inspiration of the holy

Is of God. For, says the apostle, every one can easily Scriptures

perceive that neither man gave them, nor, after they and we see that St. Lucas nevertheless

were given, could man fulfil them; that therefore they and If he has found out everything from eye-witnesses and their fulfilment are of God, and therefore bear a mighty ear-witnesses, there is nothing in it that is contrary to testimony to the divinity and truth of the doctrines of the reason, inasmuch as God was able to let him be taught Christian religion, and of the holy Scriptures in which by men, and yet afterwards, when he wrote, he was able they are contained; wherefore also every one should do to give him word for word, and so on. In short, none of the things in the doctrine of Christianity that are said to

From this proof of the truth of the Christian faith, be contrary to reason are contrary to it in the true sense namely, the fulfillment of the Messianic prophecies of the of the word, but are above it, that is, it cannot Old Testament, we will now also conduct our cause, as comprehend them or can comprehend them only with shall be indicated in a moment by several things. difficulty. Nor can this assertion of the opponents mean

But before this is done, let us first elucidate a little that it is contrary to reason, that doctrines which deal more the accusation of the opponents that it is contrary with God and His nature, attributes, will, counsels, to reason to hold the doctrines of the Christian religion to works, transcend reason, and are incomprehensible or be true, and the Bible to be the word of God, in order that difficult to comprehend; for this lies in the nature of the every one may know all the better what it is really about. thing. Only consider, O man, who God is, and who thou

It cannot be meant by this that the faith of Christians is art! He is from everlasting to everlasting; He is the flatly contrary to reason, and that it is now and never to Creator of heaven and earth, who also fills them both; be reconciled with it. One proof that this cannot be He is the very highest and most perfect Being-You of meant, which experience gives, is that many thousands yesterday. Do a drop of water at the bucket in creation, have embraced the faith from the heart, and still do, Do a limited, weak, sinful being. If there were nothing which, as shown in the introductory words, would be an incomprehensible or difficult to comprehend in Him, He impossibility, and would never happen now if both the would have to be like us, even less, for how much doctrine of Christianity and reason were so contrary to incomprehensible and difficult to comprehend we each other. Another proof is furnished by an examination ourselves still find in ourselves! And it is precisely in of the matter. Take every single point of doctrine of which revealed religion that such incomprehensible and the enemies of Christianity say that it is contrary to difficult things must be found; for if what revelation is to

reason, and see whether it is so. In every case, be it a bring were already to be known from nature, what hundred or a thousand, it will be found that it only should revelation then serve for? That the doctrine of transcends reason. For example, when the opponents Christianity contains many things that are adduce the doctrine of the Holy Trinity, we are not led to incomprehensible and difficult for us poor creatures to believe that there is one God, and that there are three understand is in the nature of things, and so much so Gods at the same time: this would be contradictory, and that reason is not deterred by it, but rather driven to contrary to reason; but that there is one being, God, and believe; in which sense even pious and wise men have in him a threefold difference, which we designate by the regarded the very high and incomprehensible things that word persons, which is beyond our reason, since we the holy Scriptures reveal to us about God as a know nothing similar. Or the counsel of salvation. But it testimony to their divinity and truth. Therefore, the opponents' assertion can only mean that it is contrary to

reason to accept and accept the evidence given for the truth of the teachings of Christianity, including that based on the fulfillment of the Messianic prophecies.

In examining the assertion that it is contrary to and the event that occurred for a divine and supernatural that he himself would be born of the lineage of David of reason to hold the doctrines of the Christian religion to work. Thus in an old Latin philosopher and poet, *) who a lowly virgin in Bethlehem, flee to Egypt, grow up in be true, and the Bible to be the word of God, let us live some time after Christ, is found a passage which Nazareth, and in the seventh week after the return of proceed in such a way that we set up the proof resting might well be taken for a prophecy of the discovery of the people of the Jews from Babylonian captivity, on the fulfillment of the Messianic prophecies, and hear America, and another Roman man, **) who lived about proclaim God's will to them, and perform great deeds what the opponents say in order to invalidate or 100 years before Christ's birth, uttered the clear words, and wounds, but that the world would set itself against eliminate it, that we may see by this who in truth act that the Roman Empire would last 12 centuries, which him and unjustly judge and condemn him, but that he contrary to reason: the Christians who accept the proof, really happened, since it began in 753 or 754 B.C., and would innocently suffer many things and finally be or the opponents who reject it. And it will be seen that it received its death blow in 455 A.D. at the time of the sack crucified; Then the soldiers would divide his garments is not the Christians who act contrary to reason, but the of Rome, and even perished in 475 A.D. But for this among themselves and cast lots for his skirt, and even opponents of Christianity: not the believers are the reason you Christians do not regard those men as then his enemies would mock him, but he would be unintelligent, but the unbelievers are the unintelligent. prophets, nor their words as the words of God, nor those patient like a sheep that falls silent before its shearer, t)

But we thank Thee, dear heavenly Father, that Thou hast given us such high gifts of body and soul, especially of reason, and we pray Thee to forgive us that we have often abused them, and especially the higher the gift, the more. Wash us in the blood of the Lamb, and grant that we may henceforth use what Thou hast given us only for the glory of Thy name, and for our salvation and that of our brethren. Save also those who are still in the service of sin seven, and are working for their own destruction, that they may become one with us, and that we may all present ourselves to You with all that we are and have, for a sacrifice that is living, holy, and pleasing to You. In the end, also, Father in heaven, for the sake of Thy dear Son our Lord, grant Thy distant blessing to our devout contemplation. Amen.

All that has been adduced against the fulfillment of the Messianic prophecies of the Old Testament, this proof of the truth of the Christian religion, and what may possibly be adduced against it, may be summed up in three points, which we now wish to go over with each other recently in view of the opponents.

1.

It has been said that the prophecies found in the Old Testament are true, as they stand, and were spoken at the alleged time; likewise, the events reported in the New Testament really happened. But this proves nothing for the divinity of Christianity. For the coincidence of the prophecies in the Old Testament and the events in the New Testament is accidental. Many a man says or writes a word that refers to the distant future, and it comes true; but for this reason no one considers him who has made such a statement to be a prophet, and his writing to be from God.

events as divine and supernatural works. Why should it and they would not break his leg and give him a grave be otherwise with the prophecies of the Old Testament? with the rich; And on the third day he shall rise again, - Christians answer to this according to Deut. 18:22, If the and live and reign for ever, till all enemies be laid to the prophet speak in the name of the Lord, and nothing come footstool of his feet: as all these things, and many more, of it, and come not, that is the word which the Lord hath are found in the Old Testament, especially in the 22nd not spoken; the prophet hath spoken it out of Psalm, and in the 53rd Capital of the prophet Isaiah, presumption; therefore be not afraid of them. So also, if which is called the 5th Gospel, and may be read by those men had spoken in the name of the Lord, and it had every man. Of this we would remind those who say that then come to pass; so also in these cases we would allow the coincidence of the prophecies of the Old Testament all to stand, which we affirm of the prophecies of the Old and the events of the New Testament is accidental, and Testament. But this they did not do, nay, to all in so doing refer to the rules of common sense. No appearance they did not even know the Lord; so, sensible man considers such things accidental, as however, we hold the coming to pass of their words to be every one will testify, and, to make matters worse, it is something natural, or, as they say in common life. evident from the following example. Imagine, you accidental; inasmuch as in the course of events it may opponents, that one day you find a letter written on a well have been blackboard or elsewhere in your room. The question is It may happen that something a man said or wrote a long asked: from whom does it come? from a little child who time ago comes to pass, whereas it might just as well cannot write the letters, indeed does not even know have failed to happen. It is different with the prophets of them, or from one who knows them, who can write, and the Old Testament, who prophesied in the name of the who has wanted to write the letter? Every one who Lord, and it came to pass. But the opponents will say, thinks will say that the latter is more probable, but the "This is a rule from the Bible, according to which you former is also possible, especially if the letter is not Christians are guided; but we hold to reason, and give perfectly clear; for a child, while playing with chalk or the according to the rules of common sense. Now then, you like, may accidentally make a figure that looks like a who wish to keep only to reason and follow the rules of letter. But what if, instead of a letter, you find a whole common sense, let it be remembered that the prophecies sentence written on the blackboard? e. g. This is eternal

of the Old Testament are quite different from the life, that they may know thee, who alone art true God, examples given in the history of the world. In the latter a and whom thou hast sent, Jesus Christ. Would it also proof of the truth of the Christian religion, and what may single event is given, but in the former a chain of events. be possible to ask whether it was done by a child who For in the Old Testament it is not merely prophesied that does not know the saying and cannot even write it, or at a certain time a man named Jesus would live and do whether it was done by someone who knows the saying great deeds and miracles, or some such thing; but in the and can write it, and who wanted to write these words, Old Testament the whole sacred history of the New that is, in a word, is it a coincidence or not? No one who Testament is prophesied in the main, that John the uses reason will say it is chance; least of all should it be Baptist would be the forerunner of the Messiah, expected of those who appeal to reason. But it is just the same with the proclamations of the Old Testament. Yes, if only a single event had been foretold and had come to pass, then it might be coincidence, but a whole chain of events, a whole history with its individual circumstances, was foretold and a

t) This truth has by no means been recognized only now, or expressed here for the first time. In a sermon, a famous French clergyman, A. Monod, has presented it in a comprehensive and striking manner.

*) Seneca.
**) Vettius Valens according to Cenorinus.

This is not a coincidence, and whoever wants to make what is reported in the New Testament into the Old Testament something that testified against the Pharisees, the high council were hostile to them; and to bring in it out to be a coincidence is acting contrary to reason. Testament.

But still more, we would remind the opponents that the Let us now see who will adhere to reason, and follow scribes, and the high council, and to which the disciples prophecy of Christ is not found in a single place in the rules of common sense: we Christians, who believe pleaded that Jesus was the Christ, and that they had Old Testament, and is given only at one time, but in that the prophecies of the Old Testament were written by crucified the Lord of glory! But perhaps it was done by different books, and at different times, even from the holy men of the old covenant, in whose books they means of bribery. The keepers of the Lord's sepulchre time of Adam to the time of Malachi the last prophet. are found, and at different times, but all several centuries could be bribed to keep silent, if the Jews said that This makes it much more contrary to reason to say that before Christ; or the opponents, who maintain that the Christ's disciples had stolen his body, while the keepers the coincidence of events with it is accidental. For, top prophecies originated with the disciples, and were written slept; why should not the scribes and Pharisees and the return to the preceding example, if a man should find into the books of the Old Testament after Christ's high council have been bribed to keep silent, when the that saying written on the tablet, not once, but on many appearance on earth. disciples wrote down the prophecies in the Book? But

different days in succession, would it not then be much We remind the opponents here of the connection in whence should the dear disciples have taken the money, more unreasonable than before to say that it happened which the prophecies concerning Christ stand with the who were mostly poor fishermen, whose master had not by chance, through the playfulness of a child who other words and pieces of the Old Testament which are where to lay his head, of whom Peter saith, Silver and neither knew the saying nor knew how to write it? not prophecies; it is not a loose but an intimate one; the gold have I none. And if they had gold enough, and all

So the opponents must either abandon the idea that prophecies form, as it were, the support of the rest, and the scribes 2c. had been willing to be bribed, why did not the coincidence of prophecies and events is accidental, are inseparably interwoven with it; So that the prophecies the disciples much rather, or at least at the same time, or that they are guided by reason and the rules of the Old Testament, and the rest that is not prophecy, make out that they were not forbidden to preach the common sense. Some, perhaps, will now acknowledge may be compared, as to the relation in which they stand gospel of Christ? For the rulers forbade them, and themselves to be overcome; others, on the contrary, will to each other, to the stakes of a tent and the cloth of the therefore cast them into prison, and beaten them, and nevertheless seek to maintain their assertion. This tent, or to the ground in a piece of damask or flowered persecuted them unto death. Consider, moreover, that leads us to the second point. linen and the figures therein. Whoever thinks that the rest the Jews at that time were all over the known world, and

II.

Some opponents will say, "Certainly, if it is true of the quite understandable that a tent is first pitched, and then the prophecies and their fulfillment in the New Testament, the stakes are set; or that the ground of a piece of in sacred history, especially in the Acts of the Apostles. as you Christians believe, there is no doubt about it, but damask is first woven, and then the figures are woven At the first Pentecost after the ascension of Christ, Jews it is from God. But we opponents do not believe that it into it. were present in all parts of the Roman Empire, which at

is so. Who knows from whom the prophecies in the Old But the opponents have to assume much more that time encompassed the known earth; and the apostle Testament came? Perhaps they were written by the absurd. Paul, on his great journeys back and forth through the

disciples long after what is reported in the New Admittedly, many a book has been falsified, and Roman Empire, met Jews everywhere, to whom he first Testament had taken place, and are therefore forged carried into it by later ones, what was not written by the addressed the proclamation, and in whose synagogues prophecies. To a Christian who is most sincerely authors. But how would this be possible in the case of A. he first went forth with the preaching of Christ. These the convinced of the holiness of Christ's disciples and of the T. The opponents may consider that the writings of A. T. apostles should have had the means of bribing, and they divinity of the Old Testament, it is frightening to hear were a sanctuary for the entire Jewish people, and that should all have been willing to be bribed; for it required such things; he would rather break off immediately they watched over them with great seriousness, even but one man, who would not have been won, to bring the when they are said. But let us, beloved, only be calm, with anxiety, so that not even a little title would be whole matter to light. And should not a single voice have and consider the matter further; know, as is already changed. With the later Jews, those who lived at the time been raised against such a forgery; should not a single intimated in advance, that in the end only the holy of Christ, this was still more the case than with the earlier copy of the A. T. have remained unaltered, so that no disposition of Christ's disciples, according to which they ones, precisely because the worship of the latter was genuine one could be found; should such a forgery not were incapable of any fraud, even of any so-called mostly an outward one, and the more they had alienated have been discovered afterwards? And yet there is no pious fraud, and the divinity of the Old Testament, will themselves from the spirit of the law, the more they trace of all this; rather, the Jews have the same A. shine forth all the brighter, in contrast with which it will adhered to the letter. How could it happen that now and Testament to this day. A. Testament than the Christians, be seen how the opponents who say or suppose such then whole pieces were written in a book over which and they claim that they received it from their fathers things act contrary to all reason, to which they whole nation was watching, that not even a little title was before Christ, with every word and every syllable. nevertheless appeal. changed in it? And still more. We remind the opponents (Conclusion follows)

No one would be so foolish as to assert that their whose hands the books of the A. T. were, and under whole Old Testament was written by the disciples after whose special supervision they were. They were in those what is reported in the New Testament had happened; of the scribes and Pharisees, and the high council in and as far as we know, no one has ever asserted this. particular had the oversight of their preservation. How Therefore, if the opponents claim that the prophecies then should the disciples have succeeded in bringing came from the disciples, the opinion can only be that anything into it, since the scribes and Pharisees and the disciples wrote the prophecies after what happened in the New Testament,

From the angels.

Raisin. (O come in a little, Regine, that I may cry and rejoice with thee.

Regine. (What now, Rosine? You look like the death of Forchem.

Raisin. Look at this. A while ago I put my boy to bed and went out to the kitchen. Suddenly I hear a crash and a plop. My heart trembles in my belly And as I jump in, the canopy of the bed has collapsed and everything on it, is in the bed.

Regine. It's just that he was a rotten old man.

Raisin. Think of it, that heavy soul-treasure alone could have smashed my child's brains in!

Regine. A thousand worlds, the lad must already have firm bones, that it has not harmed him. He likes his noodle
Splendid, I see.

Raisin: Praise be to the Lord and blessed be his holy name forever and ever! My little boy was not in bed, but under the bed. There the brat has made another peek-a-boo!

Regine. (Yes, I'll ask you for anything. How did he get under the bed?

Raisin. (A holy angel must have noticed the danger and lifted my child out. For he has slept, and has not yet come forth alone.

Regine. (shakes his head) An angel? That would be strange to me.

Raisin. I'll not be denied. I have prayed most fervently, as I would of him...

I'm gone:

God rest thee. Set thee the weapons of gold

Around thy bed and his heroes' host.

Regine. My, are you in earnest? Should there really be angels?

Rosine, (looks at her concerned) Regine, who did you go to school with?

Regine. We just haven't seen one yet.

Raisin. How? That's your ending? O woman, how comest thou to me? Thou hast not seen thy soul either; Scriptures; God protect me from that. Look, I'm glad therefore it is true that thou hast one. All is not nothingmyself, if it's true.

that is not seen. As the blessed Scriver says in his "Household": if you put out a little balsam, you seeOh, I could give you many an example that would make nothing come out with all your glasses; but that a spirityour eyes glaze over. How did I fare with my stubble, when and power rises, your nose feels with delight. (Raisinyou were not yet in the village. Once I left him lying with seems to have noticed still more from thishis bed on the table, and I was working outside at the housekeeping).

Regine. That's how I'm hit in the mouth, of course.breadth from the spot, like a tortoise turned over. But still - with the angels it would be too strange.

Raisin. Think of the experience. How manyin, the poor little worm lies on the ground and stretches all thousand dangers hath such a frail young blood, andfours. But, praise and thanks be to God, not... how ignorantly rappens first...

nor in all beggars 'no! And if they get a little bigger, what he hath dislocated a limb. Another time, he was waghäls won't find it! There must be on everything 'nauf playing on the gaff, and a wild cow ran up to him, and and over everything 'nüber, that one loses hearing and held him by her horns for a whole man's length. The cry sight. One cares and watches, one cries and strikes; but of fear sticks in my throat, but my little boy falls happily with a hundred eyes and a hundred sticks nothing would on the cow again, and slides down her sides as if over be done. If it were not for the help of the angels, I do not a couch, so that not a finger hurts him. O dear soul, who believe that a single one could be lifted up,-so let yourself has helped? The Lord through his holy angels. They be called, and be not faithless, but believing. must put their soft hands under it a thousand times, or

Regine. Don't look at me so wrongly; I'm not a heathen. Of course, we need a better hat than ours, but give it the right pressure and turn, so that it goes off without pain.

Raisin. How fair, wench! And yet is not thoughtfully spoken. So may it be said: It is not necessary that one your Christian experiences: it is a consolation for every man should help another: God can do all that himself. mother's heart. So the holy angels mainly take care of the children?

Yea, who would doubt it? He could let the poor people's Raisin. Even for the great ones, if they are pious. I loaves of bread grow out of the table. But he wills that believe they still walk with the wicked, but with secret one should take care of the other. The good Lord doeth sighs and for a time. If a man will not be converted, their all things, but much by his servants. And the angels are stay is not long. But there they remain, and rejoice his holy servants. where man is converted; for "there is joy in the sight of

Regine. For once I don't want to succeed with you. If that's what you want. But I'll say this much, and I'll stick to it.

for a reason.

Raisin, you wicked tongue! No certain reason! Is it not written in the Holy Scriptures? And is not the Scripture God's word? Hark

just, people around children,-no certain reason!

Regine. (Do not be so violent! Should it be formally written in the holy scripture?

Raisin. Ay, good heart, it is written in it. Have you forgotten the beautiful sayings, as the dear Saviour exhorts: "Take heed that ye despise not one of these little ones: for I say unto you, that their angels which are in heaven do always behold the face of my Father which is in heaven? (Matt. 18:10.) and as the apostle remarks of them, "Are they not all ministering spirits, sent forth to minister, and for the sake of them that shall inherit many blessings?" (Ebr. 1:14.)

Regine. Now I can't hold your wi! I can't keep you company now. No, I don't want to be a despiser of the Scriptures; God protect me from that. Look, I'm glad like the strong ones of Solomon, and drive away the

Raisin. You may depend upon it, all is right with them.

Oh, I could give you many an example that would make your eyes glaze over. How did I fare with my stubble, when you were not yet in the village. Once I left him lying with thishis bed on the table, and I was working outside at the fountain. I thought the fellow couldn't move a thumb's

breadth from the spot, like a tortoise turned over.

Suddenly he screams at the top of his voice, and as I rush

in, the poor little worm lies on the ground and stretches all fours. But, praise and thanks be to God, not...

he hath dislocated a limb. Another time, he was playing on the gaff, and a wild cow ran up to him, and held him by her horns for a whole man's length. The cry of fear sticks in my throat, but my little boy falls happily on the cow again, and slides down her sides as if over a couch, so that not a finger hurts him. O dear soul, who has helped? The Lord through his holy angels. They must put their soft hands under it a thousand times, or give it the right pressure and turn, so that it goes off without pain.

Regine. I like to listen to you when you talk about your Christian experiences: it is a consolation for every mother's heart. So the holy angels mainly take care of the children?

Raisin. Even for the great ones, if they are pious. I believe they still walk with the wicked, but with secret sighs and for a time. If a man will not be converted, their stay is not long. But there they remain, and rejoice where man is converted; for "there is joy in the sight of the angels of God over one sinner that repenteth." Ah, yes, Regine, when we walk in the fear of the Lord, they are with us; for it is said, "the angel of the Lord encampeth round about them that fear him, and helpeth them out." If we lie in bed, they sit round about our camp; if we rise, they post themselves round about our house; if we walk without, they stride before, and behind, and beside, holding everywhere their golden weapons, their shields and spears.

Regine. But don't take it amiss-one would think that little misfortune could befall the pious people.

Raisin. Don't talk so foolishly. The Lord knows what is good for us, and must bring us into the kingdom of God through many a chastening, through many a tribulation. They must not endure all calamities, but they do much with them.

Regine. There is something lovely about the holy angels, - so quiet and friendly and only intent on good!

Raisin. And grow not weary with guarding and protecting till our end. And when they die, they'll stand round our bed with all their might.

like the strong ones of Solomon, and drive away the infernal dragons. After they escort the pious souls to paradise.

Regine. The Lord give us always his heavenly guards!

Raisin. Amen, in Jesus' name. Go here, Büble, let me hold you close to my heart.

A punitive speech of Luther

1. against listeners who think they have learned the doctrine of Christ, and

2. against preachers who, out of ignorance of wisdom, have their thoughts printed, partly those who, out of laziness, do not want to study for themselves, but rely solely on postils. (S. Luther's preface to U. I. Spangenberg's

Mille of the year 1542. works, Hall. A. Tom. XIV, 376. ffl..

Saint Paul writes from time to time that Christ our Lord is a secret, a mystery, and that the holy church may also be a mystery.

Ephesians 5:32) with Christ, their bridegroom. Such I thought in time past, when I had to be called a Doctor of the Holy Scriptures, to be a bad speech, which I could very well pretend. But now I (praise God) have again become a poor student of the Scriptures, and the longer I pondered the less, the more I began to regard such words as strange, and from experience I find this gloss that it must be called a secret: for as brightly and clearly as the apostles preached of it (even with miraculous signs), it still remained hidden and secret to the most high and mighty. to the most high and wise men of the earth, as he saith Matt. 11:25, Thou hidest these things from the wise and prudent, but revealest them unto babes. Is not this miracle enough? is it not secret enough? which is so publicly preached, and shines brighter than the sun, and is confirmed with so many great miraculous signs (which cannot be denied, that God must do them), yet the most high, wise, holy, who, be they blind, deaf, and senseless, that they cannot see it, nor hear it, nor feel it? Counsel here, avenger, well, what's that? There is nothing more manifest, and yet nothing more secret: there is nothing more comprehensible than Christ in the manger and on the cross; there is nothing more incomprehensible than Christ at the right hand of God and Lord of all. Therefore his word, which preacheth of him, is done.

(2) Surely our experience must also bear witness How abundantly, brightly, and clearly do we have the same salvific word from Christ? But to whom does such a clear, bright, clear light become known and pleasant? Is it not mystery and secret enough, not only for the papists, but also for those of us who pride ourselves on being almost evangelical? who think nothing different when they have once read or heard it, they are so full of it that they could well teach all the apostles, let their poor pastors and preachers be silent.

Such hold that it is no mystery nor deep art, but a spoonful of wisdom which they may drink up in one gulp.

003 Now what shall we preachers do, if we do not under such archangels and above archangels shall churches reign? That is what we want to do; we want them to know everything better, and sometimes better, than we ourselves do. And Christ shall not be a mystery nor a secret with them, but a living nutshell, since they have the core

But we meanwhile want to suck on this secret like a child at its mother's breast, until we also get something of it once, and not let ourselves be weaned from it so early and so temporally, as these high people wean themselves from it and are ashamed of it, to suckle the mother's teats. For they can walk themselves before they have grown legs and feet. 004 In sum, we must let the world and the devil run

their course, and with preaching, reproving, exhorting, always stop, for the sake of those who shall know such a mystery: to others it is preached as the rain falls into the water, or, as our Lord saith, Matt. 13:19, is sown in the way; yet the mystery alone will bring forth fruit in the fourth part of the field. Therefore I am glad to see that these and such books come among the people, not only to reveal such a secret, but also to forestall other more false books. For not all of them that write now are pure, and every man will sell them in the store, not that he may reveal Christ or his secret, but that he may have his own secret and good thoughts, which he hath concerning Christ's secret, for nothing; that he may hope to convert devils, if he hath never converted a gnat, or may convert them, if the worst of them be not the converting.

(5) But there are also some lazy pastors and preachers, who rely on such and other more good books, so that they can take a sermon from them, do not pray, do not study, do not read, do not strive for anything in the Scriptures, just as if one did not have to read the Bible for that reason. They need such books as the form and the calendar to cover their yearly nourishment, and are nothing to the psittig or dolen, who learn to repeat incomprehensibly: yet our opinion and that of such theologians is this, to point them to the Scriptures and to admonish them that they themselves should think to defend our Christian faith after our death, against the devil, the world, and the flesh. For we shall not stand eternally at the top as we stand now.

006 And as our forefathers bequeathed this mystery, though it were horribly destroyed by the pope, so we also bequeath it unto them; and though they shall not have so much to do to sweep out such abominations as we have done, yet they shall have even (if not more) so much to do to resist and ward off the devil, that he cast not again such abominations into the church. Therefore it is called, watch, stubborn, *attende lectioni*. For verily thou canst not read too much in the Scriptures, and what thou readest well thou canst not understand; and what thou understandest well thou canst not teach too well, and what thou teachest well thou canst not live so well. *Experto crede Ruperto*. It is the devil, it is the world, it is our flesh that rages and rages against us. Therefore, good sir-

Brethren, pastors, and preachers, pray, read, study, be diligent; for verily it is not idle time, nor snoring, nor sleeping, in this evil and shameful time. Use your gift which is familiar to you, and reveal the mystery of Christ: he that will not know, let him be ignorant, as St. Paul saith. 1 Cor. 14:38: Because baptism and sacrament are there, we must not keep silence concerning the word of

It will be found when we have done our part, amen.

Ecclesiastical condition of the German Protestants in New-Orleans.

Rev. C. Braun, missionary of the Lutheran Synod from Pittsburgh to Texas, was compelled to stay in New Orleans for a whole week due to lack of shipping facilities, and gives a deplorable picture of the ecclesiastical condition of the German non-Catholics there, of whom there are said to be a large number.

There are four congregations there calling themselves "Protestant" with pastors of the same name, but who are not in synodal fellowship with one another; church attendance is exceptionally low, so that on Sundays in a larger congregation there were only about 3) listeners; by far the largest part of these Protestants go on Sundays into the gardens, to the balls and to the drinking houses. No preacher could tell the questioner the number of communicants in his congregation; there is, of course, no thought of confession and church pastoral care, and Mr. Braun is certainly not wrong in thinking that the people there only have preachers for that reason,

to baptize their children, to copulate, to administer Holy Communion and to bury the deceased. The church is the place where the deceased are buried.

Of course, there is no mention of the church discipline commanded in God's Word. The whole "evangelical" church system in New Orleans seems to be a loose external thing, and there is not even the slightest hint of a healthy congregational life.

Missionary Braun now gave those preachers the well-meant but hardly correct suggestion to found new congregations with a good constitution and discipline, and to gather into them all who felt an interest in God's Word.

But how, we ask, if there were none? or if there were some, is it the way of God and the right way to gather a commonwealth out of the wild, raw multitude, on the basis of a church order, however good it may be? Not so; but the word of God alone, and especially the preaching of Christ crucified, with proof of the Spirit and of power, can do such a work; this is the only divine order, even to gather outwardly wild multitudes, immersed in the service of mammon and the flesh.

The church is to form Christian congregations of either, which is the rarer case, come to the sound Protestant, German Protestants, and especially standpoint of the Lutheran Church, or, gradually Lutherans in the large cities, if God wills it. Once a group overwhelmed by the superiority of the opposing has been converted and has become believers in the circumstances, they become more and more mere Lord Jesus, such a group learns to submit freely and business preachers and are in great danger of suffering obediently to the word of God, whether in public complete shipwreck in the faith. - preaching or in individual instruction and report, punishment and consolation by the pastor; the preacher and the congregation will do everything that serves the benefit and good of the latter, in the middle and directly He that will live in a good sour way... Like Epicurus, according to this single rule and guideline of the divine he hath no thought of God or man. Think'st thou there's word: - then from within," in a healthy and natural way, no God that sees and judges? Think thou there is no life the human church order appropriate to the particular after this. Though thy heart cry out against it. circumstances of the congregation will well develop, Think thou art born alone. What thou seest is thine. which of course also deals with such things as are Drink, eat, and spit till thou be full and mad. If thou die a subject to human freedom, such as ecclesiastical pig and a cow, say thou art gone to heaven... ...where ceremonies. This, of course, also concerns those things the angels with clubs do run... And burn such swine in the fire. which are subject to human freedom, such as For if such an Epicurer wish, Awe, who never was born. ecclesiastical ceremonies, and which, without prejudice He had better be dead, than mock God in heaven. to the unity of the confession and doctrine, are acted **Luther's Werke, 38th vol. 321 pp.** upon differently in different congregations. **Erlanger Edition.**

But - someone might reply - if the people are so wild and so weaned from church attendance that perhaps out of 3 - 400 only 20 - 30 attend the service on Sundays, When Justus Jonas had hung a beautiful branch of cherries over the table in remembrance of creation, and how then? - The enthusiasts soon know what to do and praised the glorious blessing of God, D. Luther said, "Why do you not rather consider this in your children?" say: stand on a table at the corner of two busy streets" Why do you not rather think of this in your children, who surpass and are more glorious creatures of God than the fruit of all trees? Nevertheless, we go along, and begin to preach. But this would not be the way that Luther said, "Why do you not rather think of this in your children, who surpass and are more glorious creatures of God than the fruit of all trees? Nevertheless, we go along, condition, are not in fact heathens, and no one has the do not pay much attention to it, and even become blind right to preach to them publicly, unless he is publicly and stingy about such gifts of God, as is commonly the called by them, as the 14th article of the Augsburg case, that people, when they have children, scrape and Confession clearly testifies. No! A God-fearing and scrape as they can, so that they may leave them much; prudent Christian should do nothing against God's order, they do not know that a child, even before it comes into even if he had the most proper zeal, the most ardent the world, is allotted its modest share, what and how love, and the most glorious gifts for this purpose. But of much it is to have and what it is to become. course, in order to do powerful help in large cities, such as New Orleans, within "the ordinary profession" of the poor, degenerate, ecclesiastically weaned fellow Mr. P. Wunder, who up to now has served the believers and regulars, under God's grace and blessing, congregation at Centreville, St. Clair Co., Ills, having one must also send brothers who are not only generally received an appointment from the Lutheran congregation orthodox, doctrinally sound, and of blameless conduct, at Chicago and accepted it with the consent of his former congregation, the latter has duly appointed Mr. W. Holls, but who are animated and imbued with an apostolic a candidate for the holy preaching ministry, a pupil of the spirit, as far as we possess it in our weak faith. This seminary at Fort Wayne and since January interim requires no more and no less than a joyful courage of assistant to Father Habel at Pomeroy, as its preacher and faith, a strong gift of preaching, a shepherd's love that pastor. The same was ordained on Thursday after Dom. tirelessly seeks what is lost and a shepherd's XIII x. trin. the 18th of September by the Vice-President faithfulness that just as tirelessly tends what is found, a with the assistance of P.P. Birkmann and Rennicke in the thoroughgoing earnestness and yet at the same time a midst of his congregation according to ecclesiastical gnawing patience, no small measure of wisdom and custom. government, and all this accompanied and permeated by diligent prayer and intercession and borne by a healthy ecclesiastical disposition. Men of the ordinary kind, and, moreover, perhaps pietistically educated in uneducated schools.

Against the deniers of God.
Mockery against Epicurum D. M. Lutheri.

He that will live in a good sour way... Like Epicurus, he hath no thought of God or man. Think'st thou there's no God that sees and judges? Think thou there is no life after this. Though thy heart cry out against it. Think thou art born alone. What thou seest is thine. Drink, eat, and spit till thou be full and mad. If thou die a pig and a cow, say thou art gone to heaven... ...where the angels with clubs do run... And burn such swine in the fire. For if such an Epicurer wish, Awe, who never was born. He had better be dead, than mock God in heaven.

Luther's Werke, 38th vol. 321 pp.
Erlanger Edition.

Church News.

Mr. P. Wunder, who up to now has served the congregation at Centreville, St. Clair Co., Ills, having received an appointment from the Lutheran congregation at Chicago and accepted it with the consent of his former congregation, the latter has duly appointed Mr. W. Holls, a candidate for the holy preaching ministry, a pupil of the seminary at Fort Wayne and since January interim assistant to Father Habel at Pomeroy, as its preacher and pastor. The same was ordained on Thursday after Dom. XIII x. trin. the 18th of September by the Vice-President with the assistance of P.P. Birkmann and Rennicke in the midst of his congregation according to ecclesiastical custom.

Indication.

Of those mentioned in the previous number
Melodies of German Church Chant
mostly from the 16th and 17th century in it original rhythms and tones after
Dr. Friedrich Layritz
for the use of Christian congregations of German tongue in North America, lithographed and published by
Leopold Gast.
Price 25 cents.

the undersigned is now in possession of a larger number of copies in order to satisfy incoming orders immediately.
F. W. Barthel.
Since experience has taught me that some recipients have had to pay disproportionately high postage for printed matter sent to them by post, I offer to frank such writings when they are posted by publishers for those who are in account with me.
D. O.

Receipt and thanks.
The undersigned hereby certifies to have received from the mean, of the Rev. Streckfoot, in Van-Werth Co, Ohi-, r 35. as support for his maintenance in the Seminary.
According to his promise (Matth. III 42.) the rich God also wants to reward these gifts of love abundantly to every prayer.
I. Paul Beyer.
Fort Wayne the 20th of September 185t.

Received
from the municipality of Mr. O. penalties at TollinSslk for poor studentsentzIM
N. Bieweud.

Received,
a. to the Synodal Mission Ca them:
from the municipality dcS Hr. k. Trautmanu 4
in Adrian, Mich. L4A.
" of the parish of Mr. k. Hattstädt in Monroe, Mich. 3,06.
" of the rvangel. luther. Synod of Indianapolis Z 10.00. b.) in Contributions To theTravel Copendce Gentlemen delegates to Germany: ^ from the congregation of Mr. k. Schuster, Kosciusko Co, 3a. UM
F.W. Barthel, Cassirer.

Paid
the 6th year the gentlemen F. W. Hartmann, H. Hart, mann, ?. Trautmann (2 Er.).
the 7th year, Messrs. John Beery, Conrad Brandes Hartmann. Mich. Hochmuth. 4*. Hattstädt (14 Er.), F. W. Hartmann, Heinr. Jobanning, Heim. Lauch, Joh. Arkedr. Lohmann, k. I. W. Schmidt.
the 1st half of the 8th year, Messrs. Mich. Andre, § Heinr. Ahlmeyer, Christ. Leicht, William Zeitler.
'
the 8th year, Messrs. k. Albach, I. H. EverS, Friede, i Föllinger, L. Gn'cbrl, k. Holls,?. Hahn, FriebtZ Heine, C. Lindemann, Job. Friedr. Lohmann, Heim. Meyer, Friedr. Ochs, Christian Piepenbrink, Christin^ Rose, U. Rtchmann,?. Schliepstek, C. Sallmanq 4 Fr. Stellhorn, Heim. Sudbrink, Chr. Schaper, Lk. > Schröder, Dr. Sihler, Gustav Spiegel, Schreiber
' (6 ex.), I>. Trautmann, k. Wunder, Com. Westes feld, Fr. Waltz, C. H. Wilkee, Friedr. Zimmer. '

Printed by Moritz Nisvner,
North corner of third and ThestnutpraBr.^



(Hend. Inf. Cap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 14th Oct. 1851, No. 4.

<p>The rise of Catholicism in England.</p> <p>Where does the spread of Puseyism come from and in connection with it the increasing relapse from the Episcopal to the Roman Papist Church?</p> <p>This is probably due to the fact that at the time of the Reformation the Church of England did not thoroughly purify itself from the papist leaven. For, as is well known, the Episcopal Church teaches against the Word of God that the episcopal constitution is divine order, and that every church government that is not exercised by bishops is unjust and sinful. And this, of course, is closely connected with the fact that it is a matter of conscience for every man, and that he is bound, in case of loss of his soul's blessedness, to send himself into this (so-called) divine order, and to be obedient and submissive not only to God's word, but also to the bishops.</p> <p>For bishops are, by right, such ecclesiastical ministers (or rather ecclesiastical rulers) who must trace their spiritual genealogy, their spiritual ancestry, back to the time of the holy apostles, as from whom, as their spiritual progenitors, they were brought forth by ordination, as by a spiritual procreation through the intervening spiritual middle fathers. For by such ordination they would be</p>	<p>The bishops were given special gifts of the Holy Spirit and graces of office by the laying on of hands of their likewise consecrated pre-bishops, and there was nothing wrong with this, even if, according to the evidence of history, this or that episcopal intermediary between them and the holy apostles had been an obviously unbelieving, godless man, who therefore had not had the Holy Spirit.</p> <p>This unevangelical doctrine of the law and of man, in a certain sense borrowed from the Old Testament, is now essentially held by the papists also; only that they have attached to it the superfine human poem of the supremacy of the apostle Peter, and have derived from it, as is well known, that of the Roman bishop, as pope, i.e. spiritual father of Christendom, as governor of Christ and visible head of the church of Christ, without, indeed contrary to, the correctly understood sacred Scriptures.</p> <p>And as the Roman delusion is undeniably older and more respectable, and the outward form of the Roman Church, in the unity of its regiment and worship, and in the many interlocking engines of its mass appearance, makes a powerful impression on carnal eyes and hearts, it is no wonder that the Episcopalian collateralists are now returning to their proper mother church.</p> <p>For both delusions stem evenly from the false unevangelical concept of the</p>	<p>For, according to this, they hold that in the New Testament, too, there was originally and essentially a priesthood, propagated by the apostles through ordination, as by a spiritual begetting, which now, bound to certain persons, was a kind of mediator between Christ and the laity, and, as by original prerogative, entrusted alone with the administration of the means of grace and the treasures of salvation, so that only through them, and by means of them, could the people become partakers of these spiritual goods.</p> <p>Thus they liken the church partly to the Old Testament theocracy, partly to the form of worldly kingdoms, and make the ladder in the following manner:</p> <p>On the highest level stands the Triune God, and especially Christ, in essential fullness of power, the unrestricted Lord and King of His Church, from whom all gift, office, and power essentially derive. And this is also scriptural, i.e. true.-On the second level stands the priesthood with its spiritual progenitors, the holy apostles, (with the papists with the highest point in Peter) forming a spiritual noble family, as the spiritual princes of the empire, counts, barons, nobles, in certain levels of superordination and subordination, with the use and administration of the divine means of grace and the ecclesiastical jurisdiction. They are the same as spiritual fiefs from Christ, the king and lord of the fiefdom, and they are the same as the fiefs of the king and lord of the fief.</p>
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Finally, on the third and united level stands the congregation, the audience, the laity, i.e. "the people who know nothing of the law" (and according to the consistent papist interpretation, without the blessing mediation of the priesthood: "cursed"). This part of God's church has no other part in Christ and his merit than through the priesthood, through whose office the divine means of grace, the gospel together with the holy sacraments, only truly prove their salvific power. He, therefore, who is outside the priesthood, is not essentially in the church of Christ.

This ladder and human church order, made according to the Levitical-legal model out of episcopalian-papist arrogance and imperiousness, is, however, on the second and third levels, flatly contrary to the evangelical divine church order established by the Lord Christ Himself.

For according to this, which is clearly signified in God's word, so it abideth:

On the second level is the bride and household of Christ, the church of the living God, the assembly of all true believers, the pillar and foundation of truth, the chosen race, the holy nation, the people of property, all kings and priests before God through the Holy Spirit and faith in Christ, Whether they be princes in crown or beggars in rags, apostles among the heathen or silent virgins at home, famous generals and statesmen or common soldiers and copyists, wise scholars and artists or simple and lowly men before the world, babes in the cradle or little mothers by the staff, children or young men or fathers in Christ.

By one, that is, the Holy Spirit, through the same gospel of Christ and through the same baptism, they are all united in one faith to one spiritual body of which Christ is the head, animated and impelled by one love of Christ and for one another, sustained and comforted by one hope of the glory to come. They are all children of the same Father, brothers of the same Son, dwelling-places and workshops of the same Holy Spirit; they all have the same access by faith to their one High Priest and King in heaven, who hears and listens in the same moment to the silent groans and the fervent supplications of all the thousands and thousands of his people in every language and tongue. They all have the same anointing of the Holy Spirit and the same holy priestly calling to offer spiritual gifts and to proclaim the virtues of him who called them from darkness to his marvelous light.

But to this honor of His house Christ, her husband, before He went to heaven to fulfill all things in all, to rule all things, and to be near to all His own even unto the end of the world, gave the keys of the kingdom of heaven, i.e. the

He has entrusted the Holy Gospel, together with the Holy Sacraments, to the faithful and orderly administration of Him, in order to exclude again the kingdom of heaven for spiritually poor sinners by faithful acceptance of this Gospel, and to make them from cursed to blessed, from exiles to citizens with the saints and members of God's household.

But in order that all may proceed in harmony and peace, the Lord Christ has commanded, as his divine order, that his housewife, the holy church, should appoint stewards of his mysteries, i.e., ministers who are orthodox, teachable, and blameless in their conduct, today, until all God's children are born bodily and be ambassadors in his stead, and to administer the gospel and the holy sacraments publicly, both in his name and in the service and commission of his household.

And this, then, is the origin of the sacred ministry of preaching, or church service, which, therefore, in its essence, is not different from the spiritual priesthood and sacrificial service of all believing Christians. It is therefore not different in essence from the spiritual priesthood and sacrificial service of all believing Christians, but is only a special orientation of the same in the public service and ministry to these and those places of Christianity. And only those have a proper profession and a right to such administration, to whom these and those local groups of their fellow-Christians and fellow-priests, scattered to and fro, command this service, that they perform the same, as in Christ's stead, so also in their name and commission; for originally and essentially every believing Christian of this or that locally gathered group has just as king and priest before God the same, I would say, evangelicals

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The public administration of the church is entrusted to the ministers of the church. Nor does the church of God, the bride of Christ, become a joyful mother of children essentially and originally by having ministers and church servants, but by being fertilized by the Holy Spirit with the seed of the divine Word, for which spiritual procreation the ministers of the church are the means and instruments, and are called helpers and co-workers with the Holy Spirit.

At last, however, this ministry of the pastorate is only earthly and temporal, and lasts only until the last orthodox, teachable, and blameless in their conduct, today, until all God's children are born bodily and be ambassadors in his stead, and to administer the spiritually, and the measure of tribulations is completed in Christ in the struggling church.

But when, on the great day of resurrection and judgment, the perfection of the triumphant church also begins, and this church, which abides forever, is revealed in its holy beauty, - when all God's children behold God more brightly face to face, and they themselves are completely in God, and God in them -

then in this heavenly and eternal being, in this kingdom of glory, there will no longer be distinguished teachers and hearers, but only glorified kings and priests. But though these will shine and shine with a different brilliancy, and though indeed the pure and faithful teachers have a special promise that they will shine as the sun in their Father's kingdom, yet it might easily be that a simple Lutheran peasant, who has lived, confessed, worked, and tolerated in the

justifying faith, and has fallen blessedly asleep in the same, will shine more gloriously than this and that famous bishop of the Roman or English Church, in that, because he has otherwise been sincere, God has consumed, through the fire of the hour of death, the wood, hay, and stubble of useless, even the filth of false and pernicious doctrine, so that the same right in others, may wish to baptize and preach and

The first time that a great dignitary of the Church has escaped hell and gone to heaven with difficulty the individuals, as well as the individual congregations, through the poor faith of sinners and children. But to come back to the beginning at the end, surely there is no other thorough remedy for the Episcopal Church of England against its relapse into popery than that it should follow in the footsteps of the Lutheran Church and thoroughly and completely cleanse itself also of the papist false doctrine about the church, the office of preaching in its relation to the congregation and vice versa, ordination, and so on.

For not only are these little human sins and this legal work in itself, as contrary to the evangelical doctrine, most harmful and pernicious, and imprison the poor consciences of the people under the pretence of the divine word, but also other highly important and highly important articles of wholesome doctrine, which in complete purity only the Lutheran Church professes, Christ, for the preservation and propagation of the church, not by virtue of the ministry, but by virtue of the divine means of grace, the gospel and the holy sacraments.

namely, those of the divine Word, of evangelicalWe think that someone must either applaud the faith of the who had their special intentions in doing so, are organized freedom, and even of justification by faith, are alsoChristians in this point, or renounce all use of reason and in such a way that they agree with the prophecies. falsified and damaged by this false teaching. respect for the rules of common sense.

If, however, the Episcopal Church of England fails to After that, the opponents will probably find a way out any of the earlier assumptions of the opponents. purge itself of this old legal leaven, the present TitleThis leads us to the third punct.

Bill, even if it were to pass completely, would hardly be Who then should be the people who organized these events, for instance the disciples? But among the events that make up the fulfillment of the Messianic prophecies are also events that took place before the disciples came of age, or were even born. Or perhaps some secret, powerful society or order in whose service the disciples also stood? But there is no trace of such. able to withstand, together with all other precautions and measures of the state power, respectively of the Queen, as (so-called) supreme bishop of the English Church, its increasing relapse into the Roman - Papist Church; for what also the enthusiasts and their papers, Christians believe, then the fulfillment of them is not so But apart from the fact that the disciples could not together with their echo, the Lutheran Observer, have Christians believe, then the fulfillment of them is not so have done what was done before their time, and that it said, would be a great obstacle.For whatever the they may not have happened at all, or they may have been have done what was done before their time, and that it zealots and their papers, together with their echo, the arranged by the disciples after the prophecies had been would be to follow a fantasy to suppose the existence of *Lutheran Observer*, in their carnal zeal against the fulfilled. Here, as before, we must again encourage a secret and powerful connection, would it be reasonable, and in accordance with the rules of common sense, to papacy, may conjure up, as if it were now more than ourselves to be calm. suppose that some men brought about these events? We ever in decay, it might soon turn out otherwise, and the Now one should hardly believe that there could be submit the following. If it were only a question of a single Antichrist would gain new strength and power. - men, at least those who appeal to reason, who maintain event, e. g. if the whole fulfillment of the prophecy that the events of N. T. did not take place. If they had not event, e. g. if the whole fulfillment of the prophecy taken place, where did Christianity come from? I ask, if consisted in the Lord's entering Jerusalem on an ass, Europeans, especially Englishmen, had never entered then we would certainly have to admit that men could this country, where would the American people, with their have brought about this event by their own power. But language and their peculiarities, have come from? If those here is more than one event, here is a chain of events, events of Protestant history had not taken place, where and there is no prophecy in the Old Testament concerning the appearing of the Messiah that can be traced which would the ancient festivals of Christianity have come the appearing of the Messiah that can be traced which from? Christmas, Char Friday, Easter, Ascension would not have been fulfilled. How could men have fulfilled them all without exception? But more. There are Pentecost, not to remember the lesser ones! I ask, had fulfilled them all without exception? But more. There are OT were made by the disciples after the appearancethe American people never broken away from the occurrences in them the accomplishment of which is in no of Christ on earth, since the Jews knew them longdominion of England, whence the celebration of the man's hand. The Messiah was to appear when the before Christ? Whence then did the twelveFourth of July? If the events of evangelical history had not scepter was snatched from Judah. This was done by the generations of Israel wait diligently day and night fortaken place, where do not only all Christians claim them Romans. The disciples, or that imaginary secret society, the Messiah? upon what then did Simeon base hisbut also their enemies, the heathen, the Jews, the should therefore have ordered the Romans to subjugate petition to the Lord. Where did the wise men of the eastMahomedans, bear witness to them? I ask, if Europeans the Jews, and the Jews to be subjugated. Further, it was look for the star of the Messiah? Where did the scribes,especially Englishmen, had never objected here, if the written that the Messiah would be born of David's tribe in when Herod asked them where the Messiah was to beAmerican people had never made themselves free Bethlehem, and suffer many things, and die on the cross. born, say, at Bethlehem in the land of Judah? Wherewhence then their own news, and that of the Englishmen Then the disciples, or that secret company, should have did they know that the Messiah was the son of David,and all other peoples about it? He, therefore, who thinks arranged for a child of David's line to be born in and many other things? Finally, whence was the rumorhe is following reason and the rules of common sense Bethlehem; should have ordered Herod to commit the of the Messiah's coming spread even among thewhen he believes in the truth of the facts underlying the Bethlehemite infanticide; should have ordered the Jews Gentiles, as two well-known Roman writers testify *),origin of the American people, because the existence ofto accuse Jesus, to persecute him, and to decree his saying that there was a legend that about their timethis people, because its national festivals, because thedeath; Judam should have been ordered to betray Jesus men from the Jews would take the earth? whence allwhole of history testifies to it, must also consider itfor thirty pieces of silver, and Jesus to suffer innocently this, if only afterward the prophecies were invented byreasonable, and in accordance with the rules of common and die on the cross, that he might execute their plans; the disciples! sense, to believe in the facts underlying the origin of the Pilate should have been ordered to crucify Jesus, and so on. Not even to think that it was prophesied of the According to this, it is evident who follows reasonChristian Church, i. e., in the facts contained in theon. Not even to think that it was prophesied of the and the rules of common sense: the Christians whoGospels. In fact, in a much higher degree, because here Messiah that he would work miracles, and that after he believe that the prophecies of A. T. were written by thethe circumstances that lead to faith are even more obviousdied and was buried he would rise again on the third day, holy men in whose books they are found, and atand speak even louder. which those men, in order to fulfill the prophecies, should different times before the birth of Christ; or the But, some will say, that the incidents narrated in the have done. opponents who want to believe that the propheciesGospel story really happened, we do not deny either; we only maintain that they were not brought about by God to were written by the saints only after the facts of the N.only maintain that they were not brought about by God to Testament history had happened, according to thefulfill the prophecies; but that they were brought about by same. men.

III.

Sermon

about 2 Petri 1, 19 - 21.
held before the Evang. Congregation at St. Louis in the month of August 1851, and on
Request handed over to the printer by A. B.
(Conclusion.)

Finally, who can imagine that the prophecies of thePentecost, not to remember the lesser ones! I ask, had fulfilled them all without exception? But more. There are OT were made by the disciples after the appearancethe American people never broken away from the occurrences in them the accomplishment of which is in no of Christ on earth, since the Jews knew them longdominion of England, whence the celebration of the man's hand. The Messiah was to appear when the before Christ? Whence then did the twelveFourth of July? If the events of evangelical history had not scepter was snatched from Judah. This was done by the generations of Israel wait diligently day and night fortaken place, where do not only all Christians claim them Romans. The disciples, or that imaginary secret society, the Messiah? upon what then did Simeon base hisbut also their enemies, the heathen, the Jews, the should therefore have ordered the Romans to subjugate petition to the Lord. Where did the wise men of the eastMahomedans, bear witness to them? I ask, if Europeans the Jews, and the Jews to be subjugated. Further, it was look for the star of the Messiah? Where did the scribes,especially Englishmen, had never objected here, if the written that the Messiah would be born of David's tribe in when Herod asked them where the Messiah was to beAmerican people had never made themselves free Bethlehem, and suffer many things, and die on the cross. born, say, at Bethlehem in the land of Judah? Wherewhence then their own news, and that of the Englishmen Then the disciples, or that secret company, should have did they know that the Messiah was the son of David,and all other peoples about it? He, therefore, who thinks arranged for a child of David's line to be born in and many other things? Finally, whence was the rumorhe is following reason and the rules of common sense Bethlehem; should have ordered Herod to commit the of the Messiah's coming spread even among thewhen he believes in the truth of the facts underlying the Bethlehemite infanticide; should have ordered the Jews Gentiles, as two well-known Roman writers testify *),origin of the American people, because the existence ofto accuse Jesus, to persecute him, and to decree his saying that there was a legend that about their timethis people, because its national festivals, because thedeath; Judam should have been ordered to betray Jesus men from the Jews would take the earth? whence allwhole of history testifies to it, must also consider itfor thirty pieces of silver, and Jesus to suffer innocently this, if only afterward the prophecies were invented byreasonable, and in accordance with the rules of common and die on the cross, that he might execute their plans; the disciples! sense, to believe in the facts underlying the origin of the Pilate should have been ordered to crucify Jesus, and so on. Not even to think that it was prophesied of the

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*) Suetonius and Tacitus.

which God alone is able to bring about. And what would those men have done all this for, if they could have done it? To be despised and ridiculed, hated and persecuted for this was the lot of the Christian church during the first three centuries.

Now it is evident who acts according to the principles of reason and common sense: we who say, God, who gave the prophecy before times, and when the time was at hand, caused it to be fulfilled; or the opponents, who say, It is men who have arranged the events corresponding to the prophecies.

It seems to us that we have now seen enough that one must either give up reason and common sense, or believe that the correspondence of the prophecies of the Old Testament with the events narrated in the New Testament is not a coincidence; furthermore, that the prophecies of the Old Testament and also the events contained in the New Testament are completely correct, i.e., that they are as Christianity believes. *)

Now who are the understanding, the Christians, or their opponents; and who are the unintelligent?

The unbelievers are the unintelligent, and as this has been shown in the prophecies, so the same may be seen in other proofs of the truth of the Christian religion.

We will now make a short application of this.

If, then, the opponents of Christianity, in asserting that the doctrines of the Christian religion are not true, and that the Bible, which contains them, is not the word of God, act contrary to all reason and common sense, whence is it that they nevertheless refer to them? It cannot come from their reason and understanding, for therein, as we have seen, lie just reasons for the opposite; if they would ask their reason, or give ear to the rules of common sense, they would believe and speak like Christians. Out of their heart

*This is what the notorious French freethinker Rousseau demanded. For he says: "If I were to accept the prophecies as proof, three things would have to come together, which is impossible, namely, I would have to be a witness of the prophecies; I would have to be a witness of their fulfillment; and it would have to be proved to me that it is no accident that the fulfillment agrees with the prophecy." The dear reader will find just what Rousseau demands in the first part, namely, certainty that the prophecies are true, in our second part; what he demands in his second part, namely, certainty that the fulfillment is true, in our third part; and what he demands in his third part, in our first part. Thus a prince of the unbelievers must bear witness to the validity of a proof of the truth of the Christian religion, and so of the religion itself, to the comfort of the believers and to the terror of the unbelievers.

...so it comes. They are the enemies of light and the friends of darkness. For the thoughts of man's heart are evil from his youth, and evil thoughts come out of the heart of man. Two things follow from this. First, they

reject the word of God; and secondly, they want to conceal the reason why they do this, and therefore do not appeal to the wickedness of their heart, but to their understanding. Their understanding, however, as has been shown, not only fails them miserably, but also testifies against them.

This is a word of warning for the opponents of Christianity. Let them take it to heart that it is a disgrace to appeal to a witness who must testify against them; let them know that by doing so they will make their future judgment even worse, for they are calling a witness not to excuse them but to accuse them; let them finally consider that in this case it is no small thing to act against reason and common sense. It would be against common sense to mend an old garment with a new rag, and to seek grapes among thorns and figs among thistles; but if a man acts against common sense in matters pertaining to this life, a little temporal ridicule and a little temporal loss are the result; but if a man acts against it in spiritual matters, eternal and unspeakable shame and irreparable loss are his reward.

Would that those who have hitherto rejected the Christian religion, on the ground that it is contrary to reason to believe in its doctrines, would think how it is just the other way round, and give ear to the very reason, to which they appeal. Give ear against their evil heart, that they may earnestly incline their ear to the wholesome doctrine and give heed, and the Lord may then speak to them, and change their mind and heart, and make them a vessel of grace, so that at last they may say to Christ, My Lord and my God, and come to say, Though my understanding and my reason testify not unto me, yea, though they say the contrary, yet will I no more depart from the Lord and his word; for, Lord, whither shall we give? Thou hast words of eternal life. May God help that this may come to pass.

But you, beloved, who by the grace of God have believed, let this serve for your comfort, that it is according to reason to accept the truth of the Christian religion, and to hold the Bible to be the word of God. We have often thought, especially when we have heard ridicule, "It may be contrary to reason to believe the Bible to be the Word of God, but I still believe. Now we know that our case is not so bad; it is the other way round; reason is for us, and against them. Scoffers. Let this also be a comfort to you in your temptation; for if much doubt should come upon you, remember that it is against all reason not to believe.

that therefore the doubts are only pretences of the enemy of our souls, so that he wants to deceive us. But he shall never succeed in this.

For this purpose may the Lord also this day put his blessing upon his word, and strengthen and keep his children in the faith until the end; and also awaken to the faith those who do not yet call him Father, that they may attain blessedness with those, and great be the multitude and loud the sound of those who sing Hallelujah to him and to the Lamb forever. Amen.

Johann Matthesii Ökonomia oder Bericht vom christlichen Hauswesen.

(found in the appendix of his Catechism - Sermons.)

He that will bring his life with joy and rest, In matrimony to, That his cross on this earth, In housekeeping may be the easier for him: A godly and pious child he may marry, That is of honest parents, And take heed above all things That he be not free too near in blood. When he has asked of God, then he will follow his parents' advice; When he is fairly grown up, he will have learned something, he will not swim in all the puddles, And drink from all the muddy supports. A pious wife is God's gift; From her husband's ribs she comes, Adorned with virtue, breeding, and honour, To her husband's heart she clings. For him she longs and desires; She is his helpmate given, For comfort and joy in his life; When crosses and accidents happen, Her kind heart shall comfort him. She is a man's medicine, that he fall not into error. She bears children in all modesty, The world increases the fruit of her womb. She builds up a man's house, she upholds and spreads his name, she increases and gladdens his whole family, in Hans she puts everything in order. She is like a fruitful vine, she gives shade, she is rich in fruit. She's like a precious stone, like a pearl round and pure. In Hans, the world's bounty is her. Without her you cannot keep house. Round the house she is a stout fence, Her husband may boldly trust. There's much virtue in her heart. Like a well-sealed shrine. The best a man can read, The like of which no doctor can write. How lovely, how sweet, how fine. For if the bed be two.., Who in breeding and in honour turn together in true love, And one to another are joined. Such a life is pleasing to our God. Married men understand all this.

How faithful be the church of Christ; His love he hath there depicted, Cursed be he that reproacheth the married state. The father of the house is highly honored. to whom God hath given a matron, adorned with faith and virtue. Who fears him, who fears him, and who tricks him. And not in every corner of the house she walks, Nor is she a sour pot, Nor hath a wild and troublesome head, Nor always sneers, nor wants a new livery, Nor is she thought of as great. That stands not always for the looking-glass. And goes daily for the weeks;

She that giveth not her man smeared words, And hath her heart in the outer place.

She that hath not the window always at her neck, Is wrangling, and cackling all. She that stands not much under the door, Takes leave of all that go For good to him that gets such a bride; A wicked wife is a bitter herb, A bitter gout and gentian, For this both horse and man guard. But a virtuous and cheerful wife, Like a noble grape juice, Gives a man pleasure, honor, joy, and strength. The greatest good and morning's portion Is that she be of good breeding and virtue. And keep the house in good repair. No stronger castle hath a householder. Let the husband be as pious as Tobias, And the wife as dumb as Zacharias, So there may be peace in the house.

A wicked woman hath no good to do; She is ever in a man's ear, And kindleth much wicked fire. Lsabel and Herodias, who pour when it is wet; They are true calfactors, and the devil's slayers; They are always barking and chasing. Till they bring the man up, that he may do what he hath a mind to do. These are brats and evil skins.

But those like Abigail, who are meek, Can still much anger and wrath of men, Much evil remains for their sake. The rich digger Pithius, his humble wife must obey. That she could use with laughter, And even polite jest and scolding: Show-food she prepares of gold, Grachts to the man that he should eat it, Because he despises the earth's cultivation. and seeks only ore in the mine. A good word finds a good place, as it hath proved.

Where the heart and courage are together, The treasure a man takes from God himself. Where children are merry and fresh, Laughing and sitting around the table, Especially there children's children are; Who say: my grandfather's life, I will press you a fine heart. Comb, braid, and trim the banquet, And afterwards divide the chatter. And joy and gladness are in the same house.

For what could be kinder, Than pious and obedient little children, In the womb of the grandmother's heart burns. If you but call her child child, A kinder name you cannot find. For where father and mother are spoken. Again, this is a woe to him that beareth not fruit in marriage, To be barren and heirless is as if no sunshine shone. What can an unmarried man tell thee of joy, pleasure, and happy days? He that lives in union with his wife hath the greatest joy. In the marriage bed is the greatest discipline, The spiritless *) state be cursed; For therein all lechery, And fornication reigns without shame and shyness. Paphuntius, **) the pious man, hath faithfully shewed such things.

(Conclusion follows.)

Methodism.

Conclusion. †)

If it were true what the Methodists say, that a man can attain to perfect sinlessness already in this life through the grace of sanctification, then surely an example of this should be found in the holy Scriptures. But we search in vain for it. It is true that we read in the Scriptures of a man who boasted that he had no sin, saying: I thank thee, O God, that I am not as other men, Luc. 18:11. But this man was a Pharisee, whom Christ sets up as a warning example of blind and presumptuous pride, and of whom he says that because of his pride he is not justified, but abased, that is, condemned. On the other hand, in the example of the publican, Christ shows who will be saved, not the great saints who think they are better than others, but the poor sinners who humbly confess their sins, repent of them with godly sorrow, and faithfully accept God's grace in Christ.

That the Methodist doctrine of the grace of sanctification, by which a man can already become completely sinless while still alive, is a blatant, gross, impudent lie, we prove by the clearest sayings of Holy Scripture.

(1) If it were possible to put away all sin in this "world already, this should be the case first of all with the holy prophets and apostles, who were better than we and

had a richer measure of the Holy Ghost.

But they confess themselves to be poor sinners without distinction. St. Isaiah says 64:6, "We are all like the unclean, and all our righteousness is like an insolent garment. St. James says, 3:2: We are all manfully wanting. St. Jeremiah says: Klagl. 3, 42.: We, we have sinned and been disobedient.

2 Even the saints daily need forgiveness of sins: therefore Christ hath given us for daily diligent use the holy Lord's Prayer, wherein we daily pray, Forgive us our trespasses. Ps. 32:5, 6: Forgive me the trespasses of my sins. For this shall all the saints beseech thee in due time. Now if all the saints have to ask God for this, that is, for forgiveness of sins, at the proper time, that is, daily, as long as it is still today and the time of grace lasts, this is a proof that they cannot yet become sinless in this life. Ps. 19, 13: Who can know how often he lacketh? Forgive me my hidden faults.

(3) He that is without sin is able to stand the judgment of God. Since all believers always pray that God will not bring them before his judgment, they confess that there is still sin in them. Ps. 143, 2: Enter not into judgment with thy servant: for there is none living that is righteous before thee. Ps. 130, 2. If thou wilt, Lord, impute sin, Lord, who shall stand? 1 Cor. 4 4,.. I am conscious of nothing, but in this I am not justified. The apostle thus confesses, that though he could not remember any conscious sin, yet he was not justified in it.

he could not stand before God with his works, since his sins of weakness already condemned him before God.

(4) If the Methodists were right in their doctrine of sanctifying grace, there would have to be a complete victory of the Spirit and a complete annihilation of the flesh in those who have been converted. But the Holy Scriptures describe the inner life of Christians as an unceasing struggle between the spirit and the flesh, between the new man and the old Adam. Gal. 5, 16. 17. But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth again after the spirit, and the spirit after the flesh. These are contrary to one another, so that you do not do what you want. According to the spirit, Christians are eager to fulfill God's commandments, but because in them

Even if the flesh still stirs with its evil lusts and desires, they do not do the good that they actually want to do; often they do not do it or they do not accomplish it perfectly. - The apostle describes the deep battle between flesh and spirit in Rom. 7, 14-25). This passage has been mistakenly referred to the condition of an unconverted man. But it says in v. 18, "I can will, but I cannot do that which is good. But so can an unconverted man

*) The clergy living in forced celibacy under the papacy.

**This Paphnutius was a pious bishop in Africa, who still bore the marks of Maas on his body from the persecution of Maximinus. This bishop, although he himself lived in the celibate state, nevertheless resisted at the Council of Nicaea in 325 the proposal already made at that time to introduce celibacy or celibacy of the clergy as a church law, with such happy success that this disastrous ordinance was still omitted at that time.

†) S. No. 26, Year 7.

impossible to speak. For according to the word of God, I also would take hold of it, after that I am taken hold of He goes on to say, "Let us be of the same mind. In this, an unconverted man is dead in sins, incapable of all Christ Jesus. My brethren, I do not yet count myself then, is ordered Christian perfection and mature good, and full of hatred toward God; therefore it is worthy that I have taken hold of it; but this I say, Forgetting manhood in Christ, that we confess Christ as our impossible for him to will that which is good by his own those things which are behind, and reaching forth unto righteousness, recognize our own imperfection, and power: for Christ saith, Without me ye can do nothing. those things which are before, I pursue after that which is pursue sanctification with all zeal.

Joh. 15.5. it is God that worketh in you, both to will and set before me, the jewel which is the heavenly calling of Our sanctification is therefore not completed in this to do, according to his good pleasure. Phil. 2, 13. God in Christ Jesus. In the apostle's day there was no lack life at one time, nor at a certain time, but it is to grow Further, the words v. 22: I delight in God's law according of false prophets boasting of great holiness, which and increase continually; let us grow in all things in him to the inward man, can only be understood by one who prompted the apostle to exhort: "Let no man deceive you who is the head, Christ - Ephesians 4, 15. 4, 15. God is born again; for in an unconverted man there is not yet concerning the goal, who walketh after his own choice in will multiply your seed and cause the growth of your any inward or new man, but only spiritual death. the humility and spirituality of angels, which he hath not righteousness to increase, 2 Cor. 9, 10. Grow in the

The apostle now describes the inner life of the born seen, and is puffed up without matter in his carnal mind. grace and knowledge of our Lord and Saviour Jesus again as a battle between spirit and flesh with the words Col. 2, 18. In addition to this, the apostle was held in high Christ, 3 Pet. 3, 18. This growth in sanctification is now v. 21 - 23. Therefore I find me a law, which I will do good, esteem among the Christians, so that perhaps some were to take place through daily renewal. Though our that evil may cleave unto me. For I delight in the law of of the opinion that the apostle had already reached the outward man decay, yet the inward man is renewed God according to the inward man: but I see another law goal of perfection, that he was already sinless and perfect. from day to day. 2 Cor. 4, 16. This renewal is God's in my members, which opposeth the law in my mind, and The apostle now counters all of this in vv. 7-11 and work, in that God sustains us in faith through His Holy taketh me captive to the law of sins, which is in my testifies that he considers everything against Christ to be Spirit and drives us to all good, and at the same time it members. (Gal 5:24) But they that are Christ's, crucify a waste and filthy hall, that Christ is his everything and his is also our work, if we willingly follow the impulse of the their flesh with the air and with the living. flesh with the righteousness. After the apostle has thus praised the Lord Holy Spirit, faithfully use the means of grace, pray vapours and lusts. So also the faithful and sanctified still Christ, he humbles himself and testifies in the clearest diligently, repent of sins committed out of weakness, have the evil, sinful flesh in them, for otherwise they terms that he has not yet grasped the prize of the battle resist evil lusts and practice all virtue.

could not crucify it. 1 Cor. 9:27, I anoint my body, and and is not yet perfect. So he does not want to give himself In conclusion, we quote a few words from Luther, Erl. tame it, lest I preach to others, and become reprobate the reputation of being a great saint; rather, he resolutely A. Vol. 24, p. 73: "This life is not a piety, but a becoming myself. The reason why the apostle anesthetized and rejects all honor of his own and confesses that he is a pious; not a health, but a becoming healthy; not a being, tamed his body, that is, kept it in check by temperance, sinner. And this humility of his is not merely a pious but a becoming; not a rest, but a restlessness. We are was no other than to prevent the excitation of evil carnal appearance, but the most sincere earnestness. not yet, but we are becoming; it is not yet done and vapors and lusts, by the performance of which he would Therefore, as he confesses Ephes. 3:8, the least of all done, but it is going on and pregnant. It is not yet the have made himself reprehensible. Thus he also kept sin saints, and 1 Tim. 1:15, the chiefest of sinners, he repeats end, but it is the way; not yet all things glow and shine, in himself to fight against. with great emphasis, "My brethren, I do not yet esteem but all things are swept away.

(5) He that is without sin is able to fulfil the law of myself to have apprehended it, that we may understand Herrmann Fick. God: but the scriptures testify that no man is able to fulfil him aright, that he thinks himself not a perfect saint, but a the law perfectly: there is therefore no such grace of poor sinner, who seeketh not his righteousness in his sanctification as hath made a man perfect in this life. works, but in Christ alone. By this means God also wants Rom. 3, 3. That which was impossible for the law, to provoke us to humility. When the apostle humbles because it was weakened by the flesh, God did, and so himself and says that he has not yet reached the goal of forth. sinlessness, it would be the greatest blindness and

(6) He that is perfect needeth no exhortation to be hopefulness if we were to boast of this. But at the same perfect. But since all Christians without distinction are time the apostle testifies to one thing, that he pursues with exhorted to sanctification, it follows that none of them is all eagerness the set goal of his perfection. As a runner already perfectly holy in this life. Heb. 12:14, Pursue does not look around to complacently calculate the peace toward all men, and sanctification; without which distance he has already covered, but inexorably stretches no man shall see the Lord. Ephes. 4, 23. 24. But renew forward toward the goal: so also the apostle forgets what yourselves in the spirit of your minds, and put on the new is behind, that is, he does not complacently look back man, which is created after God in righteousness and toward it. that is, he does not look back complacently on holiness. how far he has already come in Christianity, not on his

7) The apostle Paul confesses that he has not yet good works, nor on his virtues, nor on the stage of reached the goal of perfect sinlessness by saying, Phil. sanctification which he has already attained: he forgets all 3,12- 15- Not that I have already grasped it or am that is behind; he has only the one thing in view, the already perfect, but I am pursuing it, whether or not I am shining goal of the crown of righteousness, after which he perfect. strives, after which he inexorably pursues. How many now un-

Consolation from the Catechism. *)

Anyone can make a little book of consolation out of his little catechism, which is usually called a little Bible, in this way: 'Take for thyself, thou comforting heart, in thy catechisirt, from the holy toe commandments, the beginning of the same: I am the Lord thy God.' Consider with devotion what is contained in these short words, namely, a general promise of the great Lord of heaven and earth, that he will do for us all that a God should do; we are to know that he does not demand of us in vain that we fear, love, and trust him above all things, and look for no other God, for he will be God enough for us. If he had said, I am the Lord thy King, thy Father, thy Physician, thy Saviour and Sustainer, thy Nurse and Provider, thy

*) From Christian Scriver's Soul Treasure.

Friend and faithful help, thy refuge and thy fortress, etc.,he hath called thee to the fellowship of Jesus Christ by the sick of the palsy, and thinks whether God could not he had not said so much as when he said, I am thy God.the word, hath enlightened thee, converted thee,do as much now as He did before. Now her faith began A god is and must be all things; he who offers himselfsanctified thee, and sealed thy heart with himself; that he to dispute with her unbelief. Faith says: Yes, God is still for a god must be able and capable of all things. Whenhath promised thee that he will abide with thee for ever, the same old God. But unbelief says, "Yes, for your sake I say, A king, I mean a man who has great honor, power,and that he will not leave thee unto death, and so forth. he will do no miracles. Well, she says to herself, if God is wealth, etc., and who watches over and cares for his Then add to the Lord's prayer the sweet name ofthe same old God, I will rise. - With this she tries it, gets subjects. When I say, A father, I mean a man who hasFather, which the Lord Jesus has put in your mouth toout of bed by and by, and to her amazement she is children, and loves them warmly, cares for them, andname and call upon God. Consider that he has more lovehealthy and lively, drives the cattle to the shepherd, and looks after them warmly. When I say a physician, I meanand faithfulness than all the fathers and mothers in theprepares the midday meal for her children, who also look a man who cares for the sick, visits them, and tries toworld, that he is an all-knowing Father, to whom all theat all this with great amazement. The pastor wants to visit help them get well by all kinds of helpful means. Whenconcerns of your heart are known before you report them;her as a weak patient, as usual, when she meets him in I say, A trustee, a guardian, I mean a man who faithfullyan ever-present Father, who is not removed from you in the courtyard with the words: "Der olr God lewet noch" cares for the afflicted and insulted, widows and orphans,any place where your fortune or misfortune takes you, (the old God is still alive).

and other miserable people, and faithfully serves themwhose goodness and faithfulness follow you everywhere;

with counsel and action, and so on. But when I say, Onean almighty and rich father, who can do more than you

God, or My God, I understand more than heaven andask and understand; an all-wise father, who knows best

earth, and all that is in them, can give me! By this Iwhat is for your good, who, when all your counseling,

understand a king, father, physician, administrator,thinking, worrying is cmS, has no lack of counsel and

guardian, and all that I need for comfort, protection,action and a thousand means, but which are hidden from

help, strength, care, etc., for this temporal and thatyou.

eternal life. When therefore the Lord saith, I am thy God, Consider then, according to the fourth principal of your

he pledges himself to be all these things unto us, andcatechism, that this Eternal Father made an everlasting

more than we can think. Consider this then in yourcovenant with you in holy baptism, gave you the right and

affliction, O Christian soul, and when you open yourglory of his filiation, and received you into his care,

catechism, remember that the first word is: I am God, Iprovision, government, and oversight, inscribed your

will guide thee, feed thee, provide for thee, protect thee,name in heaven, and loved and loved you in Christ Jesus

lead thee, and keep thee; what mournest thou then, asbefore the foundation of the world was laid. Consider

if thou hadst no God? et al. in. then, finally, according to the fifth principal, that such

After this, pass on to the three articles of faith.covenant of grace is confirmed by partaking of the holy

Consider from the first that God, without all your doing,body and blood of the Lord Jesus Christ in the Reverend

worrying, and thinking, created you at the time thatLord's Supper, that you are assured of union and

pleased him, brought you forth from his nothingness,fellowship with Jesus, that the forgiveness of sins and the

prepared you in your mother's womb so wonderfully andhope of eternal life are sealed, and that you are promised

artificially, adorned you with many glorious gifts andthat by God's power through faith you shall be preserved

powers of body and mind, hath drawn thee out of thyunto salvation, and that the God of all grace, who has

mother's womb, hath been thy refuge, father, guardian,called you to his eternal glory in Christ Jesus, shall perfect

and nurse, from thy mother's bosom, and hath nowyou, strengthen you, establish you, and so forth. etc.

borne thee to the twenty, thirty, forty, or more number,When you consider all this and take it to heart, my

as a man gnaweth his son, through all the way that thouChristian, how can you lack comfort in your sadness?

hast walked, until thou hast come to this place (to this

age); that all thy days were written in his book, when

they were yet to be, and there was none of them; that

thou art yet shut up in his fatherly care, and livest and

walkest under his government and oversight; that thou

canst never mean so well by thyself as he means by thee, and so forth. etc. Consider then from the second

article, -that the Son of God Jesus Christ so loved thee,

that he gave himself for thee, and redeemed thee, not

with silver or gold, but with his holy and precious blood,

and bought thee for his own possession. Consider then

from the third, that the Holy Spirit is given to thee for a

comforter, an advocate, a forbearer, a helper, that

The Old God.

Behold, the hand of the Lord is not too short, that He cannot help; neither are His ears enlarged, that He should not hear (Isa. 59:1).

An old, godly farmer's wife got paralysis in both feet, had to lie in bed for several weeks, and thought she was going to die of this disease. Once, when her children were out in the field and they had forgotten to let the cattle out, the old mother heard the shepherd blowing his horn and the cattle screaming. She remembers the words of Scripture: "The righteous has mercy on his cattle." Oh, she thinks, I cannot do that now; oh, if I could only get up and let my cattle out! - And she remembers the story of

Good find.

What was gain to me, that I counted loss for Christ's sake (Phil, 3, 7).

Peter Paul Vergerius was born in Venice, and of low birth. But by his excellent abilities and diligence he gradually rose to the position of Bishop of Justinople. He enjoyed great confidence with the pope, who ordered him to send several legations to Germany in order to hinder the further spread of the evangelical doctrine. He was already promised the dignity of cardinal as a reward for his faithfulness, when all at once everything changed. Some envious persons knew how to spread the rumor that Vergerius was a secret Protestant, and thus put not only his credit but also his life in great danger. But he was so little a Protestant until now, that he determined to refute the evangelical doctrine publicly, in order to justify himself. But how wonderful are the ways in which God leads men to the knowledge of the truth. Vergerius thought eagerly about the refutation of the Protestants; for this reason he read the Holy Scriptures, the Church Fathers, the books of the Reformers. But grace worked on him so powerfully that the light of truth suddenly went out in his heart, and the reason for the papal doctrine became clear to him. He openly confessed that he was a follower of Luther, even though he knew that he would lose all his earthly happiness. Deprived of his bishopric and all property, he fled to the Grisons at constant risk to his life. Here he scattered the seeds of the pure Gospel. But even here the pope persecuted him, and knew how to bring it about that he was no longer tolerated (1553). In his distress he turned to Duke Christoph of Württemberg. He gave him a place of refuge and bread and favor, which he used especially to provide support for those Protestants who were in distress for the sake of their faith.

(Same stories.)

The Sleeping Lord.

You of little faith, why are you so fearful? (Matth. 8,26).

Soon after a terrible northwesterly storm, a ship entered the harbor of Tönningen, which was completely unsealed and robbed of all necessary ship's equipment. The skipper, a Norwegian, had on his ship a wife with two children, one of whom was seven, the other four years old. They wanted to go to Holland, but were lost, and arrived in this port half dead and robbed of all their clothes and linen by the waves. When the skipper disembarked with his voyagers, he pointed out the seven-year-old boy to all the bystanders, and said, "This child saved my ship. For when the storm was fierce and the danger great, I said: "Our Lord is dead!" Whereupon the lad replied, "Nay, not dead, but He sleepeth; He will well escape!"-The storm thereupon overturned the ship, so that she went more under than over the water, and I exhorted all to prepare themselves to die, for here was their grave. The boy answered, "No, it is not yet so, the Lord Jesus is still in the ship." "Immediately afterwards a wave threw the ship round again, and straight up into the water, and it was driven into the Eider and into Tönning harbour."

(Wölbing's Christian Stories.)

God is.

Sinner, stop mocking;

Say no more: it is not a god.

To wipe out God's existence, all your mockery will not help you.

You will soon, yes soon pass away, Like the chaff,
blown by the wind:

But the truth will endure, Even if the world comes
to an end.

In the depths of your heart you know it clearly: God lives.

If thou deny'st it with a bold tongue, thy conscience
rejects it,

And punish thyself of lies, Leaving thee no rest nor
rest.

Why wilt thou deceive thyself, O wicked one?

Church News.

On the 14th Sunday p. trin. (Sept. 21) Mr. H. Wunder, who had received a call to the Chicago congregation, was introduced to it by Mr. P. Selle. His former congregation at Centreville, Ills. although clinging to him with grateful love, had recognized it as God's will that their beloved pastor should accept that calling, that he might use in a larger field of labor the gifts given him by God and the experiences already made and used in a smaller one.

He was able to apply his knowledge all the more for the common good, and, although with painful regret, he was dismissed to Chicago in peace and with heartfelt blessings. May he also be a blessing to many here through his faithful conduct of office under the gracious assistance of the Lord!

Receipt

on monies received, from Aug. 14 to Sept. 21.		
From the New York Community		\$17.00.
" Mr. k. Selle		9.00.
"	H. A. Pinkepank	
	3.00.	
" P.E. Brewer		2.00.
" P- Traulmann		5.00.
" k. K. N300.
Together		\$39.00.

The Berlin books and a small part of the antiquarian works ordered have arrived and will be sent to the respective purchasers in the next few days.

I. H. Bergmann-

Received

a.) on S ynod al - M i ssi on ö-Ca sse:	
From Mr. G. Klügel at Altenburg, Perry Co. mo. \$1.50.	
" M. R.	1.00.
" to an unnamed person by Mr. r. Quast, in the	
Month of June d- l.	3.00.
" of the ev. luth. Dreieinigkeits- congregation, Frank-	
lin Co. Yeah.	4.00.
" some Lutheran families in Ulbany, N. I. by.	
Mr. O. Brohm4.	00.
" of an unnamed65	.
" Mr. U. Habet in Pomeroy^ O-8	.00.
" Parishioners in St. Louis7	.85.
6.) for poor students:	
" a parishioner in Neumelle1	.00.
zurNterhaltung des Coneordi a-C ollege. von Herrn Carl Müller in	
Frohna1	.25.
""	
Lindemann in Baltimore4	.00.
(e.g.) contributions to the travel expenses of the Honourable	
Delegates to Germany:	
from the congregation of Mr. p. Birkmann, Monroe	
Co. Ills.	12,95.
" of Eisleben Township, Scott Co- Mo. 1.75.	
" " Hanover, Cape Giardeau Co-	
Mo. by Mr.?. L rhmann1	.95.
" of the Lutheran Zion Parish of Cleveland, O.	
by Mr.?. Swan14	.00.
" of the congregation of the Lord?. Nütze! in rage-	
berg, O.	3.00.
" of St. Trinity Parish, Buffalo, N- A. 10.00. " " Parish of Mr. k. Claus in	
Neumelle 3.00. " Mr. k. C.	1.00-
" of the congregation of the Lord... Baumgart in Elk-	
horn Prairie, Illö.	6.00.
F.W. Barthel, Cassirer.	

Paid

the 7th year, Messrs. Fr. Almcier, Adam Ambrosius, Carl Bracher, k.
Baltzer, Damm (\$2.00H, Hart- marin Grcbing and Seibel, Gottsr. Jabu,
Jung, Christian Kühnert, ? M. Loy, Gottsr. Markworth, Müller, Anton
Oesterle, Wilh. Rüst, Nuppel, Siegel, Schneider, Friedr. Sträub,
Sciboid, Zie- genbeim.

the 8. Jahrg. Messrs. Wild. Bergt, Brüns, Biermann, Franz
Früchtenicht, Gottlob Fiehler, John Fritz, W. Freye (2nd half),
Job. Fried. Gerding, Hartmann Grcbing (zur Hälstef, Hermann
Heinrich, Dr. Haynel, Höhne sen. fl Hälstef, ?. Bro. Jungk, Bro.
Jacob, I. Immkg, D. M. Loy, H. Laging, Fcrd. Meyer,
Mvhlenkamp, Müller, Bertha NLting, Christ. Heinrich
Ondenthal, Wilh. Paul, Christian Schubert, Göttlich Thieme,
Conrad Theiß, Ernst Boß, Christ. Wccking, Joh. Wesel, U.
Wildemu th

The readers of The Lutheran are highly recommended the small and large Catechism of Luther, recently published by Mr. Ludwig in New York, which is printed in a small booklet. This booklet, neatly printed on good paper and already bound, costs 12[^] Ets. each.

Misprints in No. 3.

Page 24. sp. 1. line 38. v. Above I. instead of "public? ordinary;
Line 42. instead of "most due" most ardent.

Books and pamphlets to have in the

Erpedition of the Lutheran at the buried prices.

Dr. Martin Luther's Clerical Catechism, > unaltered reprint 111,
The Dozen \$1. Hundred Piece H 7.
The Constitution of the German Evangelical Lutheran Synod of
Missouri, Ohio, &c. St., together with an Introduction and
Explanatory Remarks. 5, The Dozen 50; 25 ^tück \$1.
First Synodal Report of the German Lutheran Synod of Missouri,
Ohio ü. a. St.
Of the year 1847w
Second, Third, Fourth and Five
ter Synodal Report of the same Synod, every 10th Third
Jabrgang of the Lutheran.
from 1846 -47. No. 8 -26. 50.
(The 1st and 2nd volumes are out of print).
Fourth, fifth, sixth and seventh volumes of the Lutheran, each 50.
Christlichrs Concordienbuch, d. i. Svm- bolischr Bücher der evang.
luth. Kirche, New- York edition bound in pressed leather 25,
Conversations between two Lutherans on Methodism, (in pamphlet
form) 1 item5
Dr. Martin Luther's Tractate of the True Church, 2 pieces5
Dr. Luther's House Postil, or Sermons on the Gospels on the "onn-
and Feast Days of the Whole Year, New--Avrker edition, bound in
calfskin-2
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sonn - und die festtäglichen Perikopen beigefügt sind, verlegt von
der Istesigen evang. luth. Gemeinde U. A. C. in grpr'eprem
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Testaments. Unaltered reprint, New - York edition, in detail 25. in
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Dilncd Kl. 50.
The pastoral letter of Mr. U. Graubau at Buffalo of l. 18lO together
with the writings exchanged between him and several luth.
Pastors of Missouri 15.
Letter of Dr. Martin Luther on the appointment of the church servants
to the council of Prague in Bohemia from January 1523. translated
from the Lareiuischeu by Paulus ilPeratus10
Tim 0 theus. A gift for the consirmirte
Youth. Edited after Hiller, bound 30.

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(Offenb. Joh. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 28 October 1851, No. 5.

<p>First message</p> <p>From</p> <p>our delegates from Germany.</p> <p>It will only be dear and desirable to the worthy readers of The Lutheran and especially to the pastors and congregations of our Synod to hear that our two delegates, after embarking in New York on the English steamer Africa for Liverpool on August 27, landed, by the good hand of our God and favored by fine weather, in good health and in good condition in Liverpool on September 6, at night about 12 o'clock.</p> <p>But as this day just happened to coincide with Saturday, they were not able to continue their journey to Hüll, on the east coast of England, until Monday morning, where they arrived on Monday evening, after a rapid journey through a wonderfully cultivated and beautiful region, across the whole of England. Here, however, there was a new delay, as the steamship to Hamburg did not leave until Wednesday the 10th. The first day of the voyage they had the most beautiful weather here, and it was so warm that the summer time was stretched out on the deck; the second day, however, was very unpleasant; they had very adverse winds, rain, and high seas, so that one of our friends became seasick until they entered the mouth of the Elbe. Friday the 12th early in the morning they came through the gracious</p>	<p>They arrived happily in Hamburg, one after 13 years, the other after 8 years of separation, and greeted the old fatherland again for the first time.</p> <p>Here they learned, to their great regret, that the Synod of the Prussian Lutherans would not take place this year, to which, if it had fallen at that time, they would have departed immediately; and since they felt quite tired and attacked, and their laundry needed cleaning, they decided to spend a few days with the relatives of the Rev. Wyneken in and near Verden.</p> <p>They therefore left on the 12th afternoon for Harburg, diagonally above Hamburg on the left bank of the Elbe in Hanover, and met there, to their great joy, four young men who, sent out by Löhe, were on their way to America, one to take over a preaching ministry in Michigan, the other to otherwise serve the church, and two to study in Fort Wayne. On Saturday, the 13th in the forenoon, they arrived at Verben, where there was a special meeting between Rev. Wyneken and his aged mother, who was nearly 80 years old, the joy of seeing each other again was inexpressible.</p> <p>In Hamburg, Harburg, in and near Verden, then, our friends met many times with sincere, righteous Lutherans, pastors and others, from all kinds of backgrounds, some of them already old friends of Rev. Wyneken, with</p>	<p>where they spent sweet and blessed hours in fraternal fellowship.</p> <p>But the various news which they learned here about these and those sad and difficult conditions of the Lutheran Church in Germany moved one of our brethren to close his first letter:</p> <p>"As yet we have heard and seen little, but everything has convinced us how happy, how blessed we Lutherans and Lutheran preachers dock, are in America before the poor, oppressed, bound, tied up Lutherans and Lutheran preachers of unhappy Germany. There is trouble upon trouble, and heavy, great trouble, trouble of conscience, of which we know nothing in our glorious liberty. The fat sinecures, the tranquility, the comfort that exist here have little or nothing to tempt a Christian and a Christian preacher, for an almost unbearable burden of conscience hangs on them, and a thousand and one thousand difficulties to get rid of them. Praise God, therefore, all of you who, through God's gracious guidance, are able to serve your God undisturbed in America, and consider that thousands of your brethren pine, consciously or unconsciously, day and night, for that which you enjoy in the greatest measure.</p> <p>Yes! we should praise and give thanks to our God that our church here in this country, removed from the state structure and the papacy of princes of the other world, is able to remain in the sole obedience of the state and the papacy of princes.</p>
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of the divine word itself and has to fight the right battle against the devil, the world and the flesh in and outside of it.

On September 16 our friends left by rail for their andhis arms, pressed them to his breast, and blessed them, our main destination, Neudettelsau near Nuremberg, toas Marcus writes. This is not a bodily blessing, but a visit Pastor L  he, whom we all highly esteemed andspiritual one, that God may be favorable to them, that warmly loved.

May the God of grace and peace bless their ministrythat they may obtain eternal blessedness. But no one of love there and give them mouth and wisdom, so thatcan enjoy spiritual blessing without faith, and God is not we may regain full unity of spirit with this dear brotherso favorable to anyone as to count him righteous and and his friends and grow stronger and stronger ingive him eternal life without faith. Therefore, if the little common confession, common struggle, and commonchildren are to be saved, they must have faith. victory. Amen!

(Submitted.)

Of the faith of young children.

By Joh. Brenz.

"We have taught that people become Christians by faith. But because it looks from the outside as if the young children could not have faith, this question soon follows: How then is it with the young children, whether they also could be Christians? Here it is to be noted that we do not speak of the young children of the ungodly and of the nations rejected of God, the Jews and the Turks. For what business is it of them that are without, that we should judge them? But we speak of the "young children of them" who are in the Christian churches of God. For though sonship is by election, not by fleshly birth, yet these little children can have faith in a strange way, and become truly Christians. For the young children of the Christian churches are also a part of the same, and belong to it. For as the children of the Old Testament, born of Abraham and his seed, were numbered and reckoned among the commonwealth, or people of God, according to this promise, Genesis 17, given unto Abraham, "I will be thy father.

God, and thy seed after thee: therefore the children of the seed of Abraham, even before the eighth day, before they were circumcised, were reckoned among the people of God: so also in the New Testament the children of the people that know and receive Christ are reckoned among the number of the congregation of God. For God hath received the Gentiles with their children unto his people, as Esaia Cap. 49. testifies, "They shall bring thy sons in their arms, and carry thy daughters in their shoulders." And Joel Cap. 2: "I will pour out my Spirit upon all flesh (not only upon the Jews, but also upon the Gentiles), and your sons and your daughters shall prophesy," and so on. But God reckons none among the number of his people, except he believe in his Son, for "it is impossible to please God without faith." Hence it follows that the young

Children can have faith, which God gives them by grace, and through which they become Christians.

On the other hand, Christ took the young children in his arms, pressed them to his breast, and blessed them, so that they may be counted righteous in the sight of God, and they may obtain eternal blessedness. But no one can enjoy spiritual blessing without faith, and God is not so favorable to anyone as to count him righteous and give him eternal life without faith. Therefore, if the little children are to be saved, they must have faith.

Last of all, infants have sin by nature. For they are conceived and born in sins, and yet none the less do they receive heaven. Such, saith Christ, is the kingdom of heaven. But no man can attain unto the kingdom of heaven without the remission of sins: neither can any man receive remission of sins, but by faith alone. From this it follows that the children certainly have faith.

But one might say, How can young children have faith, since they have no understanding of either divine or temporal things? Answer: They do not understand their bodily life, and yet they have a true bodily life. Nor do they understand that they are heirs in the goods left them by their parents; nevertheless they are the right natural heirs of those goods. What then shall prevent their not having faith, though they understand not the faith? yet God hath poured out his gifts without respect of persons, and without respect of persons.

By the wisdom or power of man. For it is not to be thought that infants, accepted by the grace of God, have such manifest faith as those who have grown up and come to understanding. In order that I may explain this in the best way, I will relate here what is written in Hosea chapter 2. 2: "In that day, saith the Lord, will I hear; I will hear heaven, and heaven shall hear the earth; and the earth shall yield corn, and wine, and wine.

And they shall hear Israel." And Paul saith Romans 8: "We know that every creature longs with us, and is still in anguish." From these sayings of the Holy Scriptures we find that there are two kinds of groaning of creatures. One is a hidden groaning, which only God sees and hears in the creatures, as there is the groaning of creatures that have no life. The other groaning is manifest, which groaning those who groan feel and understand. This is the groaning of the godly, of which Paul says, "But not only they (the creatures) long for God.

^but we ourselves also, who have the firstfruits of the Spirit, long even with ourselves

after the adoption of children, and wait for the redemption of our bodies. So also there are two kinds of faith. For though the faith of Christ is not divided in itself, for it is one faith, saith Paul, yet it is not equally evident in babes as in those that understand. Wherefore we call the one faith, the hidden faith, with To whom God according to his great goodness giveth the young children of his churches, whom also he alone knoweth and seeth. For if the young hubs, as the 147th Psalm saith. For if the young ravens, as the 147th Psalm saith, call upon God, not of faith unto eternal life, but according to their opportunity, given them of God, for bodily preservation; how much more the young children, which are created in the image and likeness of God, and are also of God by grace, for his Son Jesus Christ's sake, who also was a young child, accepted and born again by grace, call upon God, not as the young ravens do, without faith, and for bodily salvation only, but of faith, as they which are of God?

and are born again, to inherit the kingdom of heaven and eternal blessedness. And if the fish, Jonah in the second chapter, which is an unreasonable animal, hears God's command and obeys it, for thus the Scripture says: "The Lord spoke to the fish, and it spat Jonah out on the land," why should not a young child, who after all is created a man in God's image and is destined to possess the kingdom of heaven, be able to hear the word of the Lord, so that faith may be given him according to his opportunity and manner.

The other faith is the more evident faith, which not only God sees in a man, but also the man himself, who has faith, finds and understands that he believes. Such faith is possessed by those who have now come to understanding. And this faith is given by the outward preaching of the divine word, as Paul says: "Faith cometh by preaching, but preaching by the word of God."

This doctrine of the faith of young children ought to be diligently observed, that we may know that the children of the Christian churches have not only the bodily life, as we see before our eyes, but that they also receive spiritual life from God, and are adorned with the gifts of the Holy Ghost. Wherefore parents ought also to be justly admonished, that as soon as the children are grown up, and come to the understanding, that they may grasp the outward doctrine, they take care that they be most diligently instructed in the right true doctrine, and brought up in discipline and respectability, lest they lose again that which they received of God in their youth by faith and baptism, by their ungodly sinful life."

So far Brenz. However, before we present these excerpts, the following related historical account, which Seckendorf (Historie des Lutherthums pag. 1532.) has retained for us, may find a place. When in the year 1536 between Luthero, in the name of the Luther. Church and Mart. Bucer and Capito, in the name of several cities of the Upper Netherlands that had formerly been reform-minded, a concord came about by the grace of God, the article of Holy Baptism, among others, was discussed. At Luther's request, Bucer declared: "They faithfully disputed the Anabaptists, and do not regard baptism as an empty sign, but as the true bath of regeneration, which is offered and given with water, from the work of God and the service of the servant. Some have taken exception to this alone, that faith in infants cannot be said to come from the word of God, for infants cannot have such faith; but if faith is to be taken for all submission to God, let infants also be called believers; for they wholly believe that the true regeneration and true sonship of God are thereby imparted to infants, that the Holy Spirit works in them according to their measure, as it is read of John that he was full of the Holy Spirit from his mother's womb. But they cannot agree with this, who pretend that children understand the words of the Gospel when they are baptized, believe the same actu (with consciousness), and thus become blessed. Luther answered. "This is his opinion, but as we are called and are believers when we sleep, so there is a beginning of faith and a work of God in the children in their measure, which we do not know; this is what he calls faith, and he did not want there to be much dispute or discussion about how the work of God is done in them.

(Submitted.)

Nature and the Bible.

At a time when the enemies of the Christian religion boast of their knowledge of nature, especially of astronomy (and the less they understand of it, the louder), and pretend that nature is the only source of all knowledge and wisdom, and that the same teaches men to think that the Bible is not God's word, indeed that it is in God - O abomination! - at such a time it will be pleasing to the dear reader to listen to a few passages from the works of the greatest philosophers, naturalists, and astronomers who have ever lived: from the works of men whose names are held in the highest esteem even by those enemies of God, and whom they elevate almost to heaven, but of whom they would certainly speak quite meekly, had

they would look into their works, and know how those men smite them in the mouth.

Those men are: Franz Baco, one of the first and most ingenious compilers of philosophy and natural science in modern times, gb. 1560; Johann Keppler, the true founder of modern astronomy, gb. 1571; Robert Boyle, an excellent English naturalist, gb. 1627; and Isaac Newton, the greatest genius in the physical and mathematical sciences, gb. 1642; about their circumstances, literary activity, and merits for the sciences the reader, if he likes it and has the means, can inform himself further in a Conversations-Lexicon or other corresponding book.

From the passages to be quoted here from the works of those men, the reader will see how, according to their judgement

1. Nature must not be overestimated as a source of knowledge, if infinite harm is not to result from it.
- (2) How the knowledgeable and experienced student of nature becomes humble and modest through the study of nature, and is thus put in the right mood to accept revealed religion; and how nature leads to the Bible, in that the lesser revelation awakens a longing for the higher.
3. how astronomy is not in contradiction with the Bible.
4. how the greatest natural philosopher must lay all his understanding and knowledge at the feet of the Lord Christ.

Ad. 1. Baco *de augmentis scientiarum* lin. 1. says: We must not think that we can fathom the divine mysteries by contemplating nature. - If any one thinks that by the contemplation of sensual and material things he can be sufficiently enlightened to know the nature and work of God, let him beware of the deceit of false philosophy. - Hence it is that some scholars have fallen into heresy, because they wanted to soar to the divine on the waxen wings of the sensual contemplation of nature. And in the introduction to his *Novum Organon* he prays to God that unbelief in the divine mysteries may not arise through the brighter burning of natural light, through the training of natural science, but rather that the mind, cleansed of vanity and fantasy, may submit to revelation and give to faith what is of faith.

Ad. 2. Robert Boyle †) states: What makes the experimental philosopher inclined to accept Christianity consists in this: In that he is always at work to give clear and sufficient explanations of the phenomena of nature, and he always sees where it is lacking, a great and undisguised modesty is brought into his mind; and in consequence

†) *The Christian Virtuoso, showing that by being addicted to Experimental Philosophy a man is rather assisted than indisposed to be a good Christian.*

In this virtue he not only becomes very inclined to desire and accept closer instruction about things that seem obscure and hidden to him, but he also loses the courage to regard his mere and abstract reason as a respectable standard of truth. And although a pseudo-philosopher thinks that he understands everything and that nothing can be true that does not rhyme with his philosophy, yet an understanding and experienced naturalist, who knows what difficulties remain unsolved in the supposedly clear ideas and explanations even of some physical things, will not think of considering his knowledge of supernatural things to be complete. And this mood of mind is just right for an investigator of revealed religion. A diligent study of the works of God gives an experienced observer of them an opportunity to see that many things are possible or true which, so long as he proceeded merely on the grounds of inadequately instructed reason, he believed to be false and impossible.

And Johann Keppler closes one of his astronomical works (*Harmonice mundi*), after he had previously said: It only remains that I finally raise my eyes and hands away from the table of evidence to heaven and devoutly and humbly implore the Father of Light - with the following prayer: O thou who by the light of nature dost awaken in us a longing for the light of grace, that by it thou mayest place us in the light of glory, I give thee thanks, O Lord and Creator, that thou hast pleased me by thy creation, when I was delighted with the works of thy hands. Behold,

here I have accomplished a work of my profession by as much spiritual power as thou gavest me; I have revealed the glory of thy works to men who will read these proofs, as much as a limited mind could comprehend of its infinity. My mind strove to philosophize as truly as possible; if anything has been put forward by me, born and raised in sins, that is unworthy of thee, teach me that I may improve it; If I have been seduced into temerity by the admirable beauty of thy works, or if I have sought my own honor among men in the creation of a work destined for thy glory, forgive me graciously and mercifully; finally, grant me the grace that this work may be for thy glory and the salvation of souls, and never harm them.

Ad. 3. Keppler, in another of his astronomical works (*Epitome Astronomiae Copernicanae*), says:

"Astronomy opens up the causes of natural things, it investigates optical illusions, because its business entails this; the sacred Scriptures, which guide higher things, use the ordinary manner of speaking in order to be understood; speak only casually of natural things according to how they appear, as according to which the

The Scriptures would express themselves in the same way if all men had insight into optical illusions. For we, too, astronomers, do not train in astronomy with the intention of changing the common usage of language, but we wish to open the gates of truth without touching it. We say, as the people do, that the planets are stationary and receding, that the sun rises and sets, that it emerges from one end of the sky like a bridegroom from his chamber and hides himself at the other end, and that it rises to the middle of the sky... We say this with the people, that is, as it appears to our eyes, although it is not really so, and all astronomers are unanimous in this. How much less may we demand of the Scriptures, which are inspired by God, that they should measure their words according to the lasts of natural science, with disregard of the ordinary use of language, and confuse the simple-minded people of God with obscure and improper sayings about things which exceed the comprehension of those who are to be taught, and thereby bar themselves the way to their own far lofty purpose.

Ad. 4. I. Newton, who, in his free hours, also occupied himself with theology, and has distinguished "Observations on the Prophecies of the Holy Scriptures. In this work he says: "We have Moses, the prophets, the apostles, and even the words of Jesus himself. If we likewise will not applaud them, we are as little to be excused as the Jews. For to believe the prophets is a sure mark of the true church. For God has foretold that in the last days those who have understanding will respect it, but the ungodly, who live ungodly lives, will not understand it. The power of emperors, kings, and princes is a human power: the prestige of church assemblies, synods, bishops, and priests is only a human prestige. But the glory of the prophets is divine, which name Moses and the apostles also deserve, and the chief sum of religion is this: "And if an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 8.

Conclusion. What will the learned reader say when he reads the following passage from No. 17 of the "Freie Blätter", published by Mr. F. Schmidt?
"We must not stop without thinking of a name that shines in the sky of the 17th century in the brightest brilliance: Isaac Newton. - Compared with Copernicus, Keppler, and Galileo, you appear as hypocritical and inscrutable men, if you still continue to think of the sun and planets revolving around the earth; compared with Newton, you appear as hypocrites or fools, if you continue to dream of a personal God, omniscient, omnibenevolent, omniscient "- the like. Father hand. - Copernicus, Keppler, Galileo have broken the ceiling of the heavens; Newton has broken the

throne of the Most High overturned behind it. Copernicus, Keppler, Galileo showed you the world-building as it really is; Newton let you see the Master Builder himself face to face. - Copernicus, Keppler, Galileo took heaven from you and gave you the world - the glorious world - in exchange; Newton freed you from the Lord God and placed you at the bosom of nature - the all-loving nature." Do not these words sound as if Copernicus, Keppler, Galileo, and especially Newton, had been the most atrocious atheists, nay, the founders of atheism, whereas, as the gentle reader has seen from the passages of evidence presented above, at least from Keppler and Newton, they were pious, devout men, who heartily detested all atheism? Has Mr. Schmidt so little respect for his readers that he lies to the face of history before them, that he considers them too ignorant to notice it; and good enough to fill their memory with lies, and to arrange their ideas accordingly? And does he not shrink from those men who would like to turn in their graves, because long after their death they are still so shamefully defamed, but who will certainly accuse Mr. Schmidt of this before God on the last day! Or does Mr. S. think that he has left himself a loophole, so that he lets these words follow: "For what is the law of gravitation, which Newton knew and revealed, what is that but the living, self-creating and self-preserving nature in the place of the idol that you thought to be creating and preserving the universe? But is not it compatible: to investigate and know the laws of nature, and - to love and confess Christ from the heart? With those men it was compatible, indeed they were in intimate alliance with each other. Or does Mr. Schmidt mean that those men only did not have such a bright mind, or had not thought so thoroughly about the relation of nature to revelation, as he did, otherwise they would certainly have been of a different opinion? If he means it, he certainly stands alone in the world with his opinion. And has he written such madness, as lies in the words last quoted, only in the case of unsober senses, or really in the case of sober senses? He believes in a law - the law of gravitation - and yet not in a law-giver, as if a law could be without a law-giver, and as if he who speaks of a law does not thereby at the same time admit that there is a law-giver? So Mr. Schmidt contradicts himself, and according to him it is henceforth "hypocrisy, insanity," if any one still believes that one uses legislators to make laws, for they make themselves. And then, what is the law of gravitation, without speaking of blasphemy? It is the determination of the Creator and Sustainer of things, according to which He will so govern all bodies that they attract one another, each in proportion to its mass. According to this law, the movements of bodies from the earth and of celestial bodies including the earth can be partly explained. According to Mr. Schmidt, however, all other phenomena in the world, thus also the chemical changes and the growth of organic bodies, even the activities of the soul, could be explained by it," yes - "grasp it, he can grasp it! - That law would have brought forth heaven and earth and all that is in them without a creator, sustainer, and governor. So a law is a living thing that thinks and acts. Now, in the near future, Mr. Schmidt will report to his readers that a law has been passed, without a legislator, that a railroad should be built from here to the Pacific Ocean, and that this law has also set to work itself without delay, and will certainly soon be finished with it. This Mr. Schmidt is the same one who wrote the anti-Bible articles discussed earlier in The Lutheran.

One sees from this that Mr. F. Schmidt is not only working on religious enlightenment, but also on that of the common human mind, namely, like the mole (according to the old conception) on the roots of the plant.

Confessions of a God-denier and flesh-idolater towards the end of his life.

When man makes himself God, and God holds man *) up to ridicule, He must at last stand quite bald
And perish with shame.

Towards the end of the last century and in the beginning of this century there were in Germany two strong spirits according to the flesh, one a great poet, Göthe, and the other, a great thinker, Hegel; both of them did not want to know anything about the Bible, the Word of God, and especially about the Lord Christ, the Son of God and Mary, as the only God-Man, through whom alone forgiveness of sins, life and blessedness come to them, as to all lost and damned children of Adam.

For this reason the devil deceived them, so that, according to God's just judgment, they used their great gifts in the service of the devil, the world, and the flesh, by virtue of their unbelief. The one, then, with all the magic of his charming poetry, has used the multicolored, manifold world of the senses, and the other, with great expenditure of deceitful! The other has glorified and idolized the Mcnshengcist with a great deal of deceptive wisdom; and out of their school, of course, have grown little poets and thinkers who, in shameless stripping away of all pious timidity before God's Word, in so-called scientific undermining of this foundation of the world. They have, in fact, surpassed their master in the shameless stripping away of all pious shyness before God's Word, in the so-called scientific undermining of this foundation of the Christian faith, in the open denial of the personal God, in the insolent mockery of the Lord Christ, in the mocking of the human misery of sin and the need of divine grace, in the glorification of the world and of the flesh and of both lusts and pleasures, and, above all, in the ludicrous idolatry of the human spirit and its inventions, arts, and sciences.

One of these spiritual sons of Göthe and Hegel was also the well-known poet H. Heine, a Jew by descent, who lived in Paris, this Sodoma of the New World, from there for more than 20 years enchanted and poisoned the adolescent youths of Germany with songs and poems which he himself had previously slurped down from the goblet of Satan; for his and his companions' poems bear witness to a demonic enthusiasm, heated by lust and champagne at the same time; and since they flow along at the same time in seductive charm and enchanting melodiousness of language and, like carnal music, are full of lust of the soul, as they also glorify and idolize lust of the eyes and of the flesh in addition to unbelief and political licentiousness, it is of course no wonder that baptizing and a thousand blossoming young men of Germany, even if they are not in any Christian religion, should be so much in love with the world.

*) Christum.

great transformation has taken place with me. I am no Folly and madness. The truth seized him with bitter
When H. Heine, this seducer of Satan, and this longer a god, I am no longer the "frühere Deutsche nachher" force that the goods of this world and the pleasures and
seducer of youth, lived healthily and cheerfully in Paris, Göthe," as Rüger called me in healthier days; I am no delights of the flesh were vain and empty, trivial and
and indulged in the coarser and finer pleasures of the longer the great pagan No. 2. whom one compared to the fleeting, and could not possibly satisfy the human heart.
flesh, and was surrounded by like-minded brothers and wine-wreathed Dionysus *), while one gave my colleague Unbelief in his former unbelief takes possession of his
companions, he made no secret of the fact that he was No. 1. Göthe was given the title of a Grand Ducal Weimar soul; and behind him a lost life, before him a slow painful
a French Epicurean and Sadducee. He virtually declared Jupiter †); I am no longer a life-joyful Hellen (Greek) who passing away, within him the awakening and frightened
how he smiled down pityingly on the "gloom smiled down on gloomy Nazarenes (Christians). I am now conscience, above him the holy and just judge and
Nazarenes," and said outright: "we do not want only a poor deadly sick Jew, a haggard image of misery, avenger of his sin and misdeeds, beneath him the
abstinence, not renunciation and toning down, - we want an unhappy man."

yawning abyss of hell, his soul longs in vain for
ambrosia (food of the gods) fragrant gardens, Admittedly, it is evident from this confession that the annihilation.
intoxication, harmony, and enjoyment of life." conscience and the divine law of the 10 Commandments,

And according to this confession he expressed which he certainly knew, had not yet thoroughly
himself in all his writings; and it would be going too far awakened and come alive in him; for still missing was the
here to prove by passages from them how he partly recognition of the person! eternal and almighty, holy and
mocked and blasphemed the true God and Lord and his just God, against whom and his word and will Heine's
eternal and heavenly goods and joys, which the word of entire life was only a great immeasurable sin; even the
the holy Scriptures testifies to, and made a mockery of rational recognition of his innate sinful corruption and the
all Christian virtue and morality, and partly ridiculed the sinful thoughts, words and works that stem from it is still
lustful flesh and the world of sensual stimulation and both lacking; and even more lacking is the repentant
of these fleeting things. recognition of his own curse-worthiness and damnability

pleasures and lusts to heaven, as if in them existed the in relation to the holy and just God and his law. Thus there
true, the divine life. is not even the faintest inkling that Jesus Christ is in the

But Heine's confession is quite different when, end something else than Heine had earlier admonished,
probably as a result of his dissolute life, he lay ill in Paris since he called him "the Jew of Nazareth, who brought a
with consumption of the spinal cord, when the sweet gloomy worldview into the gladly enjoying paganism;" and
ambrosia turned into bitter wormwood, the fragrant still less can even the faintest glimmer of hope be
gardens into the barren sickroom, intoxication and discovered in that confession that in the end there is still
harmony into insipid sobriety and discordant sounds of a droplet of outlaw's grace for him in this Jesus, although
pain and sighs, the enjoyment of life into painful and he had formerly been his blasphemer and despiser. And
reluctant renunciation of life. it must be assumed, however, that never and nowhere did

Then the conscience begins to awake, this judging even the smallest grain of seed of the evangelical fabric
voice of God in his heart, which he had hitherto deafened fall into his heart when he lived, though a Jew, yet at least
by the lusts of the flesh; - then his reason, out of its in Germany within the sphere of the gospel; and this could
natural light, which he had hitherto (blinded by hardly have happened, since he walked straight against
sophistries of the carnal understanding led astray by the God, and through the deceit of the devil and the evil lust
devil's false light) almost entirely extinguished, comes to of the flesh deafened and stifled even the natural light of
itself again. For he writes thus: reason and the voice of the natural conscience.

"In some moments, especially when the This serious truth, however, emerges clearly from
When the cramps in my spine rumbled too strongly, I was that confession that his earlier
struck by the doubt as to whether man is really a two- opinion of the divinity of man appears to be delusion and
legged god, as the blessed Professor Hegel had assured folly, that his joyful pagan enjoyment of life has withered
me 25 years ago in Berlin. In the Wonnemond-what a and withered under his hands, and that the former sweet
strange coincidence for a man who declared earthly intoxication has now been followed by a terrible
delight and enjoyment to be man's destiny-I had to go to emptiness and disillusionment, a disgusting weariness
bed and have not risen since. In the meantime, I will freely of life; he now sneers and mocks at the illusory wisdom
confess it, a of his former teacher, and recognizes it as

*) In the Greek doctrine of God, Dionysus was the so-called God
of the joyful enjoyment of life, called Bacchus by the Romans.
†) Jupiter was the so-called. Baier of the gods.

"Rejoice, then, young man, in thy youth, and let
thine heart be merry in thy youth. Do that which thy
heart lusteth after, and is pleasing to thine eyes; and
know that for all these things God will bring thee into
judgment." Eccl. Solom. 11,9.

There is a poet who has briefly put the system of the
Hegelians into verse. So they think and say:

Man is free and hates compulsion; He gives Himself
laws,
He just has to follow his urge Then golden treasures
bloom for him
Eternity is fairy tale land, religion is a gangplank,
You only need that for children.

Man is enough for himself. In every state and
country,
He is a god, yes, train by train, In the rightest sense,
That a Hegel in Berlin, To raise mankind right. Full
of humility recently proved.

The world was already dark, or it would have been
seen long ago.
That only man can hold creation, So long it will
endure.
When once she flies from her hinges, Her own fire
shall vanquish her.
Then it's just insanity.

Man is God and no one more down here and up
there,
There it is admittedly often difficult to praise this
God to me:
One's delirious,
The other goes crooked with hunger, The third is
nauseous.

But all this is already given. If you only look at it in
the light, the gas enlightenment of a real son
makes the darkness go away.
That is what so clearly proves the fiery spirit of the
young age,
By steam, it goes on and on.

Of course, now everyone sees the same, and it's
not far away;
The earth is the kingdom of heaven: what do they
care about the stars?
To vice is use, and all else is but smoke,
The flesh is deified to us!

M. Johann Matthesi Öikonomia oder
Bericht vom christlichen Hauswesen.

(found in the appendix of his Catechism - Sermons.)

Conclusion.

However, you Christian Ehmann look,
Live godly with your wife,
The honorable one is familiar to you,
And which God himself built for you.
Although your wife becomes the first
Wretchedly seduced by the serpent.
And is a weak'st (as Peter speaks)
Vessel, let them not despise it;
For God wants them with you at the same time
To make him heir to his kingdom.
Whether she's weak and frail.
Hold her too well, think that you are yours
Bedfellow, you've got a lot to answer for,
So she can be patient with you, too.
Therefore so dear thy Dorotheam,
Like Jacob his pipleugigt (stupid-eyed) Leam; Friendly
you always with her gehab,
Till no kukuk, woodpecker or raab.
Be grave and diligent in thy office,
Nevertheless in the house friendly with it.
You don't have to turn it all into bolts,
Sometimes you can see through your fingers.
What you don't like to turn around in the house,
See thou bear it patiently.
So that Joseph and Socrates
And the meek Moyses.
For he's not fit to rule,
He that sometimes hath not an eye to hear.
But don't let 'em make you into a she-man,
In His image, God made you,
And I want you to be a man,
Thy wife shall be thy subject.
Whether she be thy crown and ornament, .
Nevertheless, she shall obey thee.
But you shall be kind to her,
Vinegar grinds a' pearl fine.
So the love also often goes out,
Where they are not kindly refreshed.
There's not supposed to be any bickering in bed,
Peacefully one shall sleep there.
If you sharpen the law too much...,
Often happens violence to many a poor servant.
Children, they are a' God's gift,
That's why I respect them so much.
And raise them up in the fear of God;
A pious child the sooner obeyed.
If your house is like a temple,
Adorned with a good example.
Once parents be godly.
They also draw pious little children.
They speak as the ancients sang,
So chirp also afterwards the young ones.
If thy son hath done wrong, Then punish him with
reason and moderation;
For Father's wrath shall be merciful.
The child shall know that he means it faithfully.
And thereupon can trust the father,
If he has something nasty brown (gegwöhnt?).
So often, with timely advice.
Occurrence of many a cold and pest.
So you shouldn't be too giddy
And tyrannical against your child.
Keep your daughter at home,
Don't let them do much sparring;
G'wöhn them to work and rock,

That she play not always with the camel. Idleness
hath seduced many, That she may do what she
ought not. In due season give her a maan, But that
she may keep house. In a most kindly way bear with
her, That she may obey thee without constraint. A
measure to all things is good, and blessed is the
father that taketh it. The care of the house is a
heavy burden, But God hath laid it upon thee. Set
thy goodness to work, and let no man's body be
idle. Look to thine own, and keep it to thy counsel:
for he that keepeth, hath the same. The penny that
is oft spared is of more use than that which is
gained. Eat no more than thou hast gained... or thou
shalt be ruined. Take heed how great thy deck be,
and turn, lay, turn, and stretch thyself. He that oft St.
Martin's Day hath no goose nor hay to raise... At
last house, farm, field, and meadow Must in the bird
and on the spit. Not too hard the servants your hold,
think that they are also Christians. And have
another lord in heaven, Who sees it and takes care
of them. There shall be neither lord nor servant, He
that trusteth in Christ here is righteous, And shall
see God in his kingdom; Servant or lord shall be his
equal. Therefore be kind, gentle, gentle, kind; Fierce
anger makes people angry. Be in good fellowship
with your neighbors. In want and poverty stand by
them. And in his honor save nothing. Or else it will
go to the devil. That which is counted worthy in
trouble is counted to shame and scorn. Keep your
authorities always in honour, Even the churches
and schools teach, As the pious centurion does, As
it is written in the gospel.
If God take thee thy dear wife, Thou art still young,
strong, good in body, Follow Abraham the father of
all, Who himself took another wife. For St. Paul
saith it is better to be free than to burn, therefore to
be free. Though in the days of Locris Mau... For
stepmothers seldom counsel, And stepkis with
faithfulness mine;
Many a father's hurt, too, When he sees with
displeasure That his children are wronged. And he
feels no mother's heart at all, That makes bad blood
and great pain, And hurts a father cruelly; In the end
it becomes a bad marriage.
Therefore, for mine own part, I would advise that he
that had children should not be free; but if it cannot
be otherwise, then take a lady in your likeness. A'
hard nut, a blunt tooth, A young woman, an old
man, Together not rhyme well, His like each shall
take.

An old farmer's jester, every man will make a fool of
him. Yet to be a wretch and a widower... hath his cross,
his fear, his trouble, and his woe. Therefore let every
man examine himself, that he may best attack it.
Thy children shall not want, Then let them have a good
name. With a pure heart serve God, And have his
commandment for thine eyes.
With strong faith in him build, With good conscience
trust. When now thy time is at hand, That thou shalt go
to thy right fatherland From this life thou shalt give to
God Of thy goods, for God's praise and honour, And for
the preservation of pure doctrine.
Or make it by a will, ere it take hold of other hands. Or
else it shall come to a desperate end, where Christ shall
be in want of his parts. Live as thou shalt die tomorrow,
but teach and woo as if thou wouldst live for ever.
Let the word of God find you;
For without his gracious half and favour, all our doings
are in vain.
Our flesh is of little account, If God himself keep not the
house. By him all harm is prevented, All that we have he
gives by grace. Field, house, farm, estate, money, wife,
child, All are his gracious gifts.
His goodness alone can make them rich, Who trust in
him, and to whom he will give. Then do as Simeon did,
He went away in peace and joy, In strong faith he took
hold of Christ, So gently in the Lord he fell asleep.
Blessed is he who thus falls asleep, Saying, O Lord
Christ have mercy on me, Let me have my rest in thee,
When now my eyes are closed;
Then comfort me at my last end, And take my soul into
thy hands. For thy blood hath washed me from all sin
and iniquity.
When I am gathered to my fathers and buried to the
earth, All my sins graciously forgive and a joyful
resurrection bestow.
The right art of dying that is. Lord Jesus Christ grant us
this. Amen.

Church News.

Explanation.

The undersigned, who have hitherto been members
of the Lutheran Synod of Indianapolis, withdrew from the
Synod at its sixth session, held at Manchester, Ripley
Co., Ind. on September 5, and feel constrained not only
to give public notice of their withdrawal, but also to state
the reasons for it.
The Hon. Synod of Missouri, at its last session at
Milwaukie, ordered a delega

The Synod of Indianapolis was asked to consult with this body, which seemed to stand on the same ecclesiastical ground as the Synod of Indianapolis, as to whether an external union between the two should not be sought and how it could be established for the salvation of the church. This news was very welcome to the undersigned, first of all because through a union with this body, which alone among all the so-called Lutheran synods of this country, resolutely and loudly holds the Lutheran confession in doctrine and practice and defends it freshly and cheerfully against all attempts of the lying spirit, only greater blessings would accrue to the church, the church can only derive greater blessing, and secondly because, if the two remain separated from each other, Satan could easily creep upon the one and inflame it to zeal for partisanship, so that therefore, instead of building in One Spirit the ruined walls of the Lutheran Zion, and everywhere, both at the foundation and at the end of the church, the two synods could be united.

as if the congregations were accepted and served in harmony, acting in accordance with the confession, the reason for the confession would be clouded and the church would only be ruined; thirdly, because such a union is not only desired for the blessing of the church, but it is also commanded by God's Word. For God will indeed one day require an account of his church, as it is to the clear commands: Be diligent to keep unity in the Spirit, and serve one another, each according to the gift he has received.

Nor did the undersigned fail to recognize the good faith shown by the M. Synod in deputizing the delegation to the Ind. Synod, since, from the frequent violations of the latter against sound confessional practice, it certainly had reason enough to doubt the avowed orthodoxy of the latter, and to support the deputizing of a delegation to the latter.

...to be charged.

How has the Synod received the concession of the M. Synod, which happened through the delegation of Prof. Crämer? Let us hear, and at the same time see from the following, the clear reasons which had to move us to withdraw from the Synod:

Instead of returning the good faith which the M. Synod had shown towards the I. Synod, the Synod, as such, doubted the orthodoxy of the M. Synod, and therefore did not enter into a consultation on rectification, without most of the members, who had such distrust, freely raising their objections against the above-mentioned delegate in public assembly and requesting him to remove them. From this the undersigned gained

2. the conviction that the Ind. synode is not at all certain of the doctrine of the church, of the sacred office of preaching, and also of ordination and related articles. The Ind. syst. is convinced that the Ind. syst. is not at all certain of the doctrine of the church, of the holy ministry, of ordination, and of related articles.

that there is no seriousness at all in coming to a right certainty about it. For if the latter had been the case, the above articles would certainly have been subjected to a special, thorough discussion, and it would have been found that God's value and the symbolic books of our church, taken in their simple sense, as they read, teach clearly and definitely about them. But as it is, the doubters have remained in their uncertainty, and consequently are unable to give their congregations, entrusted to their care, certain instruction on these most important articles of our doctrine.

Finally, the no less certain conviction forced itself upon us, especially at the last meeting, that the Ind. Synod does not possess sufficient spiritual gifts and powers to carry out as a deliberative body the great, difficult and responsible service of paternally supervising and guiding the congregational association of the Synod according to God's Word and the confession of the church, also to vigorously participate in the external struggle of the Lutheran church against the papists, sects and false Lutherans, and to thoroughly avenge the pastors and congregations associated with it in difficult cases; Therefore, partly out of ignorance and the clumsiness, partly out of indifference, many violations of sound ecclesiastical practice have been committed by it, and our consciences - we testify before God - have therefore sometimes been troubled in the past as to whether most of the members of the Synod also have the essence of Lutheranism, or whether they do not possess much more than the other Eastern so-called Lutheran Synods, which are content with the mere name.

It pains us that the members of the Ind. Synod, among whom are several members with whom we have been personally connected, must hear such a judgment from us. We can assure them all, however, that it is not a desire to abuse that has prompted us to write the foregoing. We can assure them all, however, that was not any maliciousness that prompted us to write the foregoing, but rather that love of the truth is the reason for our open resignation from their association and our entry into the M. Synod.

May the faithful God give the Indian Synod an abundant measure of his holy Spirit, so that it may be salutarily frightened, especially before the actions of its last assembly, and sincerely repent. The faithful God will give the synod a rich measure of his Holy Spirit, so that it may be salutarily frightened, especially before the last meeting, and that it may sincerely repent. Amen.

Cincinnati and White Oaks, Ham. Co., the 10th of October, 1851.

TH..Wichmann.

G. Polack.

In the name of the Lutheran Dreifaltigk. congregation in Cincinnati the church council: Rothkopf. Landwehr.

Chr. Wichmann.

Schack. Tooth.

Death notice.

The Lord Jesus has a talented and faithful servant of his word brought home from hard labor to eternal rest.

On the evening of October 8th of this year, the former pastor of the Lutheran congregation in Staunton, Macoupin Co, Ills, Johann Friedrich Reißner, passed away blessedly in the Lord. Fourteen days before, on Sept. 22, he was preceded in death by his dear wife, weil. Anna Margaretha, née Hörmann, had gone before him into heavenly glory. Both had been attacked one after the other by a hot bilious fever, which was the external cause

of their early death. Both departed in joyful confession of faith in their Lord and Saviour Jesus Christ and with great longing for eternal bliss. The blessed brother in faith was born on February 9, 1820 in Harburg in the Kingdom of Bavaria. Only in his twentieth year of life and after many efforts was it made possible for him to turn to that profession which had been his main inclination, especially since his awakening to the faith, namely the profession of a teacher of the Word of God. Through the mediation of a Christian friend, he found admission to the school teacher seminary at Beuggen on the Rhine and studied there for three years under the direction of the capable and experienced pedagogue Zeller. After this fine period of study, he was called upon to serve as a school vicar in his homeland and administered several vicariates with great conscientiousness, as his certificates showed. Through "the church bulletins about the Lutheran Church of North America" published by Pastor Löhe, and through the description of the local need for preachers and teachers, he was urged in his conscience to join in and consecrate his services to the church in North America, if the Lord would pave the way for him to do so. The minor difficulties of his journey here with his wife and child were overcome, and so in the spring of 1849 he went to America at his own expense, first to Fort Wayne. The sentiments with which he approached this field of work are shown by the following songs which he wrote on his journey. (S. No. 1. and 2.)

After a short stay in Fort Wayne, he was sent to St. Louis, where he took the prescribed examination to his satisfaction, preached for election at the congregation near Perryville, Mo. In January of that year he answered the call of the Staunton congregation, where he had many a struggle to endure, but also enjoyed many a refreshment. He had received beautiful preaching gifts from the Lord, as all who heard him will testify. He was animated by a resolute, no fear of man and no complacency.

nent zeal for the honor of his Lord and God. He was strict against what he knew to be evil, and though he may have erred in the treatment of certain cases, there is no doubt that he followed his knowledge and conscience. His end clearly testified that no carnal passion prevailed in him, that he rather acted according to his best knowledge and conscience, even at the risk of the most painful misjudgment. He had acted to the best of his knowledge and conscience. He had the sweetest and most blessed peace on his sickbed, and waited from hour to hour for the call of his Saviour, who was more firmly grasped in faith. He looked forward to the blessed state of being freed from all misery of sin, of beholding his God and Saviour, and of living in the beautiful heaven. On his last day he declared first thing in the morning, "to-day the dear Lord will take me fully home." And when his friends and his faithful church children, who adored him warmly and did not leave his camp day or night, were grieved because of this, he exhorted them not to grieve, but to rejoice with him that he might so soon enter into blessedness. He had the 5th and 8th chapters of the Epistle to the Romans read to him as his breakfast, as he said. And even though he became very weak afterwards and could not speak for the last few hours, his eyes shone with special joy when his going home was spoken of and prayed for. The days of the illness of their beloved pastor will remain unforgettable for his church children, who will be urged to take it upon themselves to apply the admonition of Ebr. 3, 7: "Remember your teachers who have told you the word of God, which end look upon and follow their faith."

As many bitter experiences as the deceased had to go through in his preaching ministry, they did not pain him in death, and will now be amply rewarded to him by the Lord, who will certainly have received this faithful servant of his with the words, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things, enter thou into the joy of thy Lord." -

Wisdom of simplicity.

Hold fast the example of the wholesome words, which thou hast heard from me, concerning faith and love in Christ Jesus. Keep this good supplement through the Holy Spirit who dwells in us (2 Timothy 1:12,14).

A woman in Austria had cooked a liver one Thursday during Lent, with the express permission of the priest. Through the deceitfulness of the second clergyman, who pretended to be ill and asked for a warm soup as he passed by, she was brought under investigation, and after being dragged back and forth from one prison to another, from one court to another, she was

Finally, torn away from her husband and children, she was transported to Transylvania. She gave evidence of a thorough knowledge and a heroic faith. When asked why she had transgressed the fasting commandment, she replied that otherwise the gift of God would be spoiled in the warm season. When it was said to her that she should rather have thrown it on the dung heap, she answered: "The Lord said, 'Gather up the fragments that remain, that nothing perish'" (John 6:12); and again: "What comes into the mouth does not defile the man" (Matt. 15:11). To the question, "What do you believe of the pope?" she freely confessed, "I believe that he is a sinful man, as I am."-They announced to her that she would be taken away and scourged, "and must pull the plough. She said, "In God's name, it is all right with me; the disciple will have it no better than his master."

("Wölbing's Christian" stories.)

-24,00.

Four and twenty dollars from the congregation of Hern I". Brewer for the support of Wilhelm Bartlmg, a college student, hereby certifies.

Dr. W. Sih''er.

Preservation

to the Shnodal-^issions-Casse: from Mr. Johann ^eyer in Colr Camp, Mo, -1.00.
" " ^.-,1 Meyer in Benton Co, Mo., 1.00.
" " H. H there2 .00.
"some members of the Lutheran congregation in Cole... 3.62)H
" Mr. U I- I. Meissner5/10
" the girls of the school at Trinity Church All Here2 ,35.
" Mr. Gottlob Steinbrueck, Monroe Co, III. 2.00.
" "" Hattstädt's community in and around Monroe, Mich. 3,00.
" of an unnamed1 .90.
d. for the construction of Concordia College near St. Louis.

by Dr. Sihler- 10.00.
e. for the maintenance of the aforementioned College:
by Mr. Johann Meyer in Cole Camp, Mo., IM).
"" Jost Meyer in Benton Co, Mo, 1,00.
"" H. H. there2 .00.
"some members of the Lutheran congregation in Cole... 3,62)^.
" Hr. k. Hattstädt and its communities6 ,00.
>I. in contributions to the travel expenses' of the HerrenDeiegaren to Germany:
by Prof. Biewrnb2 .00.
F. W. Barthel, Cassirer.

Receipt.

From the young dewes of our parish 4 trousers and 8 shirts have been sent for the Jn- dian children, at the value - 6,00-.
Monroe the 14th of Octbr. 1851.

W. Hattstädt,!'.
Paid

the 6th year Mr. Joh. Georg Hensting.
the 7. Jahrg. theHH. Bonn, I. Dornscif, Joh. Gebbardt, Hattstädt (7 Ercmplarr), Hensting, K. Kärkhoff, Wild. Richter, I. Scipp,Wege (K 15,00. including year 6.) -
the 8th year HH. Gerh. Heinr. Brockschmidt, Adam Brück, H. Fritsch, Christoph Fischer jun-, Jacob Fistln, Wild. Jung, Past. I. I. Meißner, F. G.

Meyer, Jacob Rauschrtrt, Wrlh. Richter (1st Halste), Gottlob Steindruck, Past. Stecher, I. H. M. Schmutter, I. P. Schulze, Jacob Threß, Caulvt Wolf, Johann Wesel.

Changed addresses.

kev. 51. ckoüsnneg, k. O. Douse^prinx, aoübson Oo. Ä1o" Uev. Al. tziiast, Ooolcsto re D. O. Dnkazsvtte Lo. Uo.

Correction of a typographical error in s. Synodical reports of the Missouri 2c. Synod.

Page 26. At the end read: Sunday start: Friday.

Books and pamphlets

to have in the Erpcdition of the Lutheran around the buried prices.

Dr. Martin Luther's Clerical Catechism, unaltered reprint10
The dozen K 1. hundred pieces Z 7.
The Constitution of the German Evangelical Lutheran Synod. Synod of Missouri, Ohio, &c. St., together with an Introduction and Explanatory Remarks. 5.
The dozen 50; 25 pieces Kl.
First Synodal Report of the German Lutheran Synod of Missouri, Ohio, &c. St. of 184710
Second, Third, Fourth, and Fiv- t e r Synodal Report of the same Synod, each 10.
Third volume of the 1846-47 Lutheran. n". 8-26. 50.
(The 1st and 2nd volumes are out of print).
Fourth, fifth, sixth, seventh years of the Lutheran, every 50th.
Christliches Concordienbuch, d. i. Symbolische Bücher der evana. luth. Kirche, New- York edition bound in pressed leather Kl. 25.
Conversations between two Lutherans on Methodism, (in pamphlet form) 1 piece5
Dr. Martin Luther's Treatise on the True Church, 2 pp
Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New - York Edition, bound in KalbiederKL
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ABC-Book, und in gehöriger Stu- I fenfolge geordnete Ueb.ungSstücke zurErl ernung desLesens, fürchristliche Schulen bearbeitet, im Verlag M der ev. luth. Synod von Missouri, OhiondW
other statesIO
by the dozen \$1.00.
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Impression, New - Yorkrr edition, in single A. V in dozen \$2. t>0. W
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by the dozen cl 5th D
Spruchbuch zum kl. Catechismus Lutheri. Inn V wear of the Synode of Missouri rr, compiled D wear by Rev. Fr. Wynrcken, the piece 15. D im using -1.50. W
The pastoral letter of Hcrrn?. Graubau toD
Buffalo v. I. 1840 together with the between il m andW several Lutheran pastors of Mi,ouri gewrchset- W ten Schriftenl
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Letter 1>c. Martin Lutdrss von Einsetzung der D Kirchendiener an den Natd zu Prag in Böhmen W vom Jahre 1523. aus dem Lateinischen üdeGrtztsw.
by Paul Sperarus10
Timothy. A story for the confirmed youth. Edited after Hiller, bound 'N.M.

Printed by Moritz Niedner, M North corner of the third ";nd LhestnutstraLe, W



(Offenb. Joh. Kap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 11th Nov. 1851, No. 6.

Dr. M. Luther's Testimony
From
of the evangelical truth, what the church of
Christ essentially and actually is?

In memory of the 31st of October 1517.

The day of commemoration of the dawn of the blessed Reformation lies behind us; and as the same was ecclesiastically celebrated in the Lutheran Church this side of the ocean, and certainly in many other places, so it is certainly appropriate not to let it pass in silence in the "Lutheran".
For this beginning was not a work of man, since Luther nailed the 95 theses to the castle church in Wittenberg - just as he never intended to reform the church - but it was a work of God, since God began to let the light of his word, with which he had preserved his individual scattered children in the Roman church in a hidden way for centuries, shine again powerfully and victoriously into the long, dark night of the church's reformation by man, with which, for centuries, he had secretly preserved his individual scattered children in the Roman Church, began to shine mightily and victoriously again into the long dark night of the Church, which had been so horribly corrupted by the human statutes of the papacy.

A work of God, let us say, was this beginning, as was the progress, so swiftly and wonderfully blessed against all cunning and violence of Satan, of the pope and his servants, of the emperor and his mighty ones; for

This chosen armor, this sword of the Lord and Gideon - neither he, nor later his like-minded friends and co-workers were anything else and wanted to be anything else than willing instruments of the Holy Spirit for the benefit and good of the church. And it was precisely through the fierce attacks of their papist adversaries that they were driven deeper and deeper into the pure and clear Word of God, and were enlightened ever more brightly by the Holy Spirit through the same, that they broke through one fog of papacy after another with this light and, with the battering ram of this Word, threw one bulwark of Satan after another over the heap. But by breaking, they built; by spreading, they planted; by testifying against the pernicious, soul-murdering errors of the papacy, especially against the merit of the works of the law and the keeping of the statutes of men with the word of God, at the same time they bore witness to and of the one only saving doctrine of the church of Christ on the basis of the divine word and especially of the justifying grace of God revealed in the gospel through the sole merit of the Lord Christ, which only and exclusively faith takes hold of, acquires and holds on to for the forgiveness of sin, without the help of works; For it was far from them to bring up a new doctrine, repugnant to the word of God, and foreign to the church of Christ, and by and for

They did not try to gather followers, as the papacy did under the appearance of the divine word and the church, and as the founders of sects and the heads of the mobs always do, but they were always determined and set great store by demonstrating and proving the unity and connection of their doctrine with the confession of the One Holy Christian Church from the beginning.
And this they did, by thoroughly examining and illuminating with the light of the divine Word and the lamp of the doctrine of justifying faith, also the doctrine of the third article: I believe "A holy Christian Church," and thereby driving away the mists of papist errors and lies in which the poor Christian people were caught.
Then it became clear and evident to all eyes that did not wilfully close themselves to this old and new light, why the church of God is called the one, holy, Christian, or catholic, and how comforting and faith-strengthening this is.
She is not called the One because she (as the papists, putting her pope in Christ's place, thus as Antichrist in the temple of God, lied and falsified) has a visible head in it, as the successor of Peter, the prince of the apostles, and as the governor of Christ, who, according to divine right, by means of his servants and assistants (the priesthood), has given her the right to be the head of the temple of God.

The church of God is called one because it has one head in heaven and on earth, namely, the Lord Jesus Christ, this one Lord and King, who governs it through his laws and ordinances, so that all Christians are obliged to render him unconditional and unbreakable obedience if they lose their salvation; But for this reason the church of God is and is called one, because it has one head in heaven and on earth, namely, the Lord Jesus Christ, this one Lord and King, who, through the one Holy Spirit, by means of the one baptism and the one gospel, gathers them in one faith into one spiritual body, of which He is the very head, and then continually animates and governs it.

Furthermore, the Church of God is and is not called holy for this reason: Holy, because it has, in an unbroken succession of bishops from the time of the apostles, according to the legal model of the Old Testament theocracy (God's rule, in which spiritual and temporal government coincided), a holy priestly and earthly mediatorial state with its apex and summit in the pope, and from there in a certain ladder and order of rank down to the common priest, through whose service and office the laity (people of the people) are first sanctified and essentially placed in the church; - But for this reason the church is and is called holy, because its head and foundation is Christ, its master builder, the Holy Spirit, the means by which it is built, God's word and sacrament, and finally and especially because it consists of pure saints, namely, such people who are united to Christ in the right faith and are thus sanctified that Christ's righteousness and holiness are imputed to them, the Holy Spirit dwells in them, and impels them to holy works pleasing to God, which proceed from faith. -

Finally, the church is not and is not called catholic or universal because all Christians who want to be saved must be under the supremacy of the pope and in the bosom of the Roman church under the jurisdiction of its ministers, and that therefore essentially and actually the Roman church is the only one that saves; but that therefore the church is and is called catholic or universal, because from the going forth of the sun unto the going down of the sun, among all nations, tongues, and languages, it embraces all true believers in Christ, who, in the manner aforesaid, under one Lord Jesus Christ, through the same gospel and one baptism, are in one faith one body in one spirit, of whatsoever state, age, and sex they may be, all children of the same Father, Brothers and sisters of the same Saviour, dwellers and workers of the same Holy Ghost, priests and kings in the sight of God (whether they be princes and bishops or not), the chosen generation, the holy nation, the people of the possession, the spiritual Israel, the Jerusalem that is above, the mount Zion, the city of the living God, the holy Christendom, but that no man can be saved. -

From such evangelical purification and restoration of the doctrine of the one, holy Christian and Catholic Church by Luther and his friends, the error and folly of the papists became clear and evident, that this Church was essentially and actually visible, because the pope, the priesthood and its offices, and finally also the people who used them, were visible.

For from God's Word and Luther's teaching the exact opposite was revealed, namely, that this one holy Christian or Catholic church on earth was essentially and actually invisible; And this partly because of the one Head and Lord, who does not rule his kingdom on earth in bodily visibility, and partly because of the nature of this kingdom, which consists of believers, members of a spiritual body, in all places of the earth and at different times, whose faith, through which they are united to Christ and actually find Christians, together with the gracious indwelling of the Holy Spirit, no one can see except God; and for this reason the church also confesses and prays: I believe a holy Christian Church. For what one can see, one need not believe. "And even though this church of Christ becomes recognizable from time to time as a pillar and foundation of the truth through the pure and truthful preaching of the gospel and the administration of the holy sacraments in accordance with it, and thereby becomes the spiritual mother of a new generation of believers here and there, even these are and remain in the church of Christ, Even so, these, too, are and remain invisible in their actual being and essence, precisely as Christian men inwardly united to Christ by faith, even though they outwardly, through the confession of their mouths and the works of love, outwardly exercise this inwardly hidden faith and bring forth fruits of the Spirit.

But since we are now living in a dangerous time, in which the Pabstacy, this antichristic secret of wickedness, as the history of the day repeatedly testifies, this side and the other side of the ocean, seems to be gaining new strength and momentum again; - and since, unfortunately, even in the Lutheran Church, sentences are asserted here and there in these and those little books, which have an inner, secret relationship to the papist doctrine of the Church, of which the authors are certainly not aware, and which at least indicate a clouding and darkening of the basic Protestant concept of the nature of the Church, which has been purified by Luchern: it will not be in the wrong place to draw from his writings, this fresh and living fountain of pure evangelical truth, from which the most important doctrinal fathers of our church in the 16th and 17th centuries drew so diligently.

For many a Lutheran, as well as even the Lutheran doctrines of our day, regard the church as little more than the totality of all orthodox congregations, which are governed by the so-called doctrinal state, as being distinct from the state of defence and nourishment, not only by God's Word, but also by a certain constitution and order in various laws. They therefore confuse this and that temporal and visible manifestation of the church, which is also to be spoken of in its place, with the proper 'essence of the church, in which it is spiritual and invisible, and must therefore, from the view of such visible form, as if the actual essence of the church consisted therein, but not in the inward spiritual union of the believers with Christ, logically fall into all kinds of errors, of which nothing further is to be said here.

1. Schmalkaldic Articles. (Th.:3 Cap. 12)

"We do not confess to them that they are the church, nor do we want to hear what they command or forbid under the name of the church. For, praise God, a child of seven years knows what the church is, namely, the holy believers, and the little sheep that hear their shepherd's voice; for thus the children pray, I believe a holy Christian church. This holiness does not consist in choir shirts, plates, long skirts, and other ceremonies of the church, which are made up of the holy scriptures, but in the word of God and right faith".

2. from the large catechism.

"The holy Christian Church is called *Communione* *Sanctorum*, a communion...

of the saints, for both are put together in the same way, but before times the one piece was not there, is also badly and immutably translated: a communion of the saints. If it were to be made clear, it would have to be pronounced differently in German; for the word *ecclesia* actually means in German, an assembly; but we are accustomed to the word church, which the simple understand not of a gathered multitude, but of the consecrated house or building; although the house should not be called a church, only because the multitude comes together in it. For we that come together make and take a special place, and give a name to the house after the multitude.

So the little word church is actually called nothing else than a common collection *), and is not German in kind, but Greek (as also the word *ecclesia*), for **they** call it in their language as it is also called *curiam in* Latin. Therefore it should be called

*) "General Assembly."

The name of the Christian congregation or assembly, or hope, love, and live as one another. As we sing of thels there no place, space, or outward way in the kingdom in the best and clearest way, a holy Christendom, is Holy Ghost, who hath gathered together all tongues intoof God, and is not here or there, but a spirit in our inward rightly called German and our mother tongue. one faith. Now this is really called spiritual unity, frombeing? But thou sayest it is here and there."

So also the word Communio, which is attached to it, which men are called a congregation of saints: which 5. from the Scriptures of Conciliis and churches. should not be called Gemeinschaft, but Gemeine, and is unity alone is sufficient to make a Christianity, without (Th. 16. p. 2777. &c.) As they write of the nothing else than a gloss or interpretation here, where which no unity, whether of place, time, person, work, orfathers and conciliarities, and know not what the fathers someone has wanted to interpret what the Christian what it may be, makes a Christianity. and conciliarities are, but wish to cover us up with mere church is called: for this, ours, who knew neither Latin Here we must hear the word of Christ, who, havingletters; so also they cry of the churches. But that they nor German, have made: Gemeinschaft der Heiligen, spoken of his kingdom before Pilate, answers thus, Mysould say what, who, and where the church is, they since no German language so speaks nor understands. kingdom is not of this world, John 18:36. This is a clearwould not do so much service, either to the churches or But to speak correctly in German, it should be called a saying, so that Christianity may be separated from allto God, as to ask or seek it. They are pleased to be taken congregation of the saints, that is, a congregation where worldly communities, that it is not corporeal. And thisfor the church, as pope, cardinals, bishops, and yet let all are saints, or even more clearly, a holy congregation. blind Romanist makes it a physical community, like thethem be vain disciples of the devil under that name, who I say this so that the words may be understood, because others. He says even more clearly Luc. 17, 20.21: "Thewould practice nothing but vain deceit and it has become so habitual that it is difficult to tear it out kingdom of God does not come in an outward way, andmischievousness. Well then, setting aside all sorts of again, and it will soon be heresy to change a word. no one will say, 'See here' or 'Here'. For perceive that thewritings and the division of the word church, let us this kingdom of God is within you. - time remain simple with the child's faith, which says: I believe that there is a holy company and congregation Therefore whosoever shall say that an outwardbelieve in a holy Christian church, the communion of on earth of vain saints, under one head, Christ, called assembly or unity maketh a Christianity, speaketh hissaints. Then faith clearly indicates what the church is, together by the Holy Spirit, in one faith, mind and own by force; and whosoever shall swear the Scripturesnamely, a communion of saints, that is, a congregation understanding, with various gifts, but united in love, thereto, leadeth divine truth to his lies, and maketh Godor collection of such people who are Christians and holy; without divisions and separation. Of whom also I am a false witness." -- that is, a Christian holy congregation, or churches. But part and member, partaker of all the goods which she hath, and a fellow-fellow, brought thither and implanted this word church is generally un-German with us, and by the Holy Ghost, in that I have heard, and still hear, does not give the sense or thought which must be taken the word of God, which is the beginning to enter in. For "Nor do I want your mere nationes; they are too lazyfrom the article. before we came into it, we were of the devil, when we and do no good. This I will show thee in one that hath For Acts 19:39, 40, the chancellor called Ecclesiam, knew nothing of God or of Christ. So the Holy Ghost pleased thee most. When I called the Christian church athe congregation, or people, that ran to the market, and abideth in the church of works, or in Christendom, until a church, as Plato wanted to build a city, which would bewhen he had said this, he let the congregation go. In the last day, by the which he leadeth us, and useeth nowhere; and you let your coincidence please youthese and other places the *ecclesia* or church is called them to guide and urge the word, to make and multiply heartily, as if you had almost succeeded. Saying, Wouldnothing else than a gathered people, even though they sanctification, that it may daily increase and wax strong not this be a fine city, if spiritual walls, spiritual towers,were Gentiles and not Christians. Now there are many in faith, and in the fruits thereof, which he worketh." spiritual guns, spiritual horses, were all spiritual? And isnations in the world; but the Christians are a peculiarly your final opinion that the Christian church should notcalled people, and are not badly called *Ecclesis*, exist without a physical city, space, and goods? churches, or people, but *Sancta, Catholica, Christiana*, Answer I, My dear Murnar, shall I for the sake of rationthat is, a Christian, holy people, who believe in Christ, deny the scripture, and set thee above God? Why dostwherefore they are called a Christian people, and have thou not answer my sayings? As, Nov est resxootusthe Holy Ghost, .Who sanctifies them daily, not only by persovsruw sxuã veum (with Him is no respect of personthe remission of sins, which Christ hath purchased for I), Ephes. 6, 9. Lr UeZnum Dei Lntrs vos est. Lt ReZvumthem, (as the antinomians do,) but also by the putting Del of venit omn observatione. Nee ckioevt: Loe e lcke sutaway, blessing, and slaying of sins, whereof they are lily est (the kingdom of God is within you and does notcalled a holy nation. And now the holy Christian church come with outward gestures. Neither shall it be said,is so much as a people that are Christians and holy, or, Behold here, or there it is) Luc. 17, 20. 21. And Christas it is wont to be said, holy Christendom: item all Joh. 3, 6. That which is born of the Spirit is Spirit. Do youChristendom. In the Old Testament it is called God's ever call the kingdom of God the Christian Church, or us,people. Esa. 1, 11. 12. 43. 2c. in whom God lives and reigns? How then shall I follow thy And if such words had been used in children's faith, I reason, and deny Christ, who here plainly saith, It is thebelieve that there is a Christian holy people, then all the misery would have been easily avoided, which is torn under the blind unclear word (church). For the word Christian, holy people, would have been clear.

<p>and brought with him both understanding and judgment, what is church or not church. For whoever had heard this word, holy Christian people, could have immediately judged that the pope is not a people, much less a holy Christian people. So also the priests and monks are not a holy Christian people, for they do not believe in Christ, nor do they live holy, but are the devil's evil, shameful people. For he that believeth not in Christ is not a Christian, neither is he a Christian. He that hath not the Holy Ghost against sin is not holy. Therefore they cannot be a holy Christian people, that is, <i>Sancta et Catholica Ecclesia</i>.</p> <p>But because we use this blind word (church) in childish faith, the common man falls upon the stone house called churches, as the painters paint it; or else they paint the apostles, disciples, and the Mother of God, as on the day of Pentecost, and the Holy Ghost hovering above. This is still possible; but this is only a time of holy Christian people, as in the beginning. But Ecclesis, that is, the holy Christian people, not only in the time of the apostles, who are now long dead, but to the end of the world. That therefore there should always be on earth in life a holy Christian people, in whom Christ lives, works, and reigns by redemption, through grace and forgiveness of sins, and the Holy Spirit by vivification and sanctification, through the daily expurgation of sins and renewal of life, so that we may not remain in sins, but may and should lead a new life in all good works, and not in old evil works, as the ten commandments or two tables of Moses require: this is St. Paul's doctrine. Paul's doctrine. But the Pope with his own hath drawn both names and paintings of the churches to himself alone, and to his shameful accursed heap, under the blind word Ecclesia, churches 2c."</p> <p>6. from the writing: to the Christian nobility of the German nation. (Th. 10. p. 302.)</p> <p>"It has been found that the pope, bishops, priests, and monks are called the spiritual class; princes, lords, artisans, and peasants are called the secular class. This is a fine commentary and a fine distinction. But let no man be ashamed of it. And this for this reason: For all Christians are truly of the spiritual estate, and there is no distinction among them, but of the office only, as Paul saith in 1 Cor. 12:12 sqq. that we are all one body, but every member hath his own work, that he may minister to another. This makes all that we have one baptism, one gospel, one faith, and are equal Christians. Eph. 4, 5: For baptism, gospel, and faith, these alone make spiritual and Christian people.</p> <p>But that the pope or bishop should anoint, make, ordain, consecrate, or clothe other than lice, may be a guide and an idol of the earth.</p>	<p>but it never makes a Christian or a spiritual man. Accordingly we are all ordained priests by baptism, as St. Peter 1 Peter 2:9 says, "Ye are a royal priesthood, and a priestly kingdom." And Revelation 5:10, "Thou hast made us priests and kings by thy blood." For if there were not in us a higher consecration than the pope or bishop gives, a priest would never be made by the pope's and bishop's consecration, nor would he say mass, nor preach, nor absolve. Therefore the bishop's consecration is no other than if he took one of the multitude, all of whom have equal authority, in place of and in person of the whole congregation, and commanded him to exercise the same authority over the others; as if ten brothers, children of kings, equal heirs, chose one to govern the inheritance for them; they would all be kings and of equal authority, and yet one would be commanded to govern.</p> <p>And that I may say it more clearly, if a company of devout Christians were caught, and set in a desert place, and had not with them an ordained priest of a bishop, and there being one of the things, chose one of them, whether he were legitimate or not, and commanded him to baptize, to celebrate mass, to absolve, and to preach, he would truly be a priest, as if all the bishops and popes had ordained him: Hence it is that in time of need any one can baptize and absolve, which would not be possible if we were not all priests: Such great grace and power of baptism, and of the Christian state, they have almost put down and made unknown to us by spiritual law. By this means the Christians of old chose their bishops and priests from among the multitude, who were afterwards confirmed by other bishops, without all the pomp that now reigns. Thus St. Augustine, Ambrose, Cyprian became bishops."</p> <p>(Submitted.) About magic.</p> <p>It is a sad fact that so many, even among those who are not averse to the divine word, take refuge in sympathy, i. e. in their language, in those who can "need, discuss, or atone" for injuries, diseases, 2c. There they seek help, which, according to their opinion, cannot be given them by the right use of natural means and by faithful prayer, either at all, or yet not so quickly, as by "sorcery";--this is language of the Scriptures--for "atone, need," 2c. -- If one then calls such men's attention to their doings as an evil one, contrary to the word of God, - one is, at best, looked upon with wide eyes as one who does not quite know what he wants. -</p>	<p>"To use or discuss is evil, contrary to the word of God?! Reverend, get to know this thing before you judge it. The name of God, the word of God, and help are here together; how can that be evil? My child here had tooth fever; all the remedies the doctor applied did not help; then my neighbor comes and says his little spell in the name of God - and behold, the sickness abates, so that now, after only two days, the child is lively again and running about - you see for yourself!" -</p> <p>Many a pastor has been answered in this or a similar way to a loving and serious admonition and warning. What is to be said to this, the "pastor" will well know - at least he ought to know! Others, however, would like to hear it; among them are those who are convinced that "needing" is a sin, but who cannot convince their husbands, wives, friends, and neighbors of it; these want to have needing done, perhaps needing it themselves - and these are the ones who, holding their hands at their sides, would like to see the one who could object to it. - To all these, the right "answer" is probably given by a little book with the title "Atonement, or the Healing Power of Sympathy. A Conversation with Appendix. Hof, 1846 by G. A. Gran." Since there are those among the readers of the "Lutheran" who would like to give the right answer to their "customs" by which they are plagued, they may seek the same from the above-mentioned discussion; and at the end of it, the same is printed here. - Readers of the "Lutheran" should, of course, not be "users"; but if, unfortunately, one or the other were, I sincerely wish that through this "conversation" he may come to the recognition of such sin and earnest repentance. God grant it!</p> <p>W. St.</p> <p>Ch. Have you then also heard that our Vicar has a quarrel with the B People had?</p> <p>Me. I have heard of it. I was also told the cause. B... Margareth suffered from gout, and so violently that she cried out loudly. Instead of sending for the doctor, they let R... ...and made him pay for it. The vicar found out about this and gave her a hard time about it.</p> <p>I also believe he was right. What Christian people want to be, should not make themselves equal to the world, but should rely on God's word and a believing prayer more than on penitents and sorcerers. Repentance is a sin in haste. So I believe.</p> <p>Me. Thou goest too far with this assertion. How can that be sin with whom is the word of God, and moreover not with careless use, but in all earnestness?</p> <p>Ch. Yes, unfortunately! Seriously. I've seen it too! In the presence of a penitent or a lügen man, the people are usually much more devout.</p>
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than in church and at the prayers said by the clergyman. The penitent means ill with his bag, and the sick man and his relatives naturally give out their money only in the earnest hope that the penitent's art and word will bring the longed-for help. That God's word is with the penitent only makes matters worse.

Do not use magic, do not say: God's word is with you.
The holier the word, the greater the sin, for God doth abhor it!
Have mercy, Lord!

You probably know this verse from the old hymnal! We learned it in school, and even if we no longer sing it in church, we sing it all the more diligently at home. Don't we?

Me, (blushes and tries to hide his embarrassment, but he pulls himself together and replies:) I remember a saying; I do not know where it is written, but I know the words: "It is sanctified by the word of God and prayer." I think this could also be applied to penance.

Ch. Surely you did not fetch your scriptural wisdom from the desert and from the pinnacle of the temple? The one there - there was no one in the white shining robe - understood the thing, too! Ei, ei, Michel! - Do you want to wash the devil white with God's word, and put a holy glow around sin? The second commandment - beware - it strikes you on the mouth!

Me. The second commandment?

Ch. Yea, the second commandment; for it commandeth us that we should not take the name of God in vain, and prayeth that the Lord will not hold him innocent that taketh his name in vain.

Me. But is it already decided that atonement is an abuse of the divine name?

For one who has really learned and understands his second commandment, it is decided. Ask your boy, and he will tell you from the explanation of the second commandment, that even Luther of old reckoned sorcery among the sins against the second commandment; and atonement is also sorcery.

Me. How so?

Ch. Because the penitent pretends to possess superhuman powers and to be able to do superhuman things. It does not matter to him whether these powers are from hell or from heaven, whether these things are for the benefit or the harm of his neighbor. And what is more, atonement amounts to a mockery of God, for one does or speaks so many senseless, strange, and outrageous things in connection with the divine name that one must come to the conclusion that it is intended to mock the majesty of God.

Me. I always thought just the devil-call and conspire to the devil, and.

to do evil supernaturally with his help would be sin? Of course, it is much more criminal to use the infernal powers of the devil to do superhuman things, but it is a great sin to misuse the word of the Triune God for all kinds of forbidden things.

Me. Yes, if one misuses the word and name of God in order to do evil, I will accept that it is a sin; but if one wants to do good with it, such as healing diseases, can the use of the divine name and word be a sin?

Yes, even then it is sin, for it is not yet admitted that such a healing is really something good, and then God's name and word must only be used according to God's will. Any use that goes beyond this will is sin. God has assigned a certain range of powers to man, he is to remain in it and use it according to God's will. If he strives for something higher, if he wants to acquire something superhuman, he falls into the sin of Satan, who also wanted to be God. Both are true: he who does what is contrary to God's will is of the devil, and vice versa: he who is of the devil (has a devilish disposition) does sin.

Me. Say, do they also sin that do penance?

However, those who take refuge in sorcerers and penitents also sin, for only those will do so who have more faith and trust in them and their word and work than in God and the promises of his holy word.

Me. One would think so, of course. But I can imagine the case that they do not put their trust in the magician for help, but in the triune God, whose name and word the magician speaks.

Chr. If the people believed this, why did they need the magician? could they not call upon the triune God for themselves or for their own?

Me. They could, of course; but they think that the magician's words are more helpful.

I would put up with this opinion if the magician had a special commission from God for his work. But he has not; for, in the first place, God bids every man in his holy words, "Call upon me in time of need, and I will save thee." Secondly, if God had given special men the commission to pray for others, and to speak his holy name and word over them, he would not have done so. If God had given special men the commission to pray for others and to speak his holy name and word over them, should he not have chosen the ministers of his holy word before all? Do you not know, as the Holy Scripture says, Jac. 5, 14 - 16: "If any man be sick, let him call for the elders of the congregation, and let them pray over him, and anoint him with oil in the name of the Lord, and the prayer of faith shall help him that is sick, and he shall be healed."

The Lord shall raise him up, and if he have sinned, they shall be forgiven him."

Me. Yes, but it is precisely James, as the servant of God, who makes prayer effective and powerful when he says: "Confess your sins one to another, and pray for one another, that you may be healed."

Quite right; but only remember that this is not a discussion, as with the sorcerer, but a brotherly opening up of complaints of conscience, whereby one appropriates the other's burden and brings it before the mercy seat of God. If such prayer is to be effective, it must come from true faith, which alone makes one righteous before God; for it is said, "The righteous prayer is able to do much if it is earnest." If this is done, the glory is given to the Triune God, to whom alone it is due, and it is thereby acknowledged and confessed that the power of the living God, not the art and power of the magician, has helped.

Me. I thought that even without this explicit confession of faith, the actual occurrence of help pointed to the presence of faith, to which help is promised.

Chr. You're wrong! All that helps is not good. If a man steals so that he does not starve, that also helps, does it not? but can you therefore approve or praise stealing? do you find in it an act of faith?

Me. Preserve!

You see, then, that the help that has come is no proof that the thing is right and divine; indeed, it would look like blasphemy if one wanted to assert this in a matter with which a desecration of the divine name and a mockery of his majesty is connected. When help is given, the helper cannot be God, nor the nonsense spoken or done, nor a mere force of nature awakened by nonsensical words of penitence. There comes help from the kingdom of darkness, which does not offer its help in vain, but rather, for the little evil from which it has delivered us, throws at our necks that which is far more terrible, that we lose God's grace and fall into the service of darkness. No, one must not use everything that helps; and the circumstance that people are helped at times who turn to penitents and sorcerers excuses them no more than the other excuse, that no harm would come to anyone if they turned to a wise man. Many other things do no harm, and yet do the greatest harm to him who does them.

*This is not to say, of course, that God, according to his almighty power, did not also work this healing; but it is not done according to his good, gracious will, but according to his holy, unjust will of punishment, that the despisers of his word believe the lie. In a similar way, he also works the removal of the poltergeists on the invocation of the papist priests, by which the people become all the more firm in the papist superstition.

<p>Me, what do you mean?</p> <p>I mean the damage we do to ourselves when we incur God's displeasure and become an abomination to Galt. Thou knowest the saying, Deut. 18:10-12: "Lest there be found among thee a diviner, or a dialer, or one that hearkeneth unto the cry of the angels, or a sorcerer, or a conjurer, or a diviner, or an interpreter of signs, or one that asketh of the dead: for he that doeth these things is an abomination unto the Lord."</p> <p>Me. I remember it.</p> <p>Well then, you also know that God has declared war on all superstition, whatever it is called, from A to Z, from the diarist to the sorcerer and conjurer, that he wants all who groan to superstition to be cut off from the congregation of his faithful, because he is most displeased with them, because they are an abomination to him.</p> <p>Me. I must confess that I find your conclusion correct!</p> <p>If this is so, then it is also evident that whoever approves of such things and resorts to them is displeasing to God himself.</p> <p>Me. The conclusion would like to be right, as little as it is observed.</p> <p>This, at any rate, is very striking! One is otherwise so fearful of touching that of which one has disgust and abhorrence; mail does not like to touch a carrion, one reflects before cutting off an offender Why is one not wary of that which is an abomination to the Lord and makes abominable?</p> <p>Me. I share your astonishment; but still I could imagine that one who is close to starvation could consider even a carrion a delicacy to live on.</p> <p>(Creep m next number.)</p> <p>Catholic Germany is getting its act together. (From the "Pilgrim from Saxony".)</p> <p>You have certainly already been informed about the formation of the Catholic Association of Germany, dear fellow believers! You know that the first so-called "Pius Association" was formed in Mainz in 1848, and that it spread out from there. You also know that in October, 1848, a large assembly of deputies of this association from many cities met in Mainz, and that there they united into a unity and called themselves the "Catholic Association of Germany. This Catholic association was also recognized by the Church; the bishops of Germany promised its protection, and the Pope gave it his apostolic blessing on February 10, 1849. In May of last year the second meeting of this association was held in Breslau. From the year 1850, however, only one general assembly of deputies of the Catholic Association of Germany will be held; in addition to this assembly, the following will also be held</p>	<p>but in each province at least one provincial assembly has been announced annually. But a mission of associations has also been organized, which serves partly to strengthen and revitalize the already existing ones, and partly to found new associations in places where none have yet come into being for lack of inspiring persons. All this is well known to the dear pilgrim readers.</p> <p>But do you also know what kind of spirit prevails in this association, and what we can learn from the Catholic association? I would like to tell you this very briefly and leave it for your consideration.</p> <p>At the meeting in Mainz it seemed as if we, i.e. we Lutherans, had nothing hostile to fear from them, for they confined themselves merely to securing their own rights. The Mainz Report also used mild, conciliatory language. But this language has already fallen silent; in Breslau quite different voices have become loud. The well-known convert D. Haas openly called the Protestant Church a "sinister place." D. Malkmus of Fulda speaks of "a revolution unleashed for three centuries against the European church and state system" - for that is how he views the Reformation - and thinks "only through the spirit of the Catholic Church can it be banished and chained again. Do you hear it, then, dear fellow believers! our church - an "uncanny place" - and the divine work of the Reformation - "a principle of revolution"? And at the same time the arrogant self-assessment: "from Catholicism all salvation must proceed, from the Catholic association depends the happiness of Germany. Already the hope is triumphantly expressed that we will overcome and let ourselves be transplanted back into the garden of the church.</p> <p>Take heed therefore, watch and pray, dear brethren! The enemy is gathering his troops anew and sharpening his sword. Do not think there's nothing to fear from them. Their number is not small. In Mainz, at the assembly, only 98 associations were represented; in Breslau, already about 90; and of the deputies, 200 were assembled. Of the 98 dioceses in Germany, 90 have already accepted the association, and its cause is proceeding very desirably. And its power and art are not to be underestimated. But do not become despondent!</p> <p>Despair not, thou little heap. Though the enemies be willing to disturb thee utterly... And seek thy doom, whereof thou shalt be well afraid. It shall not last long.</p> <p>From the foregoing, then, you see that the spirit of that association is not a friendly one for our church, but rather a hostile one. It is hardly to be expected otherwise. But what are we to learn from the Catholic association?</p>	<p>Two things: first, right prudence, and then right holding together. .</p> <p>At the meetings held in Mainz and Breslau, general and special meetings alternated. Non-members also had access to the general meetings. In Breslau, for example, at least 3000 people are said to have been present. To the special ones only the deputies are drawn. The general assemblies are devoted solely to lectures, while the special ones are concerned with deliberations. Remember this, dear friends! This order is undoubtedly very expedient. Deliberations thrive best in smaller circles that stand on the same ground of opinion. Public assemblies, on the other hand, accomplish little if they grant general freedom of speech. They have rather only the purpose to give stimulation and to leave an impression.</p> <p>At the Breslau Assembly, the deputy for Breslau said: "The local Central Association not only comprises 2000 male and 600 female members, but has also branched out into 110 associations in the province. All these associations are secure in their existence and exert their influence for miles around, for general meetings are held every 8 or 14 days, which are a true school for faith - namely the Roman faith - and morals. Count Stollberg reports that Westphalia already has 40,000 members. Already 147 branch associations have joined the main association in Cologne. The main association in Augsburg, which had only existed for 5 months, had 31 branches in the short time; the main association itself counts 6000 members. Regensburg has 15 associations belonging to it. Würtemberg has 50 associations with 3000 members. 28 associations are in league with Speier.</p> <p>Bautzen also has its Catholic association and the Catholic Lausitz has contributed not a little for the Pope, since collections were organized last year.</p> <p>Count Stollberg testifies wholeheartedly that a better future can be expected through the effectiveness of the Catholic Association. And on what is his expectation based? On the Catholic consciousness that has reawakened with the Catholic Association. It is their pride and strength to confess: "I am a Catholic." And what kind of heavenly help the association is looking for can be seen from the motion that was made in Breslau on May 10 of last year: "The Catholic association should continue its holy work under the protection of the Queen of Heaven, the Holy Virgin and Mother of God Mary. The assembly adopted this motion and chose the Blessed Virgin as its patron saint. That is why the previous speaker said to the Breslau proceedings, "Let us prayerfully greet this star," and sang with a loud voice the old Latin</p>
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Greetings to thee. Star of the Merte Virgin always, Then the secret of his salvation is revealed to
and holy Mother of God, Blessed Gate of Heaven. Chrysantus.
There you see the whole Roman leaven rising to its full And he returneth not as he went.
bloom! We leave to the association its "star of the sea," But ah, Polemms recognizes, a Wandet be geschehu,
and believing in the star that has risen out of Jacob, Not as before and always is Chrysantus to be looked
follow its heavenly light, and speak with a confident upon.
heart: Not honoring the gods as he usually does, -holy, mild
Only take comfort that thy matter is God's, to him and wonderful
command vengeance, And let him wreak it ill, He will
help thee by his Gideon, Whom he well knoweth, He
will preserve thee and his word.
But there is one thing we can learn from this: how And the father sorrowfully heeds the friend's counsel
we too should not refrain from unanimously rallyingBehold the banquet, whereon a garland of virgins sitteth
around the banner of our faith and ecclesiastical down.
confession. Are we not at least put to shame by the"O Chrysantus, choose One, choose who seems the
zeal with which the Catholic association rallies and dearest,
allies itself! Let us, then, step upon the biblically sound, "None, among all None, O Chrysant, be denied thee."
firm, evangelical ground of faith of the Reformation,But deep in his heart, the youth hotly calls upon the
and stand upon the same, clothed in the weapons of Lord,
light. Let us abide in the apostles' doctrine, inWhat's happening? Suddenly a deathly silence began
fellowship, in prayer and the breaking of bread, and there:
confess with humility and faith the confession of theSee, the virgins, they all sank into a deep sleep. -
Lutheran Church, of which we are servants andNone ate and none gave him with a false stimulus
members through the grace of Jesus Christ. Do you met.
hear? Should not our hearts also be lifted up that weNew snares, alas, Polemms laid for the pious son.
may confess: I am a Lutheran? - God forbid! -

O Chrysant, where wilt thou go? - What blooms on thy
head? -
O Daria, and you too? - Is it blood? - Oh, shall it be
flowers? -
Ah, the red crowns of the marches! - Alas, alas, who
sees this spectacle!
And the stones flew violently, and the holy pair passed
away.

The following is one of the songs of **Blessed Pastor
Reißner,**
which could not be printed in the previous issue due to lack of space:

The king above the firmament, he saith, Go ye into all
the world...
And preach my name.
Baptize them that are bought with my blood, Sprinkle
them with the flood of grace,
What is from sinful seed?
This bath,
Full of grace,
Erase the sins, they disappear, heal from the trap,
Cleanses and soothes all.

Given to me is omnipotence,
In heaven and from earth resounds
The thunder of my honour
Go through the world, I am with you,
I'll take care of my own empire
Gladly proclaim the doctrine,
Which her
From me
Have received to attain light from the spirit, who gives
you help and assistance.

Of Chrysantus and Darin, the two martyrs. Daria with a golden mouth, Daria so beautiful and wise, You go on your way, I'll be with you...
Daria forgets the words magical tone and I, who am rich above all things, The king of the world,
. Flight. the king of heaven.
At Chrysant's exhortation she dies of the imaginedWho hath done you with strength.
speech's flow. He will make you a course in the heart, that they may be
So no image of silver is transformed by the new casting. subject to me.
What things! Both talk, here Chrysant, there Daria, With you
And their word quickly becomes a fountain of life to many Am I
far and near. Every day, as I say, till the end, The course of the world
Daily crowds rise from the baptism from the turns.
Heideuschaft.
No one can dampen this fire. No one this water's power. Lord Jesus, see I also go, Fill my heart and mind
With powers from on high!
And the praetor, full of rage, seizes Chrysant and beats Lead me to hearts that are ready To behold that glory
him in fetters. Which I see in you, Lord. Thy word, My refuge,
And with choice tortures the torturers endeavour. Let me praise, show strength, that it may ignite, Many
Daria, the noble, the pure, is brought into the house of the hearts overcome.
Disgrace dragged;
O ye poor saints, the shirt of death is woven for you. Pour upon me, O Lord, the spirit of joy, Whom else thy
word is called the anointing!
But look! A strong lion, from the garden just escaped, Let me receive her now.
Lies down before her door, shoos the impudent footThe body and soul powers consecrate,
away, Make my heart, my tongue new, Let me cling to thee
Till one flamed fire at the sides to scare him, only.
Then he escaped: and intestine, is condemned to death At the hour
now. Make it known.
When I teach what honours thee, what is pious, When
the company comes together.

Keep me from pride and glory When I hear your gospel

Teach with force and vigor.
Not to us, not to me, no, to you it is due that you be
praised, triumphant.
Give honor to your name.
And me
Gieb here
Humility, love, grace, fidelity to the shepherd, and true
consecration of the Spirit.

Thou wilt then go with me, and then let it be done soon.
That I am sent
To the host that thou givest me, To the office that thou
giv'st me.
Yes lead me without complaint
To her,
The you
Shall blossom, shall glow only the foundation and
cornerstone of the community!

Hold me in your right hand
The Holy Spirit's power and pledge
I beg you to teach me, confirm me from within. But let
also outwardly
Prove your worth.
That I
From you
Be skillful, richly adorned with gifts, As faithful shepherds
have.

How faith, which is active through love, is
now found in few.

Where are those who love God (Luther asks) and are
not attached to money and goods? Look at the whole
world, even those who are called Christians, and see if
they despise money and goods. They want to make an
effort to hear the gospel and to act on it. We have the
gospel, praise God; no man can deny it. But what do we
do about it? We think only that we know how to speak of
it; nothing more comes of it, and let us think it is enough
that we know it: we have no care that we also do
according to it. If any man should lose a florin or two, he
is anxious and fearful lest the money should be stolen
from him, but he could spare the gospel for a whole year.
And there is no such diligence and earnestness here as
we keep the same, that it may not be taken from us.
The world cannot hide its unbelief in gross, outward sins;
for it is seen that it loves a florin more than Christ and all
the apostles, though they themselves were there
preaching. I can hear the gospel daily, but it does not
produce daily benefit in me; but it may well come to pass,
if I hear it a whole year, that at One Hour the Holy Ghost
may well give it me; now if I obtained it that hour, I would
not alone obtain five hundred florins, but more than all the
world can give me; for what would I not have, if I had the
gospel? God would have given me.

who makes silver and gold, and all that is in the earth
That is much more than if I had the church full of florins.

As Luther does not consider him to be a believer
who does not prove his faith by deed.

It is not possible that he who believes Christ to be a
righteous Savior should not lend and do good. But if he
do not do good, or love, it is certain that faith is not there.
Therefore a man knoweth by his fruits what manner of
tree he is, and by his love and works he knoweth what
Christ is in him, and whether he believeth on him.
Wherefore faith putteth away sin much otherwise than
love; faith putteth away sin by its own act alone: but love
and good works prove and establish that faith hath done
these things, and that it is there; so that Paul also may
say, 1 Cor. 13: If I had all faith, that I might also remove
mountains, and had not charity, I should be nothing; why?
Doubtless because then faith also is not there, for they
abide not one from another: therefore see thou be not
deceived, but be led also by faith unto works.

"With what do you intend to prove me wrong, if I assert
to your face: There is no God?" Thus an insolent denier
of God once asked the venerable Bishop Borowsky in
Königsberg. "I do not know whether I should take any
particular trouble about this and not rather leave the
answer to the Holy Scriptures, which already speak of
you anyway". - Of me? - "Yes, yes, of you, and that is
Psalm 14:1." The Bible was brought and read aloud, "The
foolish say in their heart, There is no God."

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(Offenb. Joh. Kap. 14, v. 6. 7.) 194

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

8th St., Louis, Mo. 25th Nov. 1851, No. 7.

Testimonies of Roman Catholic Writers of the State of the Church Corrupted by the Papacy before the Dawn of the Blessed Reformation.

There are two reasons that move the "Lutheran" to collect these testimonies and to present them to his readers; one is the great zeal and the serious efforts of the papacy and especially of its most distinguished pillars and supports, eulogists and heralds, the Jesuits, who in the present time are once again roaming land and sea and putting all their strength into it, especially in Germany and here in this country, to preserve the old papists and to recruit new papists from other churches or from the unchurched house. For that is the sole aim of the so-called internal missions, the Catholic associations, the splendid cathedrals with their colorful services and captivating sermons in the large cities, the educational and teaching institutions, the orphanages and the hospitals of the merciful sisters, the boastful extolling of the outward unity of the papist church and the blatant trumpeting of newly recruited papists in their magazines.

And what wonder is it that many a churchless wandering deer falls into the trap of these spiritual hunters, who use superstition for unfaithfulness?

and with the attraction of the papacy also thinks to have attracted Christianity? What wonder is it that these and those souls, who have already drifted about and wearied themselves in all kinds of enthusiastic churches, at last, like dull flies, fall into the web of this spider? What wonder is it, then, if, in Germany, men of literary repute from the so-called unrite or evangelical church become Roman, since, moreover, they could not possibly find solid ground and healthy nourishment in this shaky, glued-together, faith- and church-mengerical non-entity, which one likes to call Union, and were not inwardly enlightened by the firm and certain, bright and clear word of God concerning the true and proper nature of the one holy, Christian or catholic church? What wonder, then, if all these souls, deceived and seduced by the Jesuit preachers and scribes, thought to find this one holy Christian Church in the Roman Papist one? if they believe the constant clamor of these servants, sold to the Pope by Satan's special enchantment, who without ceasing exclaim, pointing their finger to their most holy Father and Lord toward Rome: "Here is the Lord's temple; here is the Lord's temple!"

But how now? is not in the end the Roman Church now different and better than it was before Luther's testimony against its ruin by the papacy and before the beginning of the

Reformation was? Not so; for although, out of human prudence, it has put an end to gross abuses and lies, such as, for example, the shameful practice of indulgences, which formerly prevailed. the disgraceful indulgences, it has, on the contrary, by the very decisions of the Tridentine Council, in view of the bright and shining truth of the Gospel, by Luther's and his friends' ministrations, again brought it to light, and against the clear teaching of the Word of God, their false doctrine filled with human statutes and commandments through the deceit of the papacy, which until then had been taught and practiced more in the books of the church teachers and in the schools, ecclesiastically confirmed and established, so that everyone who teaches otherwise is accursed. And at the same time this holy Roman papist church did not fail to exterminate the witnesses of the evangelical truth against its errors, often in heaps, with fire and sword, or to torture them to death, one by one and slowly, under cruel and unheard-of tortures in the dungeons of the Inquisition, and to show itself to be such a loving mother that it has eaten its own children, and is rather the whore who is drunk with the blood of the saints.

Therefore, because the Roman Papist Church has actually become worse inwardly, although it now pretties and adorns itself outwardly so beautifully after the manner of a whore and attracts ignorant and inexperienced souls to itself.

Therefore, from this point of view, it will do no harm to let encourage the Lord our God when, from the testimonies "We are not rich because of the little tale of Christ." their own children speak from their own bosom of their of zealous papists, we place before our souls anew the The bishoprics and larger ecclesiastical offices-very state, so deeply corrupted even before the dawn of the image of the corrupt church before the dawn of the significantly called *beneficia*, *benefices-were* mostly blessed Reformation. Reformation. sold by the popes to ignorant and contemptuous people

The other reason for bringing such testimonies is to If we look back to the fifteenth century, we find three for money or given away according to favor; and Pope stir up us lazy, ungrateful Lutherans, who by God's grace church assemblies, the one in Pisa in 1409, the one in Hadrian the Sixth himself, in the letter which he sent to confess and teach the faith, the confession, and the Costnitz in 1414, and the one in Basel in 1431, all of the German estates through his legate Francis doctrine of the one holy Christian church from God's which confess the prevailing corruption and testify to the Cheregatus, testified without concealment "that the Word purely and loudly, so that we may become more desire for the reformation of the church "in head and ecclesiastical offices in Germany have long been given diligent and grateful to God and a little more zealous and members," although it remained hidden from all that such to unfit people, and more often to comedians and lively in spreading this good confession. For it is very a great and difficult thing could not be accomplished by grooms than to learned men." much to be feared that we have become somewhat rusty the decisions of councils, but that God had reserved it for Now these bishops, who had thus come into their and moth-eaten in this, and it is very doubtful whether, the almighty reproducing power of His Word. offices by purchase or favor, had of course neither desire nor skill to wait on their office, and to preach and teach the people in particular. Instead of this, it was their ruling custom to hold themselves in all things like the secular princes; they took up arms, went into the field, rode on horseback to the hunt, and lived in luxury, lust, and opulence, eating and drinking, whoring, and knavery. The papist bishop Martinus Cromerus testifies to this: "No one does his office, and most of them do not even understand it. We all neglect the divine service and the blessedness of the people entrusted to us, and shamefully abuse the goods of the poor and the inheritance of Christ: we throw our official duties on the vicars, and would to God that we would look only to godliness and learning in the appointment of them, and not hire them out to other vicars. But what is worse, the matter has come to such a pass that we are afraid to be regarded and held as priests. We give ourselves up to all manner of vices and knavery without shame, and boast of our sins."

for example, the Lutheran synods here at home and the Lutheran churches over there have as much zeal for the spreading of the pure evangelical morality in a right God-pleasing way as the Jesuits over there and here have for the spreading of the papist errors in all kinds of ways since, according to their principle, the end justifies the means.

Or should it not be incumbent upon us to do the one thing and not leave the other? i.e., not only to faithfully and righteously pasture and water our church children on the green pastures and with the fresh water of God's pure and clean Word in doctrine, punishment consolation and admonition, and to defend them against the cunning attempts of the papists and enthusiasts, but at the same time also to prove right earnestness and zeal, partly to supply our fellow believers, who are still scattered to and fro here in the woods and prairies, spiritually, and partly to win even the churchless, God willing, for the pure doctrine of our church, from which then also healthy faith in the Lord Christ follows?

Should it really be so impossible not only to remain divinely certain of our doctrine, which is based on God's Word, and to defend it courageously and vigorously at all times against papists and enthusiasts, but also to spread it vigorously and flexibly and to prove ourselves alive and active in this labor of love in a sincere manner - not according to the practices of the spirits of the mob and the swarm? Should we not be much more zealous to make the dead and spiritually wild named Lutherans of churchless people into Lutheran, i.e. orthodox and right-believing Christians, than, for example, the Jesuits and Methodists are zealous to convert all kinds of people into Methodists and Papists in all kinds of ways? But since the cause of such inertia is, in no small part, ingratitude to God, who, through and in our fathers, has again given us the bright light of evangelical truth, through Luther and his ministries, and has thereby delivered us from the darkness of popery, it is to be hoped that it will not harm us either, but rather lead to renewed gratitude to God.

The Cardinal Peter de Alliaco writes clearly enough in his book on the Reformation of the Church, which he presented to the Council of Costnitz in 1416: "the Reformation of the whole body of the Church and of the particular (individual) Church of Rome touches the important parts that concern the faith. For its general deformity affects more than mediocre the faith, and consequently its production." And he adds, "it would be too dangerous to entrust our faith to the discretion of a man (the pope, that is)."

And like these conciliarities, individual writers, some of them famous in the Roman Church, partly from the fifteenth, partly from the following centuries, testify to the ruin of the Church and the need of its healing.

Thus, for example, the Jesuit and Cardinal Bellarmin, a determined enemy of Lutheran doctrine, writes: "Some years before Lutheri and Calvin! heresy, there was almost no seriousness in the church courts, no discipline in the manners, no learning in the Scriptures, no reverence in the service, indeed there was almost no religion left."

The popes of this and earlier times were also among the greatest abominations and abominations of mankind. Sixtus the Fourth, who had himself called God on an inscription, filled his coffers by establishing and protecting public whorehouses in Rome; Innocent the Eighth, called the father of the fatherland by one of his poetic parasites, begot fifteen children with his whores; Alexander the Sixth was a bloodsucker and poisoner, and his entire government was a chain of heaven-scraping misdeeds and gross vices. Julius the Second was a man addicted to drink, ambitious, instigating and leading unjust wars, lying, even perjuring himself; Leo the Tenth, finally, a luxuriant, splendid, educated by the writings of the pagans, smooth, refined, but at the same time such an unbelieving man of the world that, in view of the great treasures which flowed to Rome through the shameful indulgences, he said to his friends, "Behold what a great treasure is in Rome!"

Therefore the Cardinal Petrus de Alliaco testifies against the Concil of Costnitz that the terrible word is now heard from time to time as common speech: "The church has come to the state that it deserves to be governed by no other people than those rejected by God.

These hired vicars of the bishops were just as ignorant and unskilled as the bishops themselves in conducting the sacred ministry. Most of them did not know the holy ten commandments, the faith and the holy Our Father, but only the Latin church prayers like parrots. The bishops were as ignorant as the bishops themselves of the sacred office of preaching, so that most of them did not know the holy Ten Commandments, the faith, and the holy Our Father, but only babbled the Latin church prayers like parrots, and only performed the church service mechanically, like hired hands and day laborers.

But J. Bossuet, Bishop of Meaux, a determined enemy of the Lutheran doctrine, writes of their sermons: "Most of them (in Luther's time) preached of nothing but indulgences, pilgrimages, and allmoses, which must be given to the religious, and thus made these works the basis of godliness, which are, after all, mere secondary things. They did not speak adequately of the grace of Jesus Christ, as they ought to have done." And the same Cardi

nal says the following of them: "One should be sensible The Holy Spirit is a severe judge whose wrath and judgment can only be appeased through the intercession of the preachers for hire, because they stain the church with their lies and make it ridiculous. One should not of the Blessed Virgin Mary, his mother, the holy apostles and other saints, which is why these are to be invoked and leave the sermons, which for their honor belong to the prelates, to so many and wretched preachers for hire venerated as intercessors. And in connection with this they went still further and further fabled that also the bones found and other legends of the saints, of which the learned preacher- (pretended) remains of the saints and their pictures must be publicly exhibited and venerated in the churches, and that through their touch a miraculous power flows out from monastic orders have their fables, which are so bestowed by the length of time that some make a them. conscience not to believe them." Their main work, however, was that they read masses Instead of the true, faith awakening and salvation for souls for money, in order to redeem the souls from making story of the Lord Christ, the only Holy and purgatory, as they pretended, of which the pious pope Righteous One, these miserable hirelings thus told the Alvarus Pelagius, among others, wrote: "Many masses amen deceived people untruthful, superstition are read nowadays, whether it be for the sake of profit or nourishing legends of so-called HekUgen, leading to out of habit, or out of favor or to cover up the knavery or workmanship and away from Christ; Instead of for their own righteousness. awakening the impenitent and the spiritually dead with If, then, the doctrine and life of the chief and lower the thunder of the divine, of salutarly frightening them shepherds were in order, we cannot be surprised when with the curse of the law and the wrath of God, and of that papal bishop, Martin Cromerus, already mentioned powerfully shaking them with the eternity of the above, as a true witness, states the following.It is to be punishments of hell, they only told them of the heat of wondered at that the common man does not trample on the fictitious purgatory, from which, however, the venal the Christian religion and shout it out, since it is so far from masses of souls saved them; Instead of painting Christ, being possible for priests, even the most distinguished crucified and risen also for them, as their sin-payer and ones, to instruct the ignorant or to lead the erring on the curse-bearer in the Gospel, before the eyes of the souls way, that some scarcely know why they are called thoroughly crushed by the hammer of the Law, eager Christians and what the Christian religion consists in, for salvation and hungry for mercy, and for the faithful What wonder is it that those who know neither the sheep, appropriation of his all-genuine and fully-valid Christ, nor the pasture, nor the office of a shepherd, do not feed? They knew nothing but to praise the glory of the papal Day and night we have to do with unremunerated interest measure, through which all sinners can be saved from and tithes, and have chased the holy Scriptures far away the treasury of surplus sufferings and works and the from us into misery. The people certainly now learn more overflowing of the Holy Spirit. works, and the evil than good from the priests." Since the precious, pure and bright Word of God, by had to administer, forgiveness would flow to all sinners, which the Lord governs his church through his and her both for sins committed and for sins yet to be ministers, was thus obscured and buried under the committed. Instead of the believers in Christ and the statutes of men and papist poems, and since the justified then being called to the teachers, as reported above, knew and were able to do nothing but publicly present these papist commandments To fatherly admonish them to follow Christ, so that by nothing but such service and work neither the right repentance virtue of the Holy Spirit, who now dwells in them in a toward God nor the right faith in our Lord Jesus Christ quickening way, their wills may be freed from the such service and work neither the right repentance dominion of the devil and their flesh, and a new spiritual toward God nor the right faith in our Lord Jesus Christ nature may be planted in them, to exercise their faith in nor the right spiritual and faith works pleasing to God the new obedience by love and all the fruit of the Spirit could be established in the people: So, of course, neither and good works, and thus to show themselves towards right repentance toward God, nor right faith in our Lord their neighbour, as Christ had shown himself towards Jesus Christ, nor right spiritual and faith works pleasing them before - instead of which they deceived the people to God could be produced in the people by such service with the lie of the meritorious works of praying, fasting and work, but rather two kinds of ruin must necessarily and giving of all moses 2c. As, in general, of outward result from it, as the history of that time also clearly obedience to the statutes of the pope, that is, of the shows.

church. And in that they have thus first of all praised For the educated and learned, moreover, who in the Christ as the only justifier and beatifier, and then as the second half of the 15th century were friends and most glorious example of holy and perfect love of God acquainted with the writings of pagan wisdom and and man, they have also praised him as the only one learning from the Greeks and Romans of antiquity, who has the power to make the world perfect, and as the despised- only one who has the power to make the world perfect. and perfect? love of God and man, they presented him at most as a ge-

They ridiculed and scoffed at the Moravian and human poems of the papist priests and preacher-monks; they scourged their folly and stupidity with witty writings, but by ridiculing superstition they fell all the deeper into unbelief; They threw away with the papist chaff and filth also the grains of divine truth that were still hidden under it, rejected, as a new edition of the old Epicureans and Sadducæans, with the papacy also the church of God that bore the cross under it, and with the servile yoke of the Antichrist at Rome also threw off the gentle yoke of their Lord Christ.

(conclusion follows)

. (Submitted.)

About magic.

(Conclusion.)

Chr. So you mean that if people had no other help, they might as well take recourse to sorcery?

Me. Yeah, that's my opinion.

To me it seems a dangerous opinion, for it opens a back door to sin. According to you, people are thirsty when they are ill, if they have used all the medicines, prayed without ceasing, and had recourse to their pastor and the intercession of the church, and it has not helped to take recourse to illicit means, such as sorcery or talking? Do you think, at least, that they would be pardoned if they did so? But I do not mean thus; but rather believe, that if all proper means, medicine, prayer, and intercession, do not avail, the lenks ought to think, God will not have it. It is a punishment that I must bear, it is a tribulation through which I must pass for my salvation. Not my will, but Thine, be done," prayed our Saviour, and so we also ought to pray in all our bodily troubles.

Me. Yes, it would be good if all people had such a sense of salvation, but there are not many of them.

You are right; but why do most lack this attitude of the Saviour, say why? Because they have not faith. The faith that cannot be patient in tribulation, that cannot surrender to God's will in it"-I do not buy it dearly.

Me. If I understand rightly, Christian, you also want to count the people who take refuge in sorcerers, penitents, conjurers and clever people among the unbelievers.

Chr. Certainly; for granted that they have faith in the sorcerer's millet, this is superstition, and not the true faith of God; if they had the same, they would hold fast to the promise, "That all things work together for good to them that love God;" but because they do not trust this promise of God, they do not see that the sickness, with which

God's affliction of them and theirs is a sign of His love and grace, and they turn to forbidden means, seeking help from the unbelieving, the superstitious, the unbelieving, forgetting that a commandment is given to the Christian: "Pull not on the strange yoke of mild unbelievers. And have no fellowship with the unfruitful works of darkness, but rather punish them."

Me. When people find themselves in trouble, they just don't know how to help themselves!

A true Christian knows where to find help when he cannot help himself. Even if he has forgotten everything he learned in confirmation classes and Christian instruction and heard in sermons all his life, he still knows one thing: that the one in whose name he was baptized is called Jesus, i.e. Savior, Helper in all distress. Trusting in this name, believing in this name, asking and praying without ceasing - this has promise. In such faith the apostle Paul says: "Therefore we glory in tribulations, knowing that tribulation brings patience. Patience bringeth; but patience bringeth experience; but experience bringeth hope; but hope maketh not ashamed." And Jeremiah in Lamentations 3:26: "It is a precious thing to be patient, and to hope in the help of the Lord."

Me. So do you think that conjuring 2c. and seeking help from such people can never be excused?

Certainly it is not to be excused, least of all in the case of Christians, who in baptism have renounced sin and all help that is not of God, and are to be converted from darkness to light and from the power of Satan to God, to receive forgiveness of sin and the inheritance together with those who are sanctified by faith in Christ". But of course to some people repentance is a cumbersome thing; they find it more convenient - that I speak thus - to run to the sorcerers and master-mercenaries, who do not inquire how the breastplate stands, but with whom it is, perhaps said: the worse the better.

Me. You make it too bad: it sometimes seems to me as if our conjurors, sorcerers, penitents, had something in common with the old prophets? -

Chr, I don't know what? You would have to compare them with the lying prophets, which the Lord rejects. Deut. 13, 1.-5.

I find just the opposite, The true prophets, were servants of God, who followed not their will, but God's, who acted not in their power, but in God's power, who acted not in their name and for their name's glory, but for God's glory! The sorcerers, measure to themselves the power, act on their own. Fist, seek their glory. The former led to God: the latter lead from God. And how is it true with the unselfishness of the prophets of the sorcerer and penitent's word, "It must be silvered, or it will not help?"

Me. As the scripture says, "A workman's wages are worth his hire."

Chr. That well, but it means important: It must bewives.

silvered. That word applies only as an admonition to those who have received help, but not to those who help people come to true living faith, because most of them still cling to the unspiritual and old-fashioned fables, and accept the least reward from the rich Naaman, the ear up to their ears in superstition, in which the devil minister of the Syrian king, whom he had cleansed of leprosy, in spite of his entreaties, and the boy who secretly let himself be given a gift, had to pay for it with a life-long leprosy. 2 Kings 5: Or if you prefer an example from more recent history, I would remind you of the blessed Stilling, who, in the many thousands of eye cures that he performed, had the experience that almost all of those whom he treated free of charge were healed, while with the others the operation mostly failed.

Me. Now I believe I have read of people in the Scriptures who performed miracles for money.

Chr: Yes, she tells of such: but what kind of people were they? Black devil-artists, like Jannes and Jambres in Egypt, who imitated Moses' miracles, Ex. 7, 1L - 12, 2Tim. 3, 8 - The sorceress of Endor, to whom the prophet Samuel is a terror, 1 Sam. 28 - Bar Jehu or Elymas, Acts 13, 8 - Simon, Acts 8 - The sorcerers of Ephesus, Acts 19, 13 - 19. Apostlg. 19, 13 - 19. To all of these, as well as their followers, the sentence is pronounced in the Revelation of John 21, 8? "But unto them that are pusillanimous, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." A clean company, wouldst thou be partaker of it?

Me. Certainly not.

And yet all who forsake the living God and seek help from creatures, who out of unbelief in God's help despair and throw themselves into the arms of the devil and his servants, and become idolatrous, share in this. Michel, it is a serious word: "Cursed is he who trusts in men, and takes flesh for his arm, and turns away from the Lord with his heart: And, Outside the heavenly Jerusalem are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and all that love and lie.

Me. Dear God, if magic and penance are sins, then there is a curse on every house in our gate.

Chr-. That may well be, and as hard as it sounds, I must tell you that if the people do not repent, they will suffer all that the Lord has threatened in his word.

Me. So I am not surprised that so much misfortune befalls some people who are known to be the devil's spit

You said better: do not be surprised that so few people come to true living faith, because most of them still cling to the unspiritual and old-fashioned fables, and accept the least reward from the rich Naaman, the ear up to their ears in superstition, in which the devil minister of the Syrian king, whom he had cleansed of leprosy, in spite of his entreaties, and the boy who secretly let himself be given a gift, had to pay for it with a superstition would number more pages than the greatest catechism of faith; but superstition will also give enough fuel to hell.

Me. Today you are zealous about superstition; I think your zeal should rather be directed against those who believe nothing.

Chr. Everything has a fine time; today the B . . people have thrown superstition between my feet. Another time another. But I doubt whether zeal against unbelief is more necessary than against superstition, The unbelievers do indeed throw out the baby with the bathwater; but do not know which is worse, to serve the devil with fruit and trembling, or a . . .or be as a fool that knoweth not he is in chains and bonds. I'm sick of this stuff, both of the one and of the other. Let's leave it, dear Michel, and not forget ourselves in this fight... Neither at the yoke of the unbelievers nor the superstitious will we pull. We'd rather stick with those who sing with our man of God, the blessed Luther: "A strong fortress is our God 2c." Only today, in Kraußold's prayers for catechism classes, I read Luther's beautiful interpretation of the first article of the Christian faith, which pleased me so much that I must read it to you, because it fits in with our conversation. It reads as follows:

"I believe in God Almighty Creator of heaven and earth. That is: I renounce the evil spirit, all idolatry, all sorcery and misbelief. I put my trust in no man on earth, not even in myself, nor in my power, arts, goods, godliness, or whatsoever I may have. I put my trust in no creature, whether in heaven or on earth. I put my trust only in the mere, invisible, incomprehensible God, who created heaven and earth, and is alone over all creatures; again, I am not astonished at all the wickedness of the devil and his company, for my God is over them all. I. believe nothing the less in God, whether I be forsaken or persecuted of all men,. I believe nothing the less, whether I be poor, ignorant, unlearned, despised, or lacking in all things. I believe none the less whether I am a sinner, for this, my faith, should and must hover above all that is and is not, above. Sin and. Above sin and virtue, and above all things, that it may be true in God.

...and keep himself pure, as the first commandment It is the duty of love and the truth to open the mouth of that the dispute in which the undersigned is involved enjoins me. Neither do I desire any sign from him to those who sin so grievously through impudent lying, and concerns private confession in the first place, just as little tempt him. I trust in him continually, as long as he of those who are annoyed by it, and to present the matter as it concerns the articles of Christian freedom and of the consumes, and do not set him a goal, a time, a in the right light. The article in the Informatorium, written spiritual priesthood, although Pastor Winker knows how measure, or a way; but place it in his divine will in a free by Pastor Winkler, is to be followed step by step^ It begins to mention them cleverly, only so that he can claim that and right faith. If he is almighty, what can I lack that he with a historical introduction about the alleged origin of people have learned things from our writing against will not give or do? If he be Creator of heaven and the so-called Rotterianism, in which, contrary to the truth Pastor Graubau's pastoral letter that would have earth, and Lord of all things, who shall take from me, or as verified in the files, the private confession must be the stamped them as Korah's rot. This is yet another hurt me? Yea, how will not all things come to good, and actual and apparently only bone of contention over which assertion that must first be proven, or, since that would serve, when he that giveth me good, to whom they are there was a dispute. For this gives Pastor Winkler the be impossible, must be retracted, if it is not to bring the all obedient and subject? Because he is God, he does opportunity to make a knight out of us poor Missourians, just accusation of vituperation and blasphemy upon what is best for me, and knows how to do it. Forasmuch and prompts him to remark: he wanted to be all the more Pastor Winkler. - The information that the undersigned received about the origin of the dispute in a letter that the as he is a father, he will do it, and is pleased to do it. lenient with the weak, because one and the other began above-mentioned member of the congregation Because I have no doubt of this, and therefore put my to refer to the Missourians and their largeness with unexpectedly sent to him on February 17 of this year trust in him, I am surely his servant, and child, and heir respect to the 11th article of the A. Conf. Now, of course, reads quite differently. In it, the man complains bitterly for ever, and shall have it done unto me according to there will be no mention of the lasciviousness which we about Pastor Winkler, saying that he is like a wolf among my faith. Amen. have been guilty of with regard to a part of the Lutheran Confession. Confession, as if it were a foregone conclusion. But Pastor Winkler should only prove with a single example that we are really lar in this point, be it in doctrine or practice. If he does not do this, or if he does not retract his empty assertion, it will be seen as groundless and vituperative, and, in the case of all sincere souls, it will harm not us, but only himself. - He further says that Schreiber had already known the whole state of things in his parish, concerning private and general confession. confession. But Pastor Winkler only remembers in what way he had heard about the confession. how he got to know about this matter at all. He was once with Pastor Winkler in Detroit, when one of

Correction of an article in the "kirchliches Informatorium" of the Rev. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

Under the title "kirchliches Informatorium" (church his parishioners, who was present and already known to carried out this ban without bringing the matter before informatory), a monthly paper has been published since him from Germany, called him aside and complained that the congregation, but nevertheless threatened anyone July of this year by Conrad Bär in Buffalo, edited by their pastor was now driving many people out of the who would have the least fellowship with these Rev. Grabau. In its second, third and fourth number, it church through the stormy introduction of private unlawfully banished persons with a ban as well. They are contains an article entitled "Rotterei im deutschen confession, and told him that he would like to talk to him celebrating in the greatest consternation and do not evangel. lutherischen St. Matthäus Gemeinde, in about it. Schreiber told him that he would not be too know what to do or how to help themselves; he should Detroit im Jahre 1851," in which not only the ashamed to talk to him himself, and led him to Winkler, therefore ask me, in the name of many others, to come undersigned, but also the former president of our preferring to keep out of the way so as not to intrude. to Detroit if possible and assist them with advice and synod, Prof. Walther, and the synod itself are portrayed When the man had departed, Winkler merely told him that action. - The undersigned did not respond to this in a rather grayish manner as the heads and protector only a few of his parishioners still needed the common message, but wrote back that they should, for God's of the red. If Schreiber alone were personally attacked, confession, but that confession had been spoiled for sake, be at peace with their pastor as much as they care he could, in spite of all the disgrace heaped upon him, them by the way it was said before and after, and that he to, that if he had wrongly banished them, they should justifiably remain silent about it, since it cannot be easily had now told them that they should adopt the common modestly reproach him with God's word, and if he did not seen from the article in question itself, and it is on record absolution after the sermon. The undersigned could not listen, then they should refrain from me, who I do not in our previous and this year's synodal negotiations, approve of the latter, and so the conversation took a: believe to be called upon in this matter, and should turn that he was involved in this without his will, without his different turn. - Certainly, if Mr. Rev. Wickler's memory is to an orthodox body for advice and assistance. But this doing. He has been professionally involved in this not entirely unfaithful, he will gladly take back the untrue is certain from the record, that the dispute has arisen for the matter without his will or consent, but the synod had assertion that I had previously known exactly the whole the sake of the causes touched. For so it says in the already received the report he submitted to it last year. state of things in his parish, concerning private and same document of March 6 of last year, of which Pastor The Synod, however, already last year carefully general confession. - By the way, it is altogether false, Winkler writes, that therein complaint against the pastor, examined the report he submitted to it on the procedure judgment against him and demand for execution of the he observed and unanimously approved the latter; judgment, with attached threat to need other help if it did moreover, all the doubts raised this year by two ill- not happen, everything was already ready and together: talked young brethren against the truthfulness of that report have proven to be unfounded. But apart from the person of the undersigned, the Synod itself, in its officials and its entirety, has not only been attacked, but also violently reviled and defamed, and not everyone is likely to know it so well that he could smile at the accusations and accusations made against it in the above-mentioned article. There it requires then the sacred

"Since we have been troubled since your last departure from the church concerning the banishment of several members, we find, after ample consideration in the tender feeling of Christian charity, that you have not only committed partheistic gross blunders contrary to every Christian order, which tempt us to call upon you into Christian love to show, according to God's holy word, that you could thus act against these souls without any reason and cause. We find just the opposite of what you charged negligent in permitting an irreligious man to establish reading services 2c. - which, because it was declared to matter should be judged and settled. Winkler, of course, where our delegates were also present. For a rescript him to be contrary to order, brought forth the agitated hatred and must have placed you in a false light." --

Nowhere, however, has Pastor Winkler, in his counter-scripts on file, portrayed this complaint as fictitious one, taken out of thin air. On the contrary, he clearly refers to it, when in a letter of March 16 of last year it literally says:

"From two writs presented to me-one of the 6th of March, and one of the 12th, it appears that of their seven viz. Bro. Stricker 2c. 2c. appear against me as plaintiffs not because of doctrine and life, but, as they say, because of "gross abuses" in the handling of church discipline."- Now it is only known to men that our time, as far as church discipline is concerned, is entirely in a bad way;

that the present generation is generally a sexless one and wants to be, and that therefore the establishment of Christian discipline is hindered from all sides. It is no wonder, then, that the procedure of a single pastor in this regard is judged differently by different people. The undersigned is aware before God that he has always proceeded to the best of his knowledge and conscience when excluding any member. He has always presented the reasons for such a procedure, and even now, after repeated examination of the matter, he cannot see that any of those excluded have been wronged.

Accordingly, it is certain from Pastor Winkler's own words which was the true point of contention, and even though he himself brings in the private confession further down, not a syllable of it is uttered in the above-mentioned book. Admittedly, Winkler now explains this after more than a year to the effect that people would have been ashamed to mention it, but what does he gain by doing so? From his own account, everyone must recognize that the complaint referred to the frequently touched ban cases, as he also expressly declared in his answer that he would have this matter investigated and decided by an honest, faithful, ecclesiastical court. Although the complainants in their reply earnestly maintained that they were

We can therefore only give our readers extracts from these letters that are factually important and interesting. As far as the results of your negotiations with Pastor Löhe and his friends are concerned, they had not yet been concluded when the letter was sent. But, as it read, "some mutual misgivings have fallen away, and Löhe has also now explained himself better on several important points." The reason for the interruption of their negotiations was a necessary conference that Pastor Löhe held with fine friends on October 9 in Schwabach side, by which, according to the constitution there, the regarding their resignation from the Landeskirche and matter should be judged and settled. Winkler, of course, where our delegates were also present. For a rescript presentation, "which conceded to all strict Lutherans to make the ignorant believe that in granting that our complete and cheerful consent, that one wishes to petition we have erred against 1 Tim. 5:19. But let each remain in the union of the Landeskirche and wait for the judge for himself whether this is to accept an change, only that one publicly and solemnly renounces all religious communion still to be found in the Landeskirche and also intends to carry out this the former's request and according to their constitution, renunciation in practice. In the answer to the Ober - Consistorium it says literally:

"As resolute as our will is to await the further development of a truly Lutheran Church of Bavaria with confidence in the Royal Supreme Consistory, we must just as resolutely confess to our paternal Colonel, 'that shallow sophistry. On the contrary, all honest people will we are 1. unable to recognize any communion with the Reformed and Uniate; 2. that we cannot consider any pastor or other Christian who consciously persists in such communion to be Lutheran; and 3. that in all our official practical relationships we cannot consider any pastor or other Christian to be Lutheran. That we cannot consider any pastor or other Christian who consciously persists in such communion to be Lutheran; and 3. That we must follow this conviction in all our official practical circumstances, however difficult, sighing, and tearful this may become for ourselves here and there."

I hope," writes the correspondent, "that this path will lead to a better goal than a hasty withdrawal; indeed, the better we have come to know the German regional churches, the more clearly we have had to realize that it is not staying in them, but running away that would now be contrary to conscience; for the orthodox believers are only slightly restricted and oppressed in their conduct of office, and even the practical execution of the confession is no longer impossible for them, let alone the confession itself. At any rate, the decided Lutheran preachers must first see what happens to them when, faithful to their church, they administer their office."

"Here in Bavaria the so-called strict Lutherans are divided into two camps which are sharply opposed to each other, into the followers of the Lutheran Church and the followers of the Lutheran Church.

Second message

From
our delegates from Germany.

Just now the second private letter of one of our friends d. d. Erlangen of October 11 has arrived; and since this occasionally refers back to an official report for the "Lutheran" that had already been sent earlier, but which has not yet come to the attention of the interim editors, it is clear from this that it has either been lost, or has somehow been delayed on the way.

Löhe's and the Erlangers; the Nuremberg preachersit says - we found at our maturity the first believing divine also hold with the latter. But what the latter do to thescholar, with whom we soon recognized ourselves to be symbols, in that they seek to make the provisions ofentirely one, and who himself also expressed great joy at them more distinct and to develop them further, therecognizing and feeling intimately at one with us." Erlangers take away from the symbols almost in theIn Dresden, we found the most open entrance with Dr. same measure, although both deny that they areHarleß (known to be Oberhofprediger and Vice-President unauthorized to do so. of the Royal Saxon Consistory). Consistory), this highly

In Erlangen I have already made the acquaintance ofplaced man, the most open entrance. He received us like Professors Thomasius, Hofmann, Schmid and Höfling, brothers, and it soon became apparent that our American who have received me with an unexpectedLutheran Church with its doctrine and practice (within our extraordinary love and friendliness. They all speak as ifSynod) was a joy to his heart. We found ourselves in with one voice. Although they agree with us in thecomplete agreement on all points that were discussed. He doctrine of the church and church authority, they alltook the most intimate part in our proceedings and deny that the office of preaching is directly instituted byexplained to us - and he has already testified to others in God; they rather derive it from an ethical (moral)Germany - that the German Lutheran Church is in need necessity and from a merely implied will of the Lord. of help from the healthily flourishing American Church, as

There is a mighty brewing here, and God is evidentlyvice versa. Finally, it reads, "The blessing of our^delegation is about to do a great work here; may men not dampen already visible here for here and over there. Many and spoil it by their unfaithfulness. prejudices against our American church and its condition

Although there is now a new rain and movement inthe Lutheran Church of Germany, our friend writes have already fallen, and many hearts for it have been won further that one thing is found almost everywhere in all anew." the clamor of the Lutheran Church, namely, that one Our friends wanted to stay in Erlangen for another 14 does not sit down childlike and simple-minded at the days, so that Professor Walther would have time to work out a booklet containing the presentation and defense of feet of our old teachers and does not, before one wants the Lutheran doctrine of the church and of the ministry of to seek everything from the Scriptures, first hear these preaching on behalf of our Synod, and then make a teachers who have told us the Word of God, look at their second visit to Pastor Löhe, in order, God willing, to come to a complete understanding and reconciliation with him end and follow their faith Ebr. 13:7. It is true, of course, to and his friends. that the Germany we left thirteen years ago is no longer, recognizable; everywhere, along with the most terrible

development of the kingdom of darkness and hostility On 28 November, beloved of God, they wanted to to God, the orthodox confession has acquired formalreturn home from Bremen to America on the last friends; Everywhere, as they say, one wants to besteamship of this year. May the Lord guide them through strictly Lutheran again; even the ecclesiasticalthe protection of His holy confinement and bring them authorities in the main states of Protestant Germanyback blessed and safe into our midst! declare that the Lutheran confession rightly exists and should be protected again; only a few are there who use this time of visitation quite faithfully. There is no decisive return to the Reformation.

Some talk of nothing but necessary further sheets. Under the heading "*Thanksgiving*" Mr. Schmidt God does what he wants to do through them and what delivers in his infamous "Schandblatte" an article full of he has called them to do. It looks here as if a morning, the most abominable and atrocious blasphemies against were dawning again, but under fog and rain." the almighty and righteous God, so that we may not share

On the journey from Verben to Nuremberg, ourthe almighty and righteous God, so that we may not share friends visited Dr. Guericke in Halle and spent the mostthem in order not to offend the moral feeling of our enjoyable hours with him on "2 days". On him - readers. Truly a clear proof of God's infinite goodness and long-suffering lies in the fact that he still allows such an impudent, poisonous blasphemer of his holy majesty, as Mr. Schmidt, to live and still bestows upon him all kinds of benefits.

By the way, we no longer dispute with such people as Mr. Schmidt, since Christ says in relation to them: "You shall keep the holy things.

Do not give your lighthship to the dogs, and do not cast your pearls before swine. Matth. 7, 6. Also in him the word will be fulfilled in his time: Do not be deceived; God is not mocked. Gal. 6, 7.

Church consecration.

On the twelfth Sunday after Trinity our newly built church in German Township, Fulton Co., Ohio, was solemnly dedicated, receiving the name "evang. luther. St. James Church." A little over five years ago I first came to that vicinity to seek out German Lutherans, my attention having been previously called by a man to the fact that several Germans had settled there who longed for Lutheran worship. A small congregation was formed. But since the members were mostly poor, it was not possible to build a church right away. Therefore, we had to hold our services in the house of the oldest member of the congregation, which was the most suitable, and then in the district schoolhouse, which was gladly opened to us. However, the need for a church building of our own soon arose. Two years ago, after an acre of land had been purchased as a burial ground, arrangements were made to build the church on it. But when the people were to lay hands on the work, several withdrew because the church was to be "purely Lutheran". They preferred a mishmash. As distressing as this was to me and the faithful members of the congregation, we were nevertheless glad that the dishonest ones revealed themselves, and the church building was not stopped for this reason. Through several years of preaching and reading the "Lutheran," several came to the knowledge of the truth, and they decided to do everything possible to complete the church without the help of those who belonged to the false union, even if they had to incur some debt. Although there were still some obstacles later on, with the help of the Lord we were able to have the joy of assembling for the first time in the new house of God on the above-mentioned day, where I preached on the gospel of the feast. Unfortunately, because of the long distance, I could not bring a neighboring brother minister to attend, although I wrote to one about it. The church, although only a log church, is a beautiful building in a convenient location.

May the Lord grant that even in this multitude many may be born again to eternal life. May He keep the congregation, which He has so far happily led through so many storms, still further by His pure word, and make them ever stronger in the right love of the truth for the sake of Jesus Christ. Amen.

A. Detzer.

From whence flows love toward God in the faithful, which encourages them to serve God willingly.

It stems from the undeserved grace of forgiveness of sins which God shows them/^\>

Through the preaching we come to become his people and people who willingly obey God; for when welight, especially in the implantation of spiritual pride, in hear that God is no longer angry with us or wants towhich he shows himself to be at once the finest and condemn us for our sins, as we deserve, but offers andstrongest devil. For in not a few papist and Methodist gives us his grace and mercy, then the heart, whichsaints of works this devil casts out, for example, the devil before was fleeing from God and was his, can now haveof avarice, lust, and wrath, and these also willingly give a childlike, joyful confidence in him: and, when a man isway to him, since in his powerful delusion he then thus comforted and established by faith, he gets newpossesses all the more surely those who are just blinded thoughts, new courage and mind towards God, begins toby his false light.

love and call upon him, and to wait for his help in all troubles; he gets a desire and love for his A spiritual man who has already been spiritually commandments, and is ready to do and suffer what heresurrected with Christ and placed in the heavenly realm ought for God's sake For he is now governed by the Holyis the very antithesis of a man of the flesh who is still Ghost, so that he may not be driven or compelled withspiritually dead; For he is a stranger in his native land law and punishment, as before; and though obedienceand at home in a foreign land, poor in riches and rich in be yet weak, yea, unclean and imperfect, and muchpoverty, weak in strength and strong in weakness, low in disobedience still stirreth up, yet he comforteth himselfmajesty and high in lowliness, sick in health and healthy of grace and pardon through Christ, and contendeth andin sickness, sad in joy and happy in sorrow, even dying resisteth, by the help and power of the Holy Ghost, thein life and alive in death. So sweetly, though never fully, sinful affections, and overcometh them, until sin andhe died to sin according to the old man, and lives death be utterly ceased, and be put to death in this sinfulaccording to the new, God in Christ; for God's will alone and mortal body.

Luther.

Chunk basket.

"Gather up the fragments that remain, that nothing perish." Joh. 6, 12. to the Synodal - MisfionS - L assr,' of Mr. Frederick Schneller in St. Louis L -50. " Parishioners therUp12 ,25. " of the parish of Lchaumburg, Ceok Co, III. 9.50. " Palatine , ,,, ,2.50- collected at the Erndtc thanksgiving and sent in by Mr. Pst. Volkert From Mr. Pst. Fricke u. s. Gern. in Indianapolis " a parishioner in St.LouiS Mr. H.TI oils1 .00- " of the parish of Adrian, Mich. by Hcmr. Pst. Trautmann sent in2 .90. Collecte at a wedding in Celd Mater, Mich. sent in by Pst. Crautmaun2 ,10 5th, for the entertainment of Concordia. College: from Mr. Sck'upvan in Frolna 1,00. " of the parish at Elftem Prairie, sslI. 8,'.-0. c-., for poor students: by Mr Vos in Ntumelle2 .00. ck. in contributions to the travel expenses of the Gentlemen delegates to Germany: by some members of the Lord's church. Pst. Fricke in Indianapolis2 ,00. from Mr. Rector Gönner2 ,00. " of the parish of the Rev. Kunz in Clkgrove, Cvok Co, III, post0 .09. " Mr. Wortmann in Neumelle1 .00.

For the sinner in Adam, everything on earth is too good, for according to God's justice, hell is his due. But for the righteous in Christ, all things on earth are too bad; for he is promised (and in justifying faith already possessed), according to God's grace, heaven.

If thou wilt rightly dispute, man, of the choice of grace, then only speak of Christ's nail.

The devil seeks in three ways to tear man away from faith in Christ, to ruin him for time and eternity, and to make him as wretched as he himself is; first, as a roaring lion in the threats and persecutions of the world and in the terrors of the conscience; secondly, as a glaring serpent in the seductive heresies and cunning attempts; but finally, and here most dangerously, as an angel of which he shows himself to be at once the finest and strongest devil. For in not a few papist and Methodist saints of works this devil casts out, for example, the devil of avarice, lust, and wrath, and these also willingly give way to him, since in his powerful delusion he then possesses all the more surely those who are just blinded by his false light. A spiritual man who has already been spiritually resurrected with Christ and placed in the heavenly realm is the very antithesis of a man of the flesh who is still spiritually dead; For he is a stranger in his native land and at home in a foreign land, poor in riches and rich in poverty, weak in strength and strong in weakness, low in majesty and high in lowliness, sick in health and healthy in sickness, sad in joy and happy in sorrow, even dying in life and alive in death. So sweetly, though never fully, he died to sin according to the old man, and lives according to the new, God in Christ; for God's will alone is his home, riches, strength, majesty, health, and life.

Changed" Address,

Uev. k'. Xerv Lavuriu, Henr)- Oo., O.

How to stay

Paid
the 7th year HH. Ellerbusch, Pst. E. Grernwald (incl. year 6.), Pst. Hattstädt (3 Er.), Johann Schmidt, Mühelm Schnur in Evanevillr, Heim. Thöle. ' - '8, the HH. Claus Henry Aufdenbrink, Brennecke, Nehme. P. BippnS, .-Hapastälzt, G- Törst, Pst. Fricke, G. Fischer, Pst. Kun?, Pst. Knappe, Pst. Löber, Gottlob Müller (1st half), Pst. Otrmann, Pst. Fried. Reiß, Pst. Schieferdecker, Schuppan, GoltSr. Schmidt, Gottlob Schmidt, Schwcgmann,, Heinrich Christoph Senne, Heinrich Stegkemper, Ernst Stegkemper, Settlage, Ludw. Sauer, Pst. Jtt' Sauvert, Heinr. Thöle, Pst. Volkert, Pst. Wich- ; Mann (13 Er.> Wille, Carl Stausenbeil, Pst. Wier, Pst. LermhuiS.

Books and pamphlets

To have in the expedition of Lutheran U", pJx buried prizes. -d - Dr. Martin Luther's kl, Cai echism, unaltered reprint. **16,** Las Dozen \$1. Hundred K 7. The constitution of the German evang, ' luth. shnode of Missouri, Ohio n. a. St. together with an introduction and explanatory remarks. 5. the dozen 50; 25 pieces-1. First synodal report of the German evang, luth. synod of Mistouri, Ohio n. a. St. **from the year 1817** **10,** Second, third, fourth and fifth... t e r Synodal Report of the same Synod, je^er 16. third year of the Lutherane^. from 1816 - 17. No. 8-26. (The 1st and 2nd volumes are out of print.) Fourth, fifth, sixth", seventh volume of the Lutheran, each W. Christliches Concordienbuch, d. i. Symbolische Dücker der evang. luth. Kirche, New York edition bound in pressed leather tzl. A, Gespräche zwischen zwei Lutheranern On Methodism, (in pamphlet form) 1 piece5 , **Dr.Martin Luther's treatise on the true church, 2 pieces** **L,** **Dr. Luther's House Postilion, or Sermons** about the gospels on the sundays and feast days of the whole **-2,** JabrS, New-Yorkrr edition, bound in calfskin Kirchen - Gesangbuch für evang. luth. Gemeinden, welchm sonn - und die festtäglichen Perikopen beigefügt sind, verlegt von der kiesigen evang. luth/Gemeinde U. A. C. in gepresstem Lrderbandt, das Stück7b . The same in smaller format with the same Anbängen and same binding, the piece **50.** Melodies of German Church Chant according to Dr. Frmdrich Layritz25 . AB C book, and in due stu The first part of the book is a series of exercises in reading for Christian schools, published by the Lutheran Churches of Missouri, Ohio, and other states.10 The second part is a series of exercises in reading for Christian schools by the dozen G1.00. Jobann Hühner's Biblical Histories from the " Old and New Testaments. Unchanged Imprint, New - York edition, in detail 25. by the dozen \$2, 6l>-. Dr. Martin LutberS interpretation of the M. Psalms, broschirt and trimmed15 . by the dozen \$1. 5b Sprucbbnch zum kl. Catechismus Lutheri. In Aul- trage der Svnode von Missouri2c. zusammengetragen von Pastor Fr. Dyneckcn, das Sr ick 15. by the dozen \$1. 56. The pastoral letter of Mr.?. Gra bau zu Buffalo v. J. 1810 nebst dem zwischen ihm und l mehreren luth. Pastoren von M ssv ni gewechselten Schriften15 . Letter of Dr. Martin Luther on the appointment of the church servants to the Natb at Prague in Bohemia of the year 1529. translated from the Latin by Paulus ^peratus10 . Timothy. A gift for the confirmirt": Youth. Edited after Hiller, bound U",

Printed at Moritz Niedner, north corner of Third and C h e stnut streets. '

Der Lutheraner.



(Offend. Stat. Cap. 14, s. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 9th Dec. 1851, No. 8.

Proof from the Holy Scriptures and the symbolic books. The first is that the church is a church, and the second is that the church is a church, and the third is that the church is a church, and the third is that the church is a church.

For four months pastor Grabau has been publishing a monthly magazine in Buffalo, which he calls "kirchliches Informatorium, ein geistliches Lehrblatt für alle Christen" (church informatory, a spiritual teaching paper for all Christians), in which he undertakes to teach all Christians as an informant (schoolmaster), and he must possess unusual desire, strength and skill to do so, in order to justify the title of his paper. Then the Informator says that the keys are given to the whole church of Christ only in the sense, according to the Schmalkaldic Articles, that it is the "ordered spiritual place, in which they (the keys), by means of the gospel and preaching ministry, show their power for the comfort and salvation of souls and are in use, in which they dwell only called the "power and authority of the church, and hasten; in and at the church of Jesus, which is gathered together in his name (Matth. 18:20) the keys are in and at the church of Jesus, which is gathered in his

In No. 3 of this journal he has delivered an essay to be found, but it is not itself the source and power of the name;" for how does such a restriction agree with the under the following name: "Proof that our symbols do keys, nor do the individual members of the church have words of the Lord in Matth. 18 18. where, in connection not teach that the holy ministry comes from the spiritual such power, but in the order of the gospel and the ministry with v. 17. he thus addresses his church, "'Verily I say priesthood of a congregation. The Holy Office of preaching it has Christ himself and his keys in its midst unto you, whatsoever ye shall bind on earth shall be fine Preaching and the Key comes from the spiritual or in the midst of it." in heaven,' and whatsoever ye shall loose from earth priesthood of a congregation. shall be loose in heaven."

He first explained that the actual and closest seat of the keys and the holy ministry is "the revealed gospel of Christ. The first thing he did was to explain that the true seat of the keys and of the holy ministry was "the revealed gospel of Christ," which was to be publicly proclaimed according to Christ's command, which ministry was carried out by the ministry ordained by the Lord.

And this is gladly and willingly conceded.

He then indicates the place in which the preaching

It is clear to everyone that the Lord Christ does not consider His church, i.e. the congregation of true proclamation of the gospel, together with the believers in Him, regardless of their class, age and administration of the holy sacraments, the ministry of the whole church, so is the promise of the gospel to the gender, to be a temple of stone in which the keys of the church, is placed by Christ in the congregation of his whole church.

kingdom of heaven should be swung or which will only faithful. It is evident from this that the power of the public The keys therefore belong to the whole church without be opened by the key of release, but the words are proclamation of the gospel, together with the any means (i.e., without the mediation of a priesthood simple: He communicates to His congregation, even if administration of the holy sacraments, or the ministry of originally instituted by Christ over the church), for the only two or three are gathered in His name according the church, the parish office, was placed by Christ in the keys are nothing else than the office by which such a to v. 20, the power of binding and loosing, i.e. the congregation of his faithful, but not, as it were, lowered promise is communicated to everyone who desires it, keeping of sins and the forgiveness of sins. 20, even if directly from heaven and inserted between Christ and just as it is in the work for eyes that the church has only two or three were gathered in his name, the power the congregation as a kind of pope or priest and power to ordain church ministers. And Christ saith in of binding and loosing, i.e., the power to retain sins and mediator.

to forgive sins; and this power, which is given by him, But in fact and truth: this service and office does not he hath given the keys, even to the church, "where two the master of the house, to his church, as his household flow from the congregation - has the housewife not or three are gathered together in my name," etc. item honor, is to be exercised in such a way that, when it, on received from the householder the authority to appoint Christ giveth the highest and last judgment to the the basis of the holy Scriptures, lets his voice be heard stewardsfor the direction of this service and for the public church, saying, "Tell the church: for where the church and also opens itself by the key of loosing, the church administration of the keys in accordance with the^is, there is commandment to preach the gospel. will be able to receive the key of loosing and binding, ordinance prescribed by Him: then nothing remains but Therefore the churches must retain the power to i.e., the power to retain sins and to forgive sins. If they the legal "Levitical Episcopalian-Papist assumption, require, elect, and ordain ministers. And such authority let His voice be heard on the basis of Holy Scripture which, however, runs directly counter to the basicis a gift actually given to the churches by God, and and also keep His order in brotherly admonition and evangelical concept of the nature of the Church of God, cannot be taken away by any human authority of the punishment as indicated in vv. 15-17, their binding will that from the apostles, as the first specially sanctified churches, as St. Paul testifies in Ephesians 4. 4, where be His binding and their loosening will be His loosening. ministers and ministers set in kind above the he says, "He ascended up on high, and gave gifts unto

And from this it can already be seen that this key congregation, by ordination, and priesthood, to which, as men: and among such gifts as are proper unto the power given to the church by Christ is not in and of itself such, the keys and their public administration are entitled church, he numbereth pastors and teachers, and due to a special decree by Him to any of His preferred according to divine prerogative, so that the congregation, hangeth to give them for the edifying of the body of and gifted church members, since He Himself, i.e., the non-priests, are only entitled to the keys and their Christ." Therefore it follows, where there is a true according to Joh. 20, 21 - 25, did not assign the persons public administration according to divine prerogative. i.e., church, that there also is the power to elect and ordain of the gathered disciples or their gifts of grace and that the non-priests have access to the salvific goods and ministers, as in case of need *) even a bad (common) miracles that they received later for the purpose of their blessings of the gospel only through the mediation of this layman can absolve another and become his pastor, as apostolic profession, but their faith in Him as a estate. For between this legalistic delusion, which has St. Augustine writes in a history that two Christians were congregation of believers, as the church. spiritual arrogance for its father and spiritual together in a ship, one of whom baptized the other and was then absolved by him.

St. Peter testifies the same to the "chosen imperiousness for its mother, and that fundamental strangers", i.e. the Christians converted from the Jews, evangelical truth, according to which the power of the who lived in different regions of Asia Minor (1 Pet. 1,1.) keys of his church, i.e., not only the entirety of all the keys are given to the whole church, and not to some, in dispersion and were hardly able to partake of the Christian congregations, but also any small group of but to persons (among whom Melanchthon means the spiritual benefits of the properly established ministry. believers (Matt. 18:20), is entrusted by Christ, there is no bishops), as the text says: "where two or three are gathered together in my name, I ask in the midst of them". (Matth. 18, 20.) For he wrote to them 1. Petri 2, 9. thus: "But ye (in standpoint that can in any way mediate between the two. contrast to the unbelieving Jews v. 7. 8.) are the chosen Now this truth, that the assembly of the faithful, generation, the royal priesthood, the holy nation, the whether local here or there, large or small, has the power people of the possession, that ye should preach the of the keys, and is not merely an object for their public virtues of him that hath called you out of darkness into administration, is not only founded in Scripture, as 2:9.) These words actually refer to the true church, his marvelous light." indicated above, but is also attested by our ecclesiastical which, because it alone has the priesthood, must also have the power to elect and ordain church ministers."

Here, too, it is clearly evident that, and how, even symbols on the basis of the latter. Scripture, but precisely Here, then, the spiritual priesthood of the faithful is this and that locally scattered heap of the faithful, on the basis of the latter it is also attested by our quite clearly indicated as the means-cause, from which however much they may lie "covered with shame" under ecclesiastical symbols. First, Schmalkald. Article 3, Art. then, as its effect, flows the church service or the the cross, are not merely 7, "the keys are an office and authority given to the church by Christ, 2c."; likewise in Luther's Small pastorate, which, by ordinary calling -of which the that there are such small groups in which the keys are Catechism, in answer to the question, "What is the office priesthood is a part.

effective through the ministry of preaching, so that they of the keys?" it is the peculiar authority which Christ has *But necessity does not produce a right and power of the spiritual but the Holy Spirit powerfully and implacably proves given to his church on earth, 2c.; finally, in the Appendix priesthood of the faithful, which they do not already possess just the opposite through the mouth of St. Peter. to the Schmalkaldic Articles, "of the bishops' authority originally by faith, but brings it to light in its essence and extension only where there is no church minister, and therefore its right and power, i.e., the public administration of the keys, conferred on it by For here, too, it is evident that all these little groups, and jurisdiction, and further in the Appendix, of the authority and supremacy of the pope, (p. 473,) it thus the congregation, is not violated.

since they were in Christ by faith through the Holy Spirit, had been entrusted with the power of the keys. reads:

For here it is evident that all these little ones, since they "About this it must ever be confessed that the keys do were in Christ by faith through the Holy Spirit, and not belong to one man alone, but are given and belong since the Holy Spirit was in them, were entrusted with to the whole church, as then such things with brightness the power of the keys, by virtue of which they, as the and certain causes holy Christian people, the holy Christians, were now also empowered to proclaim Christ and His virtues in all kinds of ways.

and also exercises that priesthood by the public administration of the holy gospel and the holy sacraments.

And this connection is also clearly attested by the Apology (Art. 12, p. 320), since it expressly includes "preaching" among the spiritual sacrifices in the New Testament, along with "the suffering and good works of the saints," and refers to St. Peter: "Ye are a holy priesthood, that ye offer spiritual sacrifices."

In sum, it is and remains, on the basis of the gospel, a firm and certain truth that the church of Christ, the congregation of the living God, which is a pillar and foundation of the truth, and which consists of "some of the children of God now and then in all the world from the going forth of the sun even unto the going down of the same"-has the power of the keys, and therein also the power, in obedience to the command of Christ, to appoint and order the public administration of the same.

And the most enlightened, the most knowledgeable, the most gifted, the most capable believers have no more share in this power, which Christ has given them, than the weakest children in knowledge, or even the singers in the cradle; for it is not through gifts, knowledge, divine wisdom, and experience, but solely and exclusively through faith in Christ, by virtue of which He is in their midst, that these and those little groups of true Christians or spiritual priests have this power.

But now the new question arises, to whom the official administration of this key power, i.e. the common of the holy sacraments, is to be entrusted and presented by these groups of the faithful?

For every one of them confesses willingly and with joy that it is Christ's divine command and order that this power of the keys be publicly exercised, for which He has given gifts according to Ephesians 4:11 and has shown the attitude and qualities of those to whom He has entrusted the public administration of the keys through the church. 4:11. He has also given gifts and indicated the dispositions and attributes of those (in 1 Tim. 3. and Tit. 1.) who are to be entrusted with such a ministry of the public administration of the keys by Him through the church; and neither the individual believer, of sound and sufficient knowledge, nor these or those larger or smaller assemblies of the same character, think of in any way abrogating the fifth article of the Augsburg Conf. Conf. which testifies that God has instituted the ministry of preaching, and that it is the express will of God, the order and institution of the Lord Christ.

The Lord Informator now also emphasizes this very much, but after he had previously remained silent about it and cleverly ignored it or did not consider it for lack of an overview of the context of the doctrine, that the Lord appoints pastors or ministers through his church for the public administration of the keys, who at the same time

His own are his and their servants; his own, being called by his command and according to his order, are also ambassadors in his stead, stewards of his mysteries; the church's servants, inasmuch as the Lord has conferred upon it, as his household authority, and communicated to it, the power to set stewards, that they may also baptize, preach, and administer holy communion in its behalf, or (which is the same thing) administer the keys publicly, and exercise their (the believers') general spiritual priesthood also in this form. For it is impossible for the Lord Informator to act contrary to the holy Scriptures, the ecclesiastical law, and the law of the Church.

Confession, experience and history want to assert that the servants of the Lord and His Church have received this authority directly from Him down from heaven.

Now, in order to answer the question, to whom the church, by the command of the Lord, is to confer the key power of public administration first given to it by Him, or, in other words, whom it is to appoint as pastors, the answer, according to 1 Timothy 3 and Titus 1, is recently this: orthodox, doctrinally sound, and blameless persons from among its members, who, however, must first be tested as such. And in such a test, even of doctrinal fitness, all adult confessors of the church faith in this or that local church have to participate, where such a calling is to be carried out locally.

For "Test the spirits, whether they be of God, according to the word of God:" so St. John, 1 John 4:1, wrote to all; "As I speak with the wise, judge ye what I say:" so St. Paul, 1 Cor. 10:15, addressed all the Corinthians, "Beware of false prophets:" so preached the Lord Christ

preaching of the gospel together with the administration to all that heard him. But what happens when this or that local group of professors of the church faith, gathered in the name of Jesus, after thorough and conscientious examination of the person to be appointed, hands over to him the public administration of the power of the keys or the office of the Word and the sacraments? This, that it should take possession of the power and authority essentially and originally conferred upon it by the Lord Christ, to administer the keys publicly, and give them to this fellow-priest, who has been found to be of orthodox faith, of sound doctrine, and of blameless conduct, in order that he may exercise them in their stead as a ministry or office.

This gives rise to mutual rights and duties, founded in God's Word, of teachers and listeners, of pastors and church children toward one another, so that what is the right of the pastor toward the congregation is the duty of the latter toward the pastor, and vice versa. But about this, since it is beyond the limits of our proof indicated in the heading, we do not intend to dwell on it at this time. Only this much may be said

For example, that it is the right of the pastor, founded in God's word, that his church children owe him unconditional obedience, as God himself, where he publicly or especially teaches God's word purely and loudly, in case of God's wrath and displeasure and in case of the loss of their salvation; for in the action of the divine means of grace he is God's mouth and hand to the congregation, and here belongs the word of Christ: "He who hears you, hears me!" and all the passages of Holy Scripture which testify to the glory of the New Testament ministry of preaching. And then, by virtue of the divine command to establish the sacred office of preaching, he has been entrusted by his congregation with this ministry of the divine word and of the sacraments which accompany and seal it, so that no member of his congregation has the right and power to interfere with his office and to perform it arbitrarily, 'in improper reference to his spiritual priesthood. On the other hand, it is the right of the members of the congregation to their pastor, and the duty of the pastor toward them, that he should not only interfere in matters of middle importance, as, for example, in the arrangement or alteration of ecclesiastical services.

In the building of the church and the administration of the church property, and in other matters which belong more to the external church affairs, the Christian liberty of the members of the church is respected, and they are not subverted by presumptuous, overriding official prestige, but also in more important matters, as for example in the exercise of the ban, their right of joint execution, clearly founded in Matth. 18, 18, is acknowledged and they are not deprived of it. -

Thus we have the proof, both from the Holy Scriptures and from the ecclesiastical symbols, that the Lord Christ has essentially and actually given the keys of the kingdom of heaven to his church, that is, to the assembly of believers and saints, to the royal priests, the children of God, and has also empowered them for public administration in the manner described above, that is, that the office of preaching is a special orientation of the spiritual priesthood.

But whoever teaches otherwise, first proves that he has already lost the evangelically pure, healthy knowledge of the actual essence of the church, as an assembly of saints, a congregation of believers, and sees it only in the derived, temporal, and temporary form of the magisterium and the audience; and then, that he is consequently on the way to the legal-Levitical-Papist delusion, as if, besides and above the common Christian state, there existed from the time of the Apostles a special priesthood, which is spiritually propagated from generation to generation by ordination, and to which, essentially and actually, besides and above the congregation, the key power and its public administration is commanded and entrusted by the Lord, so that the congregation can only exercise this power by means of the bishops.

The church is not to be blessed by the priests and parish It believed that the shrine of the Holy Father at Rome, and priests for their spiritual benefit; indeed, in the end, the not of the Lord Christ in heaven, was essentially and gospel and the holy sacraments express their spirituallyactually the seat of the keys and their power, which he blessing and invigorating power only when they areexercised through his servants the bishops. It believed administered by ordained priests. For between thisthat the heart shrine of the Holy Father at Rome - but not delusion and the simple evangelical truth of the key of the Lord Christ in heaven - was essentially and actually power communicated by the Lord Christ to the church, the seat of the keys and their power, which he exercised but not to the so-called clergy, as this truth isthrough his servants, the bishops, and that his ban, unanimously testified to by our ecclesiastical symbolswhether right or wrong, in any case excluded him from the throughout the Scriptures - between this delusion andChurch of God and handed him over to Satan. It believed this truth there is, as I have said, no middle position thatthat a treasury of indulgences really existed, in the would not prove untenable by the attacks of astute manner already reported above, and that the pope was papists.

But he who has only loosely grasped, or even could just as well buy forgiveness of sins committed or yet abandoned, this truth, which again rests on the to be committed from him for money as permission to eat evangelical knowledge of the nature of the church, andbutter or meat on fast days; It is believed that the pope, does not recollect himself in his aberration, does notby divine right, also has power over all the kingdoms of hurriedly return to the right evangelical fundamentalthe world, that he can set and depose kings, order conception of the nature of the church, and now holds ittemporal kingdoms, and release the subjects of ancient all the more firmly, must consequently be driven fromprinces from their oaths and obedience to them. 2c. step to step deeper and deeper into that delusion which has its origin in hell and is produced by the father of lies.

Testimonies of Roman Catholic Writers of the State of the Church Corrupted by the Papacy Before the Dawn of the Blessed Reformation, Together with the Memory of this dawn.

(continued)

The common people, however, through the perverse teaching of their priests, sank into the deepest ignorance about the way of salvation and God's order of salvation, and fell into the most senseless and immoderate superstition. They really believed in the supremacy and authority of the pope, even that he was God on earth and had the power, as the essential owner and possessor of the Holy Spirit, to determine the state of Christ, to establish the priesthood, to establish doctrines, and to command laws, orders, and ceremonies, which, in the event of the loss of salvation, were to be kept by all Christian men just as inviolably as the institutions and orders of the Lord Christ himself, even that he had the power to change them himself and to deprive the people of the cup in Holy Communion. The people were deprived of the cup in Holy Communion. It believed that the pope, according to divine right, was above the church assemblies, and that he, and not the Scriptures and the church enlightened by them, was the supreme judge in all disputes of faith and doctrine, and that all must submit to his supreme and final decision; it believed that his administration had nothing to do with his personal disposition, and that he, though perhaps living in gross and manifest vices, nevertheless possessed the holy spirit, and that he had the power to change them himself.

They were also able to buy the services of the order for money from the mendicant monks running about, and a dying man had no hesitation in rising cheerfully to heaven if he had previously bought the nice robe of a monk and was clothed in it.

But how then - someone might ask - was the light of the Divine Word in the Church of the Lord completely extinguished in this terrible darkening by the atrocious papacy? Was then the voice of Christ in His Church utterly suppressed by the servants and eulogists of Antichrist? Was there in this Sodoma of Papist corruption no longer any witness at all to the truth, germ-punishing Lot? Was there no more people of the Lord in this Babylonian prison of the church by the antichristian papacy, and in the garden of his church, so terribly overgrown and covered with papist weeds, had he left no blessed somen, no tree of righteousness, rooted among them and bearing fruit above them?

Yes! praise be to the Lord! - nor were there any; for the Church had the promise of her faithful and almighty Lord Christ that the gates of hell would not prevail against her, and that the little host, his saints, would at last seize the kingdom. And therefore it came to pass that in the midst of his inscrutable judgment, which he inflicted on his church through the papacy, the light and the lamp of his word and especially of his gracious gospel did not go out completely, but pieces of it, holy baptism, the apostolic faith, the holy Lord's Prayer, remained in his church. And from this, in the midst of the wildernesses and desolations of the papacy, grew and strengthened the blessed seed of God's children, scattered to and fro, from the exit of the valley to its robbing Christ of his honor and revoking God's decline, who stood in the fear of God, believed in the commandments by his commandments, and under the Lord Christ childlike and simple, and out of faith in Him appearance of humility, nevertheless, as it were, the walked in works of love, bore His cross in patience, and inveterate spiritual arrogant and domineering devil, has through the special preservation of the Holy Spirit from seated himself in the temple of God and presents and the soul-murdering spirit of the Lord. The Lord's Word proves himself as if he were God?

And should it not be recognized clearly enough from this atrocious effect that the Holy Father at Rome - not thought of as a transient individual, but as a standing official - is essentially and personally the Antichrist, who, robbing Christ of his honor and revoking God's decline, who stood in the fear of God, believed in the commandments by his commandments, and under the Lord Christ childlike and simple, and out of faith in Him appearance of humility, nevertheless, as it were, the walked in works of love, bore His cross in patience, and inveterate spiritual arrogant and domineering devil, has through the special preservation of the Holy Spirit from seated himself in the temple of God and presents and the soul-murdering spirit of the Lord. The Lord's Word proves himself as if he were God?

What wonder, then, that from such abominable superstition a wild and desolate nature followed, and that trees of the Lord in the garden of his church were mostly the poor deceived people, through the guilt of ungodly hidden from one another, and only glimpsed by him, the doctrine, showed themselves in their life and conduct to heavenly gardener, kindly illuminated by the sun of his be an unrighteous and perverse race? For if their countenance, watched by his eye, refreshed by the dew disobedience to God's commandments was covered by of his mouth, wholesomely cleansed by his hand obedience to the pope's commandments, and their through the knife of affliction and the cross. There were unbelief against Christ was abundantly atoned for by faith hidden violets, the baptized infants in the cradle, and in the pope, it could be considered magic; For the pope's the babbling babes, from whose mouths he prepared indulgences, it could receive 2 ducats for sorcery, 8 praise; there were slender lilies and armored roses, ducats for murder, 9 ducats for church robbery and namely also these and those noble and tender cloister perjury. What need did the people have to fear the distant virgins, whose prayers and songs came out of a invisible God, since they always had the visible God, the believing heart and a holy pope, at hand in his servants, who could easily heal their possibly frightened consciences by his pardon, and whose ban was to be feared solely for the sake of disobedience to him! -

There were also among the teachers of the high The Holy Father let purity and sincerity shine again into schools, and among the priests, high and low, individual the Papist darkness in order to break through it and to healthy fruit-bearing fruit trees, witnesses of the truth, present the antichristic monster of the papacy in the whose voices we have already heard above; Among all shame of its nakedness in the clear light before the eyes ranks there were mighty, vigorous oaks and bold, of all who wanted to see.

youthful beeches, which, though weak in knowledge, But how was this done? By crowds of evangelists, as showed themselves in righteous faith in Christ to be in the apostles' time, who went out at the same time to all plants of praise to the Lord, children of the one holy corners of the corrupt church, accompanied by signs and wonders wrought by their hands? Or by the co-operation of learned and illustrious teachers of the church, who Christian Church, which was hidden under the papacy. discerned the prevailing corruption?

These noble fruit trees and impious ornamental plants in God's garden, scattered to and fro in his holy church in that ghastly wilderness and under the weeds of the papacy - these saints of the Lord were the ones who, in view of the immense ruin of the church in doctrine and life, lamented without ceasing and sighed to God: "Guardian, is the night almost gone?" They were the ones who, with heartfelt sighs and tears, lifted up their prayers to the Lord and cried out, "Oh, that help would come from Zion and the Lord would deliver his captive people, so Jacob would rejoice and Israel would be glad!

And how? should not the gracious and merciful God, who through his Holy Spirit had given into the heart of his captive church such pleading and sighing, such praying and interceding, at last also make appear the help so long and anxiously longed for, and turn the prison of his people? Yes, certainly! But how did such redemption come about? How did he lead his spiritual Israel out of the babel of the papacy, and break their cords, and loose them from their bonds? By church assemblies and their decisions, as Liese and those witnesses of the truth hoped for the improvement and knew no other counsel or help? Not so; for these, even in the best of cases, and if the As John the Baptist was in the wilderness before, there prepared by the spirit and words of the Lord in silence and solitude, before he was to come forth with his herald's voice and with his testimony of Christ before the children of Israel, so the Lord also prepared beforehand in the quiet monastery and in the solitary monk's cell that witness of truth, our beloved Father in Christ and teacher, Dr. Martin Luther. Martin Luther, and prepared him in the school of his Holy Spirit through his word and then at the same time through all kinds of outer experiences and inner experiences, before he was to raise his voice as a trumpet as a preacher of righteousness orally and in writing, in order to testify to the evangelical truth with irresistible force, unflinchingly and unceasingly, armed with power from on high and, as it were, with prophetic authority.

But before that, in the seclusion of the monastery, he had to experience thoroughly in his heart the consuming holiness and the curse of the divine law, together with the impotence of the papist statutes and works to erase this curse; This hammer of the law, which reclaims from man the divine image given by God in Adam, and since it finds it nowhere, pronounces temporal punishments, death and eternal damnation on all men as the just judgment of God - this hammer of the holy ten commandments had to first thoroughly smash and crush all natural and monkish self-righteousness and sanctimoniousness in him. The consuming fiery zeal of the holy and righteous God against the sinner in Adam, even if he had lived so righteously, honorably, and morally before the world until then, first had to destroy the cobwebbed garments of papist penance and its meritorious amends, along with all monkish praying, fasting, watching, mortifying, struggling, and fighting *) as it were in the

No! Help was not possible here through the wisdom and power of men; and just as the father of lies had suppressed and falsified the pure Word of God and the teachings of the Church through the revival of the antichristian papacy, so the thorough cleansing and healing of the Church from within was only possible when the Father of Light, in his illuminating and healing Word, and especially the beatific gospel of his grace in Christ, which alone faith grasps, had made it possible for the Church to be healed.

*) I myself also, says Luther, have been a monk for twenty years, and have toiled with prayer, fasting, watching, and freezing, so that I alone might be able to stand for frost.

He was consumed in an instant and scorched to the marrow, so that he lay powerless and dead under the wrath and judgment of God, under the curse of the law, in the anguish of conscience, in the fear of death, under the terrors of Satan, and in the foretaste of the torments of hell. For he had to experience the spiritual death of his original sin, the inviolable and unbearable holiness and punishment of God for the sinner, the complete impotence of all self-help and all papist means of atonement through the work of the Holy Spirit by means of the law, thoroughly in his heart and conscience beforehand, so that he would be able to fully understand and accept the truth.

and despaired of all his own strength to work even in part for righteousness before God and to earn forgiveness of sin, life and blessedness, in short, to become the poor sinner in Adam.

Nevertheless, the much-faithful, fatherly educating God, who thus prepared this his chosen armoury, had seen to it that under these years of demanding, threatening, cursing, killing, and damning his holy law, and in the constant anxiety and labour of Luther's soul did not extinguish the little spark of faith that had been in him from his holy baptism, and which the Lord then, through his Holy Spirit, by means of the Gospel, blew into a bright flame, after the Law had finely done its work on him in the main, and he had completely despaired of all his own reason and strength, in order to be able, by their efforts

a gracious God and to earn the forgiveness of sins, life and blessedness even piecemeal.

Then God sends him in his struggles and fears, since all his measuring will give him no support, to an old brother in the monastery for a confessor; he comforts him warmly - as Matthesius writes - and points him to the third piece of the apostolic creed: I believe "the forgiveness of sins and this has been a living comfort in his heart, as he often mentions this to his confessor with great honor.

Then God gives Dr. Staupitz, Luther's spiritual superior, the simultaneously punishing and comforting words in his heart and mouth, since to him

"I am dead. - "Since I have sought God with great labor and breaking of my body by fasting, watching, singing, and praying; for I would, if it had lasted longer, have martyred myself to death with it-"but the more I sought and thought to come nearer to him, the farther I came from him. No, he cannot be found in this way; he wants to be unscathed by us; he must first come to us himself and look for us at home; he cannot be caught by our running after him or by our hunting. (Luth. Werke Altenb. Ausg. 7, Leipziger Ausg. 11, 5i). 11, 351 b. 21, 21.) This also contains the refutation of the poisonous papist lies, - for he wrote such things and the like at the time when many of his former monastic companions were still alive, who could have accused him of lying and ruined his entire reputation - as if Luther had been a merry bon vivant by nature who had only left the monastery for the sake of marriage, in order to make him hated and despised by the Catholics, although against all historical and well-known truth.

Luther laments his distress: "You want to be a fictitious n his conscience, still imprisoned in the doctrines of men, to a member of the church council shortly." (painted) sinner and take Christ for a fictitious Savior. he did such foolish work that all at once he could not help It is strange that he does not mention anywhere, as he Get used to the fact that Christ is the true Savior and you feeling as if a voice of thunder were crying out to him, does here, whom he had appointed as a committee are a real sinner. God plays no shadow play, and jests "The righteous lives by his faith." member, and yet in No. 3 of the ecclesiastical not, since he sends his Son to us, and gives him for us." After his return home, however, he set about anew to informatory he says that his election was not at the

Then the Lord sends Luther new comfort from the consider and ponder this saying in and with the Scriptures request of those preachers from the Missouri Synod same mouth, when he was severely challenged and even more closely and sharply; and at last this sun of who had participated in this matter; indeed, he takes tempted about God's providence and choice of grace, evangelical truth broke through the fog of the doctrine of the trouble to prove at length with reasons why his with the words: "In the wounds of Christ the providence the law and of man in his soul with great force and filled election had to turn out this way and not otherwise. is understood and found, nowhere else; for it is written, his heart with righteousness, peace, and joy in the Holy Pastor Winkler knows very well that the undersigned 'You shall hear him. The Father is too high; therefore he Spirit, of which he himself wrote these memorable words: only learned from his mouth on the 15th of March, at saith, I will give you a way, that a man may come unto "Here I immediately felt that I was born anew and had now the end of his negotiations with him, whom he had me, even Christ: on him believe, and cleave unto him: found a wide open door to paradise itself. I immediately chosen as a committee member. So there can be no and it shall be found in his time who I am. For God is felt that I had been born anew and that I had found a wide question of satisfaction or dissatisfaction with his incomprehensible, and we cannot understand, nor open door to paradise to go into myself. I also looked at election. But that's the way it goes, when you want to conceive what he is, much less what his mind is; neither the holy Scriptures much differently than I had done present a bad thing as good at all costs, then you can't is he comprehended, neither will he be comprehended, before, so I soon ran through the whole Bible as I could stop lying and making things up, even when it doesn't except Christ." remember them and gathered all their interpretations in even serve an evil purpose. Winkler goes on to say that

Further, when the word *poenitentia*, or repentance, other words, according to this rule, as that God's work the complainants had accepted the proposed way of was once mentioned, Staupitz said that there was no means that which God works in us; God's power, so that investigation, but for weeks they had not let anyone see true repentance but that which flowed from the love of he makes us strong and powerful; God's wisdom, so that or hear that they were doing anything about the matter. God and His righteousness; and this word, as Luther he makes us wise, thus the others, God's strength, God's This too is not in accordance with the truth. In a letter himself later told Staupitzen when he sent his theses, salvation, God's glory, and the like. Now as I had before of March 21, the people, though "not as plaintiffs but as stuck in his soul "like the sharp arrow of a strong man." rushed with right earnestness to this little word 'God's petitioners," had agreed to submit the matter "to an

The spirit of God drove him more and more into the righteousness,' so I also began to esteem the same as honest, competent, confessional, ecclesiastical court holy scriptures. For this he was driven more and more my very dearest and most comforting word, and now that for investigation and, respectively, decision," but had into the Holy Scriptures, and more and more he was first same place in St. Paul was in truth the right gate of also asked that Winkler name his committee member illuminated, but the longer the more he was also paradise." to them, so that their choice would not fall on the same

inwardly enlightened by the saving truth of the Gospel, And he later testified to the same beatific truth of man and again cause delay. Since Winkler did not want especially in the letters of St. Paul, that the sinner in justifying faith in a letter to his friend and brother Georg to grant this request in his answer of March 26, the Adam is declared righteous and absolved of his guilt Spenlein in Memmingen, in which he wrote, among other people wrote to the President of our Synod the before God and His judgment by grace alone, through things: "Therefore, my dear brother, learn Christ, and that following day, asking him to take up their matter. The the merit of Christ, which he grasps and acquires only is the Crucified One, learn to sing to Him and to speak in same had already sent word to the undersigned on and exclusively by means of faith, without the help of despair of yourself: 'You, my Lord Jesus, are my April 5 that he was entrusting him with this matter and works. righteousness, but I am your sin. Thou hast received that asked him to go to Detroit for this purpose. The letter

But only gradually did this beatific truth from God's which is mine, and hast given that which is thine. Thou containing this bears the St. Louis postmark of April 7, Word become inwardly bright and clear to him; only hast taken that which thou wast not, and hast given me but instead of going directly to Bridgeport (the slowly and gradually did he attain to the inward divine that which I was not." undersigned's post office at the time), it unfortunately certainty of it and to the right inward experience of (Conclusion follows.) went astray beforehand to Bridgewater, as can be justifying faith; lukewarmly the papist errors resisted in clearly seen on the convert, and so it did not arrive at him this beatifying truth of the Gospel; for a long time the its destination until April 24. In the meantime Winkler hopeful workmanlike monk resisted in him the all-Correction of an article in the "kirchliches had written to the people under April 9 as follows: sufficient and full merit of Christ; and although earlier the Informatorium" of the Rev. Grabau, "As was done on the 16th and on the 26th of March, saying: "The righteous shall live by faith..."had stirred his concerning the affairs of the Lutheran you are herewith once more urgently requested to mind many times with its divine power and had gone congregation at Detroit, Mich. rummage your part of the Committee and to determine mightily through his heart, so when he was in Rome in (Continued.) for us the time when our part is to be here. If nothing of 1510 on behalf of his order, he was still such a "mad Winkler had explained his opinion that the matter the kind happens within the next three days, we shall saint," as he called himself, that he had to climb the be obliged to go our own ways in this matter, without regard to any subsequent determination on your part." steps of the so-called Pilatus Stairs on his knees. He should definitely be dealt with by a committee to be This seemed even to two of his board members was still such a "great saint," as he calls himself, that he appointed at the end of the letter of 16 March last year, slid on his knees up the steps of the so-called Pilate which has already been referred to, in brief words. It said: Stairs to receive the indulgence which the Pope had "The undersigned's choice has already been made: It is now incumbent upon you, the plaintiffs, to make your promised to those who would perform such work. choice also, so that the matter may find a settlement. - "You may send your choice in writing, either to me...

harshly expressed, so that they felt induced to append to the letter the remark:

"We, the undersigned, understand the above to mean that you are to write us an answer within three days, whether you wish to do anything in the matter or not."

The following day, the people replied and assured Winklern that they, too, were already at peace with their choice. The letter closes with the words: "Rest assured that you will be informed by us immediately, as long as the desired date is indicated to us. By the way, our wish is' and remains the same and, according to your wish shall be left to the committee to be determined for arbitration."

How could Winkler claim after this that the people had not let me see or hear them do anything about the matter for weeks? Of course, he had to be patient until my arrival, which had been protracted through no fault of his own. But far from the people having wanted this delay in order to be able to continue their raging in the community, as Winkler describes it, their displeasure with it is clear as day from a letter of April 23, which Schreiber received from them only a few days after the letter from the President. In it they inform him that they have had in their hands for ten days a letter from our President, written on April 5, in which he announces to them that he has appointed the undersigned as their committee member and has already informed them of this. They were now painfully awaiting his arrival, since they had hitherto seen themselves unable to determine the appropriate date for Pastor Winkler. The fact that under such circumstances the undersigned did not fail to set the matter in motion as quickly as possible will be readily believed. So he wrote to them immediately that he would come the next week, of which they should inform Pastor Winkler. On April 29th, however, he set out for Detroit in the company of his minister brother, Pastor Gräbner, where, following an invitation, he stayed with one of the people he had known for many years. Unfortunately, his letter to them had been left in the mail, and so they had not yet known of his arrival nor had they informed Rev. Winkler about it. Moreover, he was not at home at all, but only returned from his rural parish the following day, May 2. When we finally got to speak to him, he had to convince himself, after a faithful explanation of all the circumstances, that neither the previous delay nor the silence about our arrival was his fault, and he expressed this conviction at the time. But that is now, it seems, all forgotten. Yes, he is bold enough to go on to say in his report that the appearance of the undersigned was not only unexpected, but most striking; that he was not as

He said that he had come like an official brother, but like a country judge, had harshly rebuked Winklern because of his proceedings, which were to be investigated first, and had even held a meeting on the evening of his arrival, and in general presented the matter as if one had merely said that one had come on behalf of the President, without properly legitimizing oneself. What gross untruths this poor man is guilty of against his better knowledge and conscience. God knows that it was difficult for the undersigned to go to Detroit in this matter, since he owed Winklern nothing but thanks for many services rendered to the mission and his congregation. God knows with what sorrowful hearts we both, Gräbner and Schreiber, went to Winkler. He could see it in our faces and hear it in our voices. So it is also a fact that the undersigned legitimized himself by showing the presidential letter of April 5. Indeed, when Winkler had to convince himself by inspecting the envelope of that letter that it had really gone astray to Bridgewater, he himself could not help exclaiming: well, we are all innocent for once. Only when he began to portray his counterpart in the blackest light and to assert that they were not worthy to undertake such a maturity on their account, did the undersigned feel impelled to remark to him that as a pastor, even if the people were still so bad, he could only rejoice that they were allowing themselves to have the matter investigated by a proper church court and decided according to God's word. In doing so, he could not conceal from him that his last lines, which he wrote to the people on April 9, had hurt him from the bottom of his heart, since they were written not in a pastoral but in a judicial tone. If Winkler, whom we faithfully told that most of the complainants had come to see us on the evening of our arrival, is still able to call this a meeting, we certainly don't know what to say about it. May he soon retract this, so that he does not look so much like a malicious deserter. Admittedly, the account that now follows with regard to the bringing about of a Committee is no less false. Winkler says that the undersigned demanded that his part of the Committee be brought immediately, and that since this was impossible, he demanded that the Committee be in Detroit on Whitsun Tuesday or on Thursday after the second Sunday of Trinity, when he would return from the Synod. - It is indeed strange how brief he is here, and how skilfully, by omitting important incidental circumstances and falsifying the facts, he makes the matter appear as if everything had not been done to make it possible for his committee member to be brought here. Doesn't Mr. Past.

Winkler not remember how

sorry it was for us that the letter, which was to announce our arrival, was found only after the same? Does he not remember how much we - not demanded - but asked him to do everything possible with us so that a communion could finally take place after so many delays and obstacles, and how we finally agreed that he should write to his part immediately, and since, according to Winkler's own explanation, he could be there in four to five days, we meanwhile went to Monroe, where a duty of love drove us, firmly hoping to meet Winkler's committee member upon our return. And has he forgotten that, once again going to his country parish, he left us a letter that was supposed to induce us to travel home without having accomplished anything, even before his part had given any news as to whether he was coming or not?

When we nevertheless waited for the answer, in order to avoid any new delay, when it was cancelled for this time and our synodal meetings got in the way, did he find it in the least unreasonable that we asked for an appointment immediately before or after the synodal time, because our way then led us through Detroit anyway? And what is to be said about the large-print lie about Whitsun Tuesday as the date, since Winkler knows very well that we have expressed our reservations about the week of Whitsun, since the matter has already dragged on for so long, it would certainly be possible for him to leave home at least on Whitsun Tuesday, if the completion of the matter were really as urgent to him as was vaunted? -

Indeed, the undersigned's heart bleeds that Winkler himself forces him to blame him for lie after lie. He would rather believe that his memory carries him, only in order not to have to publicly punish his neighbor's sin for the sake of truth and out of a sacred duty of love. That this is not the case, however, is unfortunately only too undoubtedly certain, since all these facts are not only still painfully in his memory, but were also immediately written down by him for the sake of the report that he sent about them to the president, which he had to send to the President and which was signed by Pastor Gräbner, as an eye and ear witness, with the remark that not only everything was exactly the same, but that many ugly things that could have been mentioned by Winkler were passed over in silence. - How completely different causes would we have to call upon God for vengeance for all these untruths. But that would be a terrible judgment, and so we have only one petition to God, that he may grant the blinded man repentance for the sake of Christ.

(conclusion follows)

Whether all are rejected as unbelievers in whom love and works are not found.

Luther wrote the following: "Because a person abides in Christ and receives juice and strength from him and retains it through faith that the Holy Spirit works in him with his power and gifts, the rest of his weakness, which is aroused by the devil and the sinful nature, must not harm him. Because a man abides in Christ and receives juice and strength from him, and retains through faith that the Holy Spirit works in him with his power and gifts, the remaining weakness, which is aroused by the devil and the sinful nature, must not harm him, but in such a way that he resists it with a constant struggle of faith and puts an end to such evil. But if thou forsake or pervert the doctrine of faith, (as the Papists and other sorts do,) and fall from Christ unto thy holiness, or live openly in sins and in shame, and yet boast of the gospel and of the Christian name, know that thou art a false vine, and hast no part in thy vine, but art condemned with wood and fruit, and cast away, and belong unto everlasting fire.

As a believer must also do good works.

If thou wilt be accounted a righteous Christian in the sight of God and the world, not only bearing Christ on thy tongue, or on thy paper, or reading him written in the book, but having him thoroughly in thine heart: think that thou shalt prove it by deed and by life before every man, that thy love serveth and helpeth others; if such be the case, and such men as do this speak and boast of their faith, believe it to be true. But they do not do this, they do not boast and shout much, but this is their common language. I would like to be a Christian, and I hear the gospel and God's word well, but unfortunately I do not want to do so, and I feel that the two, speaking and doing, word and life, are still far apart. I can preach, speak, write, sing, and read, but with such strong living faith and fervent love, it does not want to enter the heart.

Christian Principle.

Matthias Flacius, this stalwart fighter in a time when even the heroes were sinking, but this man also shamefully reviled because of his faithfulness in the Word by many lukewarm and shoulder-bearers of old and newer times, writes to Milichius in 1550: "I most earnestly desire to be of one mind with all men, but in Christ; now if that cannot become me, I will be of one mind with Christ, even if I must have all men for enemies."

What Luther actually thinks good works are.

For fruits of true faith. Faith, regeneration, and remission of sin are followed by good works. And whatsoever in the same is sinful or defective, it is not to be reckoned sin or defect, for the very sake of Christ; but man is to be called and to be righteous and holy, both according to the person and according to his works, out of pure grace and mercy in Christ poured out and extended over us. Wherefore we cannot boast of the merit of our works, if they be considered without the grace and mercy of God; but, as it is written: Let him that boasteth boast of the Lord, that is, that he hath a gracious God; so all is well. We say also further, that where good works follow not, faith is false, and not right.

Question and Answer.

No. 4 of Volume 10 of the "Lutherischer Kirchenbote" contains the wonderful testament of the all-popular Lutheran songwriter Paul Gerhardt, but the following passage in the letter to his son is deliberately omitted:

"Above all, beware of the syncretists (men of faith and church, nowadays called "Unirte" or "Evangelicals"), for they are faithful neither to God nor to man."

Why do you think the "Lutheran Church Messenger" omitted this warning, which is very much worth heeding?

Answer: because it was Lutheran.

Changed address.
Rev. IV Lenton U. O., Nolwes 6c>., O.

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Year 8, St. Louis, Monday, December 23, 1851, No. 9.

<p>An interpretation on John 1:1-14. by Dr. Martin Luther, preached Anno 1542.</p> <p>Content. Of Christ the Son of God and Mary, or of Christ's divinity and humanity; item, of the union of the two natures in Christ.</p> <p>Job. 1, 1 -14.</p> <p>In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through the same, and without the same was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came to testify of the light, that they all might believe through him. He was not the light, but that he should bear witness of the light. This was the true light, which enlighteneth all men that come into this world. It was in the world, and the world was made by it; and the</p>	<p>The world did not know it. He came into his own, and his own received him not. But as many as received him, to them gave he power to become the children of God, who believe on his name. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth.</p> <p>You have often heard that the dear child Jesus is both God and man in one person. This is what the evangelist teaches in this gospel. The blind, foolish (I should say clever) reason climbs up to heaven and wants to know what God is, what he thinks about, what he intends, and what he does. I will soon tell you, says St. John, if you will only believe it, and I will make known to you the most secret counsel that God has in the depths of his heart. But this is it, if thou wilt know it: In the beginning was the Word. There you have it. Yea, sayest thou, who understandeth this outrageous and unusual speech? Thou, my lord, dost ask a thing high and strange... If thou be so simple and unwise, do thou to him...</p>	<p>Therefore, when thou hearest the word Word, understand Son. If you know that the evangelist calls the word Son, read the text thus: "In the beginning was the Son, and the Son was with God, and the Son was God, who was in the beginning with God. All things were made through Him (the Son), and without Him nothing was made."</p> <p>Do you now understand what the evangelist calls the word? Take it thus, and know it, and thou shalt not fail: for in the end he himself saith, The Word was made flesh. That is, the Son of God became a human Son, the eternal Son of the Father became a temporal Son, and the unapproachable Son became an initial Son. But understand this, that thou shalt not make two sons of the Son of God, and of the Son of Mary. There are not two sons, the eternal and unapproachable, and the temporal and initial; but there must be one. He has two births, one eternal, from the Father; the other temporal, from the virgin; and yet he is only one son, born of the Father eternally, and born of Mary temporally: she has brought into the world another son than the one the Father brought from eternity. There are two births, one from the Father, the other from the Mother, and yet they are one Son. Whom Mary calls her chosen, natural son, the father also calls his true, natural son.</p>
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These are whimsical speeches! Yes, indeed, whimsical. and St. John confirms our faith that we are certain that Earth has its certain time, when one should plow, sow
Now the evangelist speaketh not evil, the son; but the the Father, Son and Holy Spirit are three distinct and reap" 2c. But we Christians are said to be such
word, as it were right. But he must speak thus. For at persons: but not three distinct gods, but one God. blind, coarse fools, who do not understand that only
that time there arose heretics who denied that the Son Therefore, we Christians worship only one God, and one God is to be honored and worshipped, who created
of Mary was the Son of God; wherefore he called the have the advantage over all Jews, pagans, and Turks, heaven and earth.
Son the Word, which was in the beginning, before all that we alone know God rightly and truly. They only look This Jewish, pagan, Turkish faith and knowledge does
creatures were created, saying, In the beginning was the at the creature and not at the Master. Therefore the Jews not do it, God is not content to be called Creator of
Word, that is, when all creatures, the heavens and the and the Turks boast that they are the true people of God, heaven and earth. The Jews praised God, who had led
earth, and that which is therein, began to be, which were because they worship only one God; they blaspheme them out of Egypt into the Promised Land; and to
before nothing. But apart from the creature there can be and revile us Christians as idolaters and senseless fools Christ they said Job 8:41: "We have one Father, God.
nothing but the Creator. For everything that exists is who worship three gods. It is not true, they speak such The Lord Christ says 42, 43, 44: "If God were your
either the Creator or his creature. So here the text makes things to our backs, at their disciples, know not what they Father, you would love Me, but you neither know Me
a great distinction between the Word and the creature. say, are blind men and blind leaders. We say and nor know Me.
The Word is not among the multitude of those who have confess better than they, that no more, than my father; yea, ye are of the father the devil. And John,
begun, but has already been in its essence. For this that there is one God, who, reckoning against the in the 16th chap. v. 2. 3. saith he to his disciples, They
reason the evangelist slandered Cerinthum and others creature, hath created all things. shall make you
who followed him, saying that their doctrine was false Further, we say that we Christians are not satisfied and kill them, and think that they are doing God a
and a blasphemous error and lie against the Son of God, with how the Creator is to be reckoned and held in service. But all this is because they know neither my
of whom they said that he was not the Son of God, but a relation to the creature; but we know and teach from Father nor me. So the Turks and the heathen boast
mere man. There would be a whole sermon to be Scripture what God is in Himself, even that He has His much of God's right knowledge and faith; but they
preached on why the evangelist calls the Son of God the divine essence in Himself. There we confess that the one speak of it as a
Word; but it is too long for this time, so the text has often and only Lord, King, God, and Creator, through His Son, Blinded by color, yea, as raving, senseless people,
been treated before. has thus portrayed Himself and made Himself known, blinded and hardened by the devil.
Take heed, ye simple ones, when ye hear, In the that it is thus in the Godhead that the Word is spoken by In short, God wants to be known according to His
beginning was the Word; that ye may know that it is so the Father, and the Holy Spirit (as it is said) consents to words, in which He has revealed His divine nature and
much spoken: In the beginning was the Son, and the it, that there is a Third, and yet the Word of God is in will. "The world (says St. Paul, 1 Cor. 1, 21) did not
Son was with God, and the Son himself was God, and Himself know God in His wisdom, through its wisdom; therefore
was in the beginning with God. So also, "The Word was it pleased God to make blessed those who believe in it
made flesh," is so much, The eternal Son became a through foolish preaching. And in Rom. 1, Cap. 20, 21,
temporal Son; not two: and yet (as said,) are two births. St. Paul says that the Gentiles saw by the works of
Hence, Luke 2:11, the angel calls the virgin's son, who creation that there was one God, but they neither
lay in the manger, the Lord, when he speaks to the praised him as one God, nor thought of him."
shepherds: "Unto you is born this day the Saviour, which Therefore God has poured out his divine nature,
is CHRIST the Lord." He is our Saviour, not the angel's; and announced through the gospel that he has a vain
but the angels confess at the same time with us that he son; as he himself said of the
is also their Lord and God, and they also worship him. He crieth down from heaven, This is my beloved Son,
But briefly you should know that the evangelist calls the in whom I am well pleased; him shall ye hear, Marc.
the Son of God the Word against the heretics, he does Father, Son, and Holy Spirit; not three Gods. For this 9:7; as if to say, Receive him, take him for your Lord
this for the sake of Moses, who follows St. John, who and God, honor him, and worship him; or else ye shall
also speaks in the same way as St. John, when he says: not have me for your God, if ye shall yet exalt one thing
"Since there was no light, but only darkness, nor any so high and glorious, that I am your God, whom only ye
other creature, God said, Let there be light, Gen. 1:9, and preached to us. When we have put off the black, shall know and worship. For "he that honoureth not the
that is, God sent forth a Word, which was a perfect Word, Son honoureth not the Father which sent him, Joh. 5.
and the Word by which all things were created. Thus he the dear angels, have our eternal joy and blessedness in v. 23. He that hath not the Son of God hath not life, 1
smuggles against the heretics, that the word was before it, and again mock the Jews, pagans, and Turks, who Joh. 5. v. 12. Item: "He that abideth not in the doctrine
in the beginning, and yet the person was not who spoke; now think we are lumps, as not knowing nor of Christ hath no God: he that abideth in the doctrine
therefore the word must have been with the speaker, not CHrist hath both the Father and the Son, 2 Joh. v. 9.
with the creature that was not yet created, but was apart The Son, who is in the bosom of the Father, has
from, above, and before the creature with God. sufficiently revealed His divine will to us, John 1:18. He
According to this you want to say: Are there two has instituted and instituted the ministry of preaching,
Gods? No. The Word is with God, but a distinct person. baptism, and the sacrament, and has confirmed and
So strengthen confirmed them with miraculous signs. Summa: He
chapter of the 10th verse, "by the works that God is doing only wants to be known, honored and worshipped in
in the world, which he has so wisely created that the sun the Son; whoever does or recognizes it differently does
has its course, and the sun has its course, and the sun not honor and worship God, but the devil.
has its course, and the sun has its course, and the sun Therefore, no one can rightly know God,
has its course, and the sun has its course.

koch speak of his divine nature and will, because we God be, before heaven and earth must fall. Therefore That is the ancient wisdom. But by the gospel he causeth Christians. He will in his time find Turks, Gentiles, both the pope and his mob, and the Turk, may set it to be proclaimed in all the world, saying, My Son, which Jews, Papists, and all unbelievers, who despise themselves up against Christ, and be subdued to destroy is also the Son of Mary, and lieth in a manger, receive Christianity and his word, 2c. For their sakes, though his word and his church; but they shall surely suffer it, as him, believe on him, acknowledge and confess him your so many were to him, he will not reject the Son and the Jews and the Romans did. When the hour comes, "the Lord and Saviour, honour and adore him, as me: Holy Ghost. He that hath not the Son hath not the Lord who dwells in heaven will speak to him in his wrath, whosoever honoureth not him, honoureth not me indeed. Father. He that despiseth the Son despiseth the Father and will terrify them with his fury," Ps. 2:5, 6, "for he has Now this is the new wisdom and faith of all Christians, by also: for his divine nature, glory, and power, are in the made the Son king," and has given him the kingdom, that which they are saved. He that honoureth God otherwise Son. This he revealed and made clear enough, giving he may be Lord over all, and that all men may honor and blasphemeth and blasphemeth him. Know this, and lay it him Mary, the virgin of the lineage of David, as his worship him, and know him for their God, Creator, and up in your hearts.

mother, as is clearly seen in Scripture. This is how the Savior. Those who do so have in God a gracious Father, v. 14. "And the Word was made flesh, and dwelt Holy Spirit begat Christ and glorified him. This is how and they shall be his sons and heirs, and shall have his among us: and we beheld his glory, a glory as of the only he, the Lord himself, preached and performed only begotten Son for their patron, against the devil and begotten of the Father."

miraculous signs. He raised the dead, gave sight to the all his scales. But if not, he hath given to the Son that Now I have often said that the evangelist speaks of blind, took upon himself the sins of the world, bore sitteth at his right hand, "a sceptre of iron, to smite his the deity of the Lord, when he calls him the word that was them, and through his suffering and death he made enemies, and to break them in pieces like a pot," and to in the beginning, not made; but when all things were amends, and through his glorious victory and lay them at the footstool of his feet, Ps. 2:9; as he did unto made, he was already there, and so that by him, as the resurrection he redeemed all who believe in him from the Jews, and unto the Romans, and to Egypt, and to Creator, the heavens, the earth, and the things that are the power of the devil and made them righteous and Azm, and to the Grecians, 2c. and to other kingdoms and therein, were made, 2c. proving thereby that our Lord blessed. He has also left his word, baptism, monarchies.

sacrament, and key behind him for the consolation and Christ is the true God of the Father for ever and ever. No salvation of his Christianity, and through them he a Son, begotten of him in eternity, and yet at the same evangelist has put this article, that Christ is the true God and man, so powerfully as St. John, for he lived the continues to lead the nations to righteousness out of time is the Son of Mary; thus, born of her in time, he is longest, and even in his time the blasphemous heresies death and into life. The Father has ordained him to true God and man in one person. If thou wouldst dispute arose, when it was admitted that Christ was not God, such an office. For this reason, anyone who does not and be wise, thou wouldst neither know nor understand, which were not yet in St. Peter's and Paul's time. Thus honor or worship the Son, and who does not recognize much less believe, without God's word. But because of St. John experienced the first heretic, Cerinthum, and Him with the apostle Thomas as his Lord and God, is your unbelief the Son is neither greater nor less: he has was caused to write against him. For this reason he lost and eternally condemned. escaped the power of all tyrants and the sharp minds of suffered much more than the other apostles.

All this was not done secretly in a corner, or in the those who set themselves against him, his word and his Now he saith here, that the same word, whereof he Jewish country alone; but the gospel of Christ, that he church, but they have perished and gone to the devil. spake aforetime (v. 1), In the beginning was the Word, is the only begotten Son of God, and the Saviour of the and the Word was with God, was also made flesh, that is, world, has been spread abroad through the preaching in Christ our Saviour, and the Lord and Creator of all man. I have often admonished you that ye should learn of the apostles and their descendants. Wherefore by creatures, and defy him, saying, Turk, if thou wilt not to understand this article aright; for it is well sharpened them, impelled of the Holy Ghost, written in scriptures, laugh, be angry. ...but I will smite thee dead. What wilt by the heretics, (who either have denied one of the two (as praise to God before his eyes,) confirmed also with thou more? I will cut off the name and gospel of thy Christ. natures, or else have wished to separate the two natures signs and wonders; wherefore it shall abide in the sight Thou shalt not do this: for in so doing thou hast put thyself in Christ,) and also admonish you that ye let not the two of the Jews, and of the Gentiles, and of the Turks, and upon the eye of him that saith Zacch. 2:8, "He that natures in Christ be separated. For so the holy evangelist of the Papists. toucheth you toucheth the apple of mine eye:" whom thou means to say here. For thus the holy evangelist says:

Many of the Roman emperors, when they were still callest thy God and Creator of heaven and earth, and "The value has become a true, natural man, and has powerful, wanted to exterminate Christ, his word and praisest him, and sayest thou worshipest him; he shall taken on itself body and soul, as I and you have; but church from the ground up, and they sang about it with find thee well. I take comfort in the fact that I have a Lord, because it is also true God, the person who is also man great earnestness, and rioted horribly among them, so who is true God and man: I will call upon him and confess must and can have no sin in it. Therefore do not let the that many thousands of Christians were killed in one him as long as I can move my tongue; he will make me two natures, God and man, be separated in Christ, but day in the Roman Empire. But he remained before alive again, even if you strike me dead, and push you into remain together, as the text clearly says: "The Word them all, keeping his word, that there were some who the abyss of hell. became flesh;" does not say: The Godhead became had to teach it, spread it, confess it, and against it one another person, and another person became mankind.

tyrant after another fell to the ground and went to the He satisfied that He is God, Creator of all creatures, as So then the Son of God and the Son of Mary is one devil. So the pope also is eaten up by the gospel, as in Jews, pagans, Turks, and papists praise Him, and that He Son, not two: Christ is God and man, and is only one the time of the apostles the Jews were eaten up with is the Creator of all creatures. Christ, not two: one Person, not two: God is man, man is God in one Person, undivided: God's child and man's child is one child. And there is great power in this article; for so

that person is separated, we are lost, 2c.

Saying, The Word was made flesh, he casteth out the Father and the Holy Ghost, and keepeth the Son only; saying, The Word which was in the beginning was made flesh, not the Father, nor the Holy Ghost. The Father is not the Son of Mary, neither is the Holy Ghost. These words we have not set down, neither have we written them in the gospel: but they remain from the beginning of the church of Christ. If then thou askest reason, why the Son and not the Father became man, it will not be able to tell thee; indeed, it will become a fool about it. Then hear what the Holy Ghost saith unto thee by St. John: The Word was made man, and suffered, and not the Father, 2c. How this is, thou shalt believe, and neither know nor understand, but save unto that blessed day of our redemption.

Reason, when it wants to measure and grasp this article with its prudence, thinks: In the Godhead there is one inseparable being; how then can the middle person alone become man, and not all three? I would be as wise as any heretic, if I would master these words, "The Word was made flesh," to my liking. It is believed, not seen, measured, or grasped. In the Godhead there are two persons: the Son is the Word that was in the beginning: that same Word or saying, not the speaker, became man; therefore we do not let the other two persons be mixed into mankind.

And dwelt among us.

This same Person, namely, God's "saying, or God's Son, when he became man," did not soon go to heaven, or hide himself in a desert, but made his abode among us. That is, not a spiritual habitation, as Christ says, John 14:23, "We will come unto him, and make our abode with him;" but a neighborly, civil habitation. To say, He had a dwelling as another man, going in and out, that he might be seen walking in the streets and lanes, sitting, talking with the people, sailing on the water; not secretly, spiritually, but visibly being among us. Just as when I am in the house, I have something on my mind, read, write, pray, eat, drink, watch, sleep, go out and come in, like my neighbor. He was brought up in Nazareth under Joseph and Mary, and helped his father in his work when he was grown up. Later, in the thirtieth year of his age, he began to preach and to perform miraculous signs. And he called twelve apostles and seventy other disciples, and sent them forth to preach. This is what the evangelist means when he says, "And dwelt among us.

Take heed to the word of the evangelist.

He does not want to separate the natures in the person, if he is true God and man, of which he said: "In the beginning was the word." And 1 Joh. 1, 1: "The word of life, which was from the beginning." And soon after he saith, The Word was flesh. The same Word, saith he, we have not only seen, but with our bodily eyes we have well seen in our head, and with our hands we have touched it." If the same word has been (as thou sayest) before an eye was not made, how sayest thou then that thou hast seen him? Hearest thou not that he would have the persons undivided; so that Mary not only bare a purely purified man, but also at the same time the true, natural Son of God. If she saw her bodily Son, she also saw the true Son of God, the Lord of all. Though her eyes do not reach to the Godhead, yet they reach to the Person, in whom two natures, divine and human, are inseparably united. As when I see a man covered or veiled with a garment, I see nothing but the garment; yet the man is essentially and presently there. For if thou givest a man a bag of coins, thou seest the bag only, and not the coins, and yet the coins are in it. Rather, this is what happens here, since God and man are one person.

Origen compares this union of divine and human nature to a glowing iron. Just as fire heats up the iron and mixes with all the iron, so the eternal Word has taken on human nature and filled it completely with divine light and life, and human nature is thus completely united with the Word, just as an iron is fired with heat and hammers.

And dwelt among us.

That is, he became our brother, having done as another man. Therefore he that touched him, as St. John in the Lord's Supper, touched the Son of God. So St. John was in the arms of God: the apostles and others who heard him preach heard the voice of God. These and other texts are written to strengthen our faith, that the two natures in Christ should not be separated. The man Jesus is not only, but he is also the Word or Son of God, who became man and lived among us. So that you can rightly and truly say, "The Son of God lies in the cradle, lies in his mother's womb, lies in bed, walks on the earth, feeds his mother with water, shavings, bread, fish, and so on. And after that, when he was grown up, and was a boy, he bare Joseph the manner. This I say in so many words, to admonish you, that ye may well understand and imagine this article, for the sake of them that destroy this person. The Jews have not the man Christ alone,

but the true God and man crucified; for he is one person in two natures.

When Philip the apostle desired of the Lord to show him and the other apostles the Father (perhaps he had thoughts of his father, that he was an old man with a hoary beard, like Daniel's 7:9), the Lord Christ answered and said John 14:9, "So long have I been with you, and thou hast not known me. Philip, he that seeth me seeth the Father." Thus saith St. John unto him, The Lord hath not only been accustomed among us, but hath become so near unto us, that we have even looked upon him in the face. He, as it is written, hated a black and brownish beard, and brown eyes, and touched him with our hands; therefore he was no ghost.

If this article remains pure and unspoiled, we can build firmly on it, and recognize what a glorious, unspeakable treasure the Father has given us; otherwise we stand in the very danger in which Arius, the heretic, who deprived Christ of the divinity, and Manichaeus, who robbed him of humanity, stood. Where it comes to that, this treasure is already lost; whether they long cry, "A child is born unto us, a son is given unto us." Es. 9, 6. Item: "He gave himself for our sin." Gal. 1, 4. But these are grievous husks or bowls: the weight is there, where the Godhead is denied in the person of Christ, and then only one creature is given for our sins: and so the devil is mighty over us, and we must die in our sins, and perish for ever. But when the shell is full, and this kernel is yet in the husk, that the Son of God hath given himself for our sins, and hath laid down his life in payment for us, and hath shed his blood, which is the blood of God, for us; then is the weight so great, that it doth bruise the serpents' heads, and breaketh them in pieces, and destroyeth sin, and strangleth death, and openeth hell, and breaketh it in pieces. But if thou alone abidest, neither are we made better by his death, nor by his resurrection: yea, if all the angels should die for us, we should not be helped thereby. The Word (that is, the true Son of God), who was in the beginning, must do it himself; he is the weight that tramples down and devours sin and death forever, to whom the devil and hell are a poison and pestilence.

Therefore was he made man, that he was not soon vanished, or flown up to heaven: but hath walked among us as another man, having hands, and fingers, and all manner of limbs, like me and thee. "Into the eyes of the blind he sprinkled, and laid his hand upon him, even upon his eyes, and made him see" Ma2c. 8, 23. Item Joh. on the 9th Cap. v. 6. "he sprinkled upon the earth, and made a dung of the spittle, and put the dung out of the eye of him that was blind-

was born." So that he was a true man, who used all manner of means to preserve this life, as another man; only that he was without sin. For the person is both true God and man. This is our Christian faith, our highest consolation and our greatest joy.

And we saw his glory.

Oak, how mightily he prefigures and imagines this article to us. Not only have we seen, saith he, that he is a true man, which hath made himself accustomed among us; but we have also perceived that he is a true God: for he hath raised the dead, he hath cleansed the lepers, he hath made them clean, in a word. So that his deeds were divine, and his glory, which he displayed by these miraculous works, was the glory of the only begotten Son of the Father, full of grace and truth.

Now this is the fruit which we believers have, that the Son of God was made man. He is not a sinner, as we, who are conceived in sins, are born, and are the children of wrath by nature: because there is in us eyes and deceitfulness. But this could not have happened in Christ, that he had some emirs; for he was the only begotten Son of God, wholly pure, innocent, holy. Even though he took on human form, he was still pure at the same moment, having been conceived by the Holy Spirit from the Virgin. This is what the holy evangelist means when he says, "Full of grace and truth," and afterwards, v. 16, "We have all received of his fullness." That is, grace and truth so abound in his person, that all the faithful enjoy and are made partakers of his grace and truth.

Therefore it behooves us to see that we keep both the core and the shell, that is, his divinity and humanity. For if he alone is a pure and righteous man, we are not improved by Easter and Pentecost; that is, he has not made us righteous and saved by his resurrection, nor sent us the Holy Spirit to purify our hearts, so that they may be full of grace and true. Therefore we must take the feast of the birth of Christ for our foundation, that we may know aright what manner of person Jesus Christ is; that he is he which was in the beginning, by whom all things were made, and soon promised to Adam, that the seed of the woman should bruise the head of the serpents: therefore was he born in time of a woman's image, of the seed and lineage of Adae, Abraha, and David.

There are indeed three persons of the eternal divine being; but only the middle person, the Son, became a man. Now if you believe this, you will understand what kind of person hung on the cross on Holy Friday, who was put to death for our sins and raised again for our righteousness, who makes us blessed in baptism and the sacraments.

Testimonies of Roman Catholic Writers of the State of the Church Corrupted by the Papacy before the Dawn of the Blessed Reformation, together with the Commemoration of this Dawn.

(Conclusion.)

From this time on, this pure doctrine of the justification of the sinner before God, which was ignited by the light of the Gospel, became the inner light by which Luther, through the grace of the Holy Spirit, was increasingly enlightened about the context of Christian doctrine. Luther was also increasingly enlightened about the context of Christian doctrine.

And since this was not an outwardly learned school faith, but a living, inwardly experienced faith of the heart, in him, he also fulfilled what David testifies in Psalm 116: "I believe, therefore I speak," for "in sermons, breasts, and learned disputations, he could not keep silent about this enlightening and only blissful truth, this great act of God the Holy Spirit. In his sermons, breasts, and scholarly disputations, he could not keep silent about this enlightening and only blissful truth, this great act of God the Holy Spirit, but had to confess it again and again, directly and indirectly, with joyful courage.

It happened that the papacy got in his way with its shameful indulgences. In the vicinity of Wittenberg, the Dominican monk Johann Tetzel set himself up as the pope's indulgence merchant. In his impudent and ungodly speeches about the glory of papal indulgences and in his blatant impudence, he left everything behind him that had been heard about it up to that time. For example, he asserted the following atrocious articles:

"He would have the same grace and power from the Pope, if anyone had weakened the Blessed Virgin Mary, the Mother of God, he could forgive it, if he had put in the box what was due.

Item, the red indulgence cross with the pope's coat of arms, erected in the churches, would be just as powerful as the cross of Christ.

Item, if St. Peter were here now, he would have no greater grace nor power than he had.

Item, he did not want to share in heaven with St. Peter; for he would have saved more souls with indulgences than St. Peter with his preaching.

Item, if one puts money in the boxes for a soul in purgatory, as soon as the penny falls on the ground and rings, then lead the soul out to heaven.

Item, the grace of indulgence would be the very grace by which man would be reconciled to God.

Item, it would not be needful to have repentance, nor sorrow, nor penance for sin, if one should loose indulgences or letters of indulgence."

Now it happened that some of Luther's confessors came to Luther with the indulgence slips they had redeemed, and made presumptuous speeches that they did not want to desist from adultery, fornication, usury, etc. He therefore spoke to Luther about this. He therefore spoke

In the confessional and in the pulpit, at first only against the abuse of indulgences; and since this had little effect, he had 95 theses (sentences) against the abuse of indulgences posted on the door of the castle church in Wittenberg on October 31, 1517, the most important of which read thus:

1. "Since our Lord and Master Jesus Christ saith, Repent 2c. he would that all the life of his faithful on earth should be a continual repentance."

(5) The pope will not, nor cannot, remit other punishments than those which he has imposed at his pleasure or according to the canons (papal statutes).

032 They shall go to the devil with their masters, who think that by letters of indulgence they are assured of their salvation.

033 Let those be wellware and careful who say that the pope's indulgence is the highest and most precious grace of God and gift, by which man is reconciled to God.

041 Let papal indulgences be preached with prudence, lest the common man falsely suppose that they are preferred and esteemed better than other works of charity.

047 Let the "Christians" be taught that the giving of indulgences is a free thing, and not commanded.

62. the right true treasure of the church is the holy gospel of the glory and grace of God.

(71) Let him who speaks against the truth of papal indulgences be accursed and maligned.

76 Whereas we say that the pope's indulgence cannot take away the least daily sin, so far as the guilt thereof is concerned.

94. Christians are to be exhorted to make every effort to follow Christ through the cross, death, and hell.

95. and so enter into the kingdom of heaven more by much tribulation, than that they may be assured of peace by being put off.

At the end, Luther adds: "For the sake of Christ, I still ask all and sundry either to show me a better way, if the same had been revealed from above, or at least to submit their opinion to the divine and the church's pronouncement. For I am not so bold as to prefer my opinion to the opinion of all others; but neither am I so unintelligent as to let the divine word follow the fables which human reason has devised."

Although Luther, urged only by his conscience, bore witness in these theses against the abuse of indulgences, and was not yet completely clear about the "Wesel" of indulgences and related doctrines of the prevailing church doctrine from the Gospel - indeed, although he did not yet at all doubt the supremacy of the Pope, according to divine right, in them: nevertheless, at the same time, there were deep glimpses of evangelical truth in them, as, e.g., in the above-mentioned "Theses of the Church".

attracted 62. This is the reason why, as if the angels had Service led out. Rather, their witnessing and strugglingThey only wanted to cleanse the eternally new faith, been messengers, they became known in a fortnight stood on the following grounds and causes: confession and doctrine of the Church of God, based on throughout Germany, in four to six weeks throughout First, it was necessary for God's glory that the purityHis Word, from the dirt and filth heaped upon it by the Europe, and produced a powerful movement for or and truth of his evangelical word be recognized by all, asolder Pelagian heresies and the newer papist human against; for it would hardly have been possible at that it shines in, shines through, and casts down, as the sunstatutes; they wanted to bring the holy truth of this time for minds to be prepared and receptive to a writing of the Spirit, all the papist darkness and fog that until thenconfession of the Church of Christ, which is always self-such as he delivered three years later in the booklet: Von had surrounded and entrapped Christendom, and thus, insame and essentially unchangeable, out of the shuffle of der babylonischen Gefängniß der Kirche [Of the general, the holy Scriptures, which are bright and clear inold and new errors into the light again. They wanted to Babylonian Prison of the Church], in which he quite themselves and can be explained by themselves, as thebringing the holy beauty of this faith of the church of the openly and unapologetically attacks the presumption sole foundation and source of church doctrine, as theLord from the distorting deformity and distortion of the and tyranny of the papacy, which is contrary to Scripture, actual and essential judge of all faith and doctrinalugly papacy into the light and to present it anew to the with God's Word and brings it to the ground. disputes, as the one and only rule, and also as the guidingeyes of all who wanted to see.

Now it is not our intention to prove the reception and principle of all Godly matters. The Holy Scriptures, which These were the most important reasons for their effect of these 95 sentences of Luther historically more are clear and self-explanatory, are the sole foundationtestimony against the corruption of papism; and since it, exactly on both sides. Only this much may be noted and source of church doctrine, the actual and essentialwith its "powerful errors," under God's imposition and here, that this effect was twofold and opposite, judge of all faith and doctrinal disputes, and the only rulethrough Satan's action, is, according to all appearances, especially among scholars, priests and monks. Those, and guideline for all God-pleasing actions and lives oftoday again gaining new power and strength, sometimes namely, who had a heartfelt desire for the essential Christians, without the equal influence of so-calledin a grossly conspicuous way, as in the zealous teaching divine truth, satisfying both heart and head, were apostolic traditions, human teachings, and humanand work of the Jesuits, sometimes in a more disguised sweetly illuminated and enlightened by the gospel commandments. way, as in Puseyism and its effects in England,

shining through in these 95 sentences, so that a new rain On the other hand, their testimony was demanded bysometimes in a more disguised way, as in Puseyism and and movement came into their souls; The blind followers their conscience, cleansed by the gospel and faith, whichits effects in England, sometimes in an almost and admirers of the papacy, on the other hand, whether could not possibly remain silent and would have to judgeimperceptible and more secret way here and there within out of honest devotion or for the sake of belly and favor, and condemn them inwardly if they had suppressed thethe Lutheran Church itself, it may well be time that the took from Luther's theses the first offense and knowledge of this and that evangelical truth just newlyhealthy sons of the Lutheran, i.e., orthodox, Church annoyance not given at all, as if he were acting hostilely gained from God's word and at the same time of this andshould take up their cause. i.e. orthodox church, should and presumptuously against the pope, and repeatedly that papist error out of fear of man and concern for thefollow their fathers and, on the same grounds, bear the attacked him with angry and poisonous writings. stomach, and by such cowardly silence had confirmed thesame witness against the essentially identical papacy of

But it was precisely because of this, under God's insolent assertions of the defenders of popery and at theold and new times; for, for example, with the frivolous, gracious guidance, that Luther was driven ever deeper same time corrupted their own souls. effeminate, partisan gossip, scolding and vituperation of into the Word of God and enlightened by the Holy Spirit. Thirdly, it was equally demanded by the love of one'sthe so-called Reformed-Methodist, Lutheran General The Holy Spirit enlightened him to recognize the neighbor and the salvation of the brethren, in order not toSynod in its Lutheranism, the Lutheran Church is now in antichristic monster of the papacy and its immeasurable withhold from them the light of truth for salvation, gainedthe process of being reorganized. General-Synod in its corruption of the church according to doctrine and life through the special illumination of the Holy Spirit from HisLutheran Observer, this echo of reformed pamphlets more and more thoroughly and to testify against it more Word, but to free them from the chains and bonds ofagainst the papacy, would like to inflict as deadly a and more powerfully, for which the Lord gave him an papist error, and especially to help them to the consolingwound on it as a bear that a boy stabs with a straw. undaunted courage of faith from within and in the course and comforting assurance of the forgiveness of sins and To such a healthy Lutheran, i.e., ecclesiastical of the next years added these and those fellow eternal life through the evangelical doctrine of the all-witness against the antichrist and anticlerical old and witnesses and evangelical confessors inspired by him sufficient and sole and complete merit of Christ for thenew papacy belongs, namely, that the manly and from without. justification of the sinner before God, who takes hold of itdefensible sons of the church first sit down at the feet of

But neither Luther, nor his later comrades-in-arms *) in faith and appropriates it to himself, without the help oftheir fathers and, namely, of the great champion and - a Melanchthon, Joh. Brentz, Bugenhagen, and others, works. faithful witness, Dr. Martin Luther, and his equal son and had ever taken it into their heads to purify the corrupt Fourthly, the testimony of Luther and his fellowfighter against the papacy, one Martin Chemnitz *) and doctrine of the church from the bottom up and to reform witnesses and comrades-in-arms against the corruptionsfirst learn from them how to use the sword of the Spirit, the church, even though God had such a great thing in of the papacy was necessary in order to testify at thei.e., how to use the sword of the spirit. Martin Luther, and mind, without their will and intentions, nevertheless same time to their unity of faith and doctrine with the Onehis equal son and opponent of the papacy, one Martin through their Holy Christian, Catholic Apostolic Church from theChemnitz *), and first learn from them how they wielded

beginning, which was hidden from time to time in thesethe sword of the Spirit, i.e. the Word of God, against the and those righteous Christians and true children of God, lies and errors of the papacy and really inflicted a deadly even under the papacy, and which also soon recognizedwound on it.

the voice of Christ as its bridegroom in the evangelical For only in this way can they worthily join the ranks of testimony of Luther and his friends. For they did not wantthe faithful witnesses of the present in the historical to bring up something new that was foreign to the wordcontext, following in the footsteps of the great pioneers and the church of the Lord, as the troublesome papacyand trailblazers of the past, who were undeniably did and as the enthusiasts of all times and peoples alsoinspired by the Holy Spirit to such great and noble do with their peculiar little human feelings, but rather thestruggles and victories. The Holy Spirit endowed them age-old but still unchangeable truth. with glorious gifts and, in particular, the

*) That this does not include Zwingli, Calvin, and others. It is self-evident that this does not include Zwingli, Calvin, etc., partly because they were involved in the opposite errors of the papists, and partly because they did not, like Luther and his friends, proceed in their testimony from the true church of Christ still hidden under the papacy, and did not hold the seeds of evangelical truth under the chaff of papist heresies, indeed the summa of the ancient and ever new, essentially always 'unchanging confession of the church.

*) In his *examen Concilii tridentini* i.e. examination of the decisions of the Tridentine Council, in which the papist heresies against the evangelical truth were ecclesiastically established and confirmed.

and equipped with a sound knowledge of the ScripturesIt will be highly important and beneficial for our profession,incessantly present "progress and development" to in conformity with the Church. gifts and education, but especially for us preachers, notthemselves and to others, without actually knowing what

Only in this way can it happen that they do not scatterto seek our nourishment preferably or even exclusively inthey are saying and putting. and become scattered in the ecclesiastical action ofsome often ephemeral ephemera and idiosyncrasies of If God would have all Lutherans in this morbid, doctrine and defense and do not run into the greatnewer textbooks and booklets, but to turn back to thepietistic and unionistic age first regain the sound danger of wanting, each in his own way, to justifyhearty and pithy food that we find so richly preparedscriptural and confessional standpoint of the Lutheran everything anew from the Holy Scriptures, according toespecially in Luther's writings and in the orthodoxReformation, and from there a new rain and movement personal and peculiar favorite thoughts. They do notteaching fathers of the sixteenth and seventeenthin all directions - that would certainly be the true progress want to become united in church action, and do not failcenturies for lasting satiation and at the same time livelyand development. Then, in doctrine and life, church and into great danger by each in his own way wanting tostimulation. To them, as our fathers in the faith, we wantstate, art and science, healthy, Bible-bound, right- justify everything anew from Holy Scripture, accordingto look up and learn from their mouths, who have told usbelieving and rightly believing, knowledgeable and to personal and idiosyncratic favorite thoughts, thinkingthe word of God; to them, the heroes of the Lord, the goodexperienced, anointed, doctrinaire and strong, active in to seek and find these in the Word of God, andfighters of Jesus Christ, who with the spirit of his mouth,love, patient in the cross, joyful in hope, sons of the accordingly getting into enthusiastic interpretations ofthe living and powerful word of God, have attacked thechurch would grow up, in whom the church, as their Scripture in one way or another, be it according to thesepapacy, like the swarming spirit, in its roots and destroyedspiritual mother on earth, as well as God, the Lord, as and those papist errors already overcome by ourit - to them, these our pioneers, we want to fight after themtheir Father in heaven, would be heartily pleased. teaching fathers, or turned away from them, toward thewith confident courage; In them, who are pillars in the May the gracious and merciful God help us to do this. opposite side, since pure doctrine is everywhere ahouse of God, through whose mouth the kitchen of theAmen! narrow way, between two abysses. Lord was also shown at that time as a pillar and

For as estimable and important as some of thefoundation of truth - in them we want to hold fast and grow achievements of the newly awakened faithful theologystronger; for they are for us, next to the holy apostles, theAs Luther does not consider him to be a of our time in the Protestant field may be, it ismost glorious and most important of all. For they are tobeliever who does not prove his faith by deed. nevertheless very questionable whether even all of theus, next to the holy apostles, the most glorious examples products of it that have grown on Lutheran soil, havein strength of faith and courage of belief; in deep and We see from the example of the rich man that it is emerged from the very life of it and from a thoroughthorough knowledge of the divine word; in ecclesiasticalimpossible to love where faith is not, and impossible to understanding of the coherence of Lutheran churchpenetration of its pure and wholesome doctrine; in ferventbelieve where love is not. For a believer loves everyone doctrine, and are not afflicted with these and thosezeal to confess and defend it against the devil, the world, and serves everyone, but an unbeliever loves everyone sickly excesses of peculiar pet ideas and privateand the flesh; in living in God's word and the same in, in his heart and wants to be served by everyone, and he opinions of their authors, which are not in accordancethem; in self-denying love for Christ and his church; in the covers all this wicked sin with a small semblance of his with the church doctrine of the Reformation and do notholy anointing of their prayers and supplications; and in hypocritical works, with the sheepskin, like the great remedy the test of our confession in our symbolicthe faithfulness of their faith. In the holy anointing of their ostrich, which is so foolish that when it covers its neck books? - prayers and supplications, in which they always carried with a trip, it thinks that its whole body is covered.

Ah! All of us who really want to be faithful and honestthe church of God on their hearts; in deep-intimate Lutherans, i.e., confessors of the orthodox church. All ofexperience of justifying faith, through mighty hostility from us who really want to be faithful and honest Lutherans,without and high spiritual challenge from within; in a i.e., confessors of the orthodox church, whether we arewealth of godly self- and world-view in such simple, shepherds and teachers or not, do not want to forgetedifying language; in an abundance of sanctified that we are not a generation like the one that emergedministerial wisdom and counsel for the evangelically- from the bosom of the Lutheran Reformation, raised inhealthy government of congregations and treatment of the words of faith and sound doctrine, supported by theindividual souls, according to their particular need. - foundation of the church, animated and permeated by Where would we find this richness in all the faithful the confession of the church, all of us feeling ourselvesbooks of doctrine, sermons, prayers, and devotions which to be members of the church and, in the witnessing andthe newer times have supplied, whose most intelligent teaching of its ministers, hearing with joy the voice ofsons have brought forth again the old and proven things the church as its spiritual mother. Rather, we are like thefrom the rich treasury of the Lutheran Church, and children of Israel who are making their way home tothrough renewed printing have offered again many a Jerusalem from the Babel of either the rightly existingnoble treasure for general use and enjoyment?

state union or the unirt-pietistic spirit. Certain nominal Lutherans, however, such as the Paul calls those who persevere in sin children of Therefore, it will hardly harm even the most giftedprevious leaders of the so-called Lutheran General unbelief, by which he means that they have fallen away Lutheran teachers and witnesses in our weak and sicklySynod, despise this treasure, even though they do not from the faith, so that we may see from this that he who church if, before they too hastily deliver their own andknow it. General Synod, despise this treasure, although does not prove the faith by deed is as much counted as new things, they first make warm and cordial friendsthey do not know it. And although they trample underfoot, a heathen, that is, an apostate Christian and a renegade with our orthodox and discerning teaching fathers andfor example, the Lutheran doctrinal codicil of the holy from the faith; for which reason the wrath of God comes not only show their persons due respect, but also to sacraments, which is true to Scripture, and yet have taken upon them here in time, just as it happens to us Germans lively appropriate the treasure of their knowledge, boththeir wisdom only from those Reformed deniers of it now, that we have to have trouble enough in time, in general and for the ecclesiastically healthy fightwhom Luther already fought down victoriously more than pestilence, war, and bloodshed. Let these vain babblers and vain teachers take heed lest they also be numbered against the newly strengthening papacy, and to first sit300 years ago, they nevertheless prate and pretend that with them that are slothful and lascivious: for though they and learn thoroughly at their feet before they undertake they do not know it. be not so blind as the heathen, but well know that to teach others. unchastity and covetousness is sin, yet they go and keep not these things, and rely upon faith, which they have without works.

Yes! Truly, to all of us Lutherans, according to

because works do not save: or, though they know that faith without works is nothing, and is a false faith, fruit and good works must follow from it, if it be righteous, yet they go safely, and rely on the grace of God, not fearing God's wrath and judgment, who will have crucified the old Adam, and read good fruit from good trees.

Although, perhaps, by this word, children of unbelief, Paul signifies those who teach and hold in vain that unchastity is not sin, as the blind Gentiles did; yet it is to be said that all who also do as the Gentiles do, and do not live chastely or meekly, will also receive the same reward, and this so much more than they know what is unjust, as he says to Romans 2. Do you think that you will escape God's judgment by doing the very things you condemn in others? Yea, thou gatherest wrath for thyself through thine own hardened heart."

What the Papists think of the Holy Scriptures.
Scripture.

The Papists hold the Church - by which they understand the Pope and the Roman priesthood - so high that once the Cardinal Hosius defended against Brenz the sentence: "The holy scriptures, if they lacked the authority of the Church, would be as valid as Aesop's fables. Furthermore, the Jesuit Baile writes in his Controversiae: "Without the authority of the Church, I would not ascribe more faith to Matthew than to Titus Livius" (a pagan historian). This is also quite natural, for these poor blind people have learned nothing of the testimony of the Holy Spirit, which the holy Scriptures give to the hearts of the readers, if they do not wilfully resist, and by which these Scriptures themselves bear witness to their divinity. Joh. 7, 17. 1 Joh. 5, 6.

Strange sample.

When Rousseau, the famous naturalist (gest. 1778), once in his youth became anxious about how things would be with him after death, he threw a stone at a strong tree very close to him; if he hit it, he wanted to take it as a sign that he would be blessed, if he missed it, that he would be damned.
Räumer, in reporting this, quite properly adds, "No wonder he met him."

Church News.

As the former assistant preacher and school teacher of the Trinity Lutheran congregation in Cincinnati, Rev. Fr. Eppling, has received a call to St. John's Lutheran congregation at Trop, Spencer Co, Ja, and with the consent of Rev. Wichmann and his congregation has accepted, he was installed there on the 21st Sunday x. On the other hand, the congregation in Cincinnati with its: Pastor Friedrich Ottmann from Bavaria, until then a pupil of the seminary at Fort Wayne, as assistant preacher and school teacher, who was solemnly ordained on the first of Advent by Pastor Wichmann with the assistance of Pastors Polack and Klinkenberg in the midst of the congregation.
May the Lord make both of them a blessing and bring forth much fruit through them to young and old for eternal life.

The address of the two brothers is:
?, 7^6(>J.,
ca-'e o/ Aeu. , (L-rcrnn"//.
Mr. Jacob Trump, farmer who is said to reside near St. Louis, is requested to come and see me.
I now live in the house belonging to Mr. Renard, southeast corner of Third and Myrtle streets. Entrance from Myrtle Street, second stairway.
F. W. Barthel.

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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 6th Jan. 1852, No. 10.

Luther's proof that he and his fellow confessors were the right old church, while the papists were a new false church.

(From the writing: against Hans Worst. Walch XVII. 1656-1671.)

From the churches.

But that we may not spend the time with the devil's filth of Heinzen, but also present something useful and better to the reader, not for Heinzen's sake, or who set him up; for they are suo Huäioio oov- ieuwvatj, nures kadent, et non auäiuvt, (according to his judgment condemned, have ears and do not hear) let us take the matter before us ourselves, namely, why the papists by their Heinzen call us heretics? And this is that they pretend that we have fallen from the holy church, and have instituted another new church. To this is to be answered: Because they boast themselves to be the church, they are bound to prove the same. If they agree with me! If they prove it to me with some reason (do not ask for much reason), we will give ourselves up, come and say: xeeeavimus, wiserere no- 5tri (we have sinned, have mercy on us). But if they cannot prove it, they must confess, (they do it gladly or unwillingly,) that they are not the church, and we may not be heretics, that we fall from the vile church: yea, because there is no remedy.

we must be the church of Christ, and they the church of the devil, or again. Therefore it is necessary to prove which is the true church.

As long as the proof is not there, it is vain for one part to boast of the church, and the other part to call heretics; one part must be false and wrong- For there are two churches from the world to the end, which St. Augustine calls Cain and Abel. And the Lord Christ tells us not to accept the false church, and Himself distinguishes two churches, one right and one wrong, Matt. 7:15: "Beware of false prophets, which come to you in sheep's clothing, 2c." Where prophets are, there are churches in which they teach. If the prophets are false, so are the churches that believe and follow the prophets. Now we have never yet been able to obtain from the papists that they would prove why they are the true church, but stand on the saying, Matt. 18:17, that the church ought to be heard, or else be lost: for Christ there saith not, Who, where, or what the church is; but, where it is, there it ought to be heard. This also we confess and say; but we ask, where and who is the church of Christ? *non de nomine*, not of the name, but of the essence, we ask.

Just as if I asked a drunk, half-asleep, or a fool: dear,

tell me, who or where is the church? and he answered me ten times nothing else, but thus, Let the church be heard. How can I hear the church if I do not know who and where it is? Yea, say they, we the papists abode in the old churches of old, from the time of the apostles; therefore we the righteous came out of the old churches, and abode thence: but ye fell from us, and became a new church against us. Answer: How then, if I prove that we are of the right old church, yea, that we are the right old church; but ye have fallen away from us, that is, from the old church, and have instituted a new church against the old church. Let us hear this.

First of all, no one can deny that we, as well as the papists, are called of the origin of holy baptism, and Christians of the same. Now baptism is not a new thing invented by us at this time; but it is the same old baptism which Christ instituted, wherein the apostles and the first church, and all Christians afterward, were baptized unto it. Now if we have the same baptism, the first old (and, as it is written in the symbol, catlloLoao, that is, of the whole Christian) church, and are baptized into the same, we certainly belong to the same old and whole Christian church, which is the same with us, and we are the same with it, coming from the same baptism, and there is no distinction on account of baptism. The

Now baptism is the first and noblest sacrament, without belong to the old church and are one and the same with the cross of Annas and Caiphas, together with the which all others are nothing: as they must confess. it. priests, and blaspheme the Lord, because they have Therefore "the papists cannot with truth reproach orTherefore this piece does not allow us to be scolded with crucified him; just as our pope, cardinals, and monks heresy us another or new church, because we are truth by the papists as heretics or new church: for he who have condemned, condemned, murdered, and shed our children of the old baptism, as well as the apostles believes and holds the same with the old church is of the blood, and still blaspheme us. There stand the men of themselves, and all Christendom, Ephes. 4, 5. old church. war, that is, the secular rulers in part, and blaspheme us

Secondly, no man will deny that we have the holy Sixth, no one can deny that we have the same prayer also; in addition, the rogue, the left-hand avenger, Heinz sacrament of the altar, even as Christ himself instituted with the old church, the same Lord's Prayer, do not invent Wölffenbüttel, together with his own, whom God has it, and the apostles afterward used it, and all a new or different one, sing the same psalms, praise and already condemned and condemned to hell, must also Christendom; and so we eat and drink with all thank God with one mouth and heart, just as Christ taught, do his blaspheming, so that this piece, as an old sign of Christendom of old of one table, and received with them the apostles and the old church themselves used, and the old churches, is abundantly seen among us.

the same sacrament of old, and have done nothing new commanded us to do according to the example. And the For the tenth, no one can deny that we do not again nor different therein: therefore we are with them of one papists here before cannot heresy us, nor reproach the also shed blood, murder, execute, and avenge church; or, as St. Paul 1 Cor. 12, 13. 1 Cor. 12, 13, "we new church, they must first reproach Christ Himself, ourselves, as we often might have done, and still could; are one body, one bread, eating of one bread, and together with His dear old churches 2c. but as Christ, the apostles, and the old church did, we

drinking of one cup. Therefore the papists cannot call us Seventh, no one can deny that we teach and hold with forbear, admonish, and pray for them, even publicly in heretics, or new churches; they must first call Christ, the old church that the temporal government should be the churches, in the litanies and sermons, of all things, apostles, and all Christendom heretics; as they do in honored, and not cursed, nor forced to kiss the pope's as Christ our Lord did and taught, the old church also so; truth, because we are one church with the old churches feet. Nor have we invented this anew, but St. Peter 2 Epist. that therefore also we all keep to the old nature of the in one sacrament. 2, 10. curses those who would invent such things anew old churches.

Thirdly, no man can deny that we have the right old and do them in the future. Paul Rom. 13, 1, etc. stand with Forasmuch then as the Papists know that in all such keys, and have no other use for them, but to bind and us, and the old and whole Christianity, that in this we also things, and whatsoever they are more, we are like unto loose the sin that is contrary to God's commandment, as may not be or be called new things, as the papists the churches of old, and may with truth be called the Christ instituted it, Matt. 16:19, John 20:23, and the blaspheme God himself in us; but are and belong in the church of old; (for such things are not new, nor invented apostles and all Christendom have used it until now, old, holy, apostolic church, as the right children and of us;) it is a wonder why they may so brazenly lie having therefore the same keys and usage with the old members of the same. For we have always obeyed our against us, and condemn us, as having fallen from the churches: wherefore we are the same old church, or even sovereignty, whether emperor or prince, in the most church, and brought forth a new church: so that they were in it. For we make no new keys, neither do we make faithful manner, and have done so ourselves, praying may find nothing new in us, which was not kept in the new laws, neither do we shut out kings and lords in the heartily for it. old and right cakes, in the apostles' days. That I am sure

their temporal dominions, but only sinners out and into Eighth, no one can deny that we praise and extol the that this is the time, of which Dan. 7:9 says, The old man, the kingdom of heaven, as the old church did by the marriage state as a divine, blessed, and pleasing creation *Antiquus Æwrum*, sat down, after the little master had commandment of the Lord. But that the papists again and ordinance, for the fruit of the womb and against carnal blasphemed, and held judgment. For the former old falsely lie to us, and even heresy and blaspheme the old morality. And we have not invented it anew from church shineth forth again, (as the sun after the clouds, churches, the apostles, and Christ himself in us. ourselves, nor have we invented the custom of it anew behind which was the same sun, but not brightness,)

Fourth, no one can deny that we have the preaching from ourselves, much less forbidden it as new teachers; and the horn of blasphemy shall go down, and all things ministry and God's Word pure and abundant, diligently but, just as God created it from the beginning, confirmed shall come to an end, as it standeth there, and the work teaching and practicing it without any addition of new by Christ, and taught and honored it by the apostles and showeth itself; of which it is not time here to speak.

personal, human glory, just as Christ commanded, the ancient church, we have remained in the same ancient But someone would like to say: There is still one apostles and all Christendom did. We invent nothing rule and order of God, and thus are similar to the ancient thing lacking, namely fasting: for you heretics do not fast new, but keep and abide by the old word of God, as the churches, indeed are true members of the same. That one (they say). O Lord God! if there is one thing lacking in us old church had it: therefore we are with the same the true sees here how the papists again falsely impose innovation of the old church, it is, alas, fasting. If there is one thing old church, as one church, which teaches and believes on us. about the papists of the new churches, it is that they do

the same word of God. Therefore the papists blaspheme Ninthly, no man can deny "that we have the same not fast and live in fasting, even on fast days, rather than Christ himself, the apostles, and all Christendom, when affliction (as St. Peter saith, 1 Epist. 5:9.) that our brethren on feast days. Yes, we do not fast for everything, but for they call us new and heretics. For they find nothing in us in the world have;" we are persecuted in all places, a quiet hunger (with St. Paul 1 Cor. 4:11), which we see but the old things of the old churches, that we are like strangled, drowned, hanged, and subjected to all plagues, daily in our poor parish priests, their wives and children, them, and of one church with them. for the word's sake; and we are like unto the churches of and in other many poor people who see hunger in their

Fifthly, no man can deny that we hold the apostles' old, and in that we are like unto them in measure, that we eyes, who have scarcely bread and water, and who go symbolum, the old faith of the ancient churches, of all may well say, We are the church of old, or the fellow-about fingernacking, having none of their own. The things alike with it, believing, singing, confessing, making workers with her, and the same fellows in suffering; for we peasant and the burgher do not give, the nobility takes, nothing new in it, nor adding to it, that we may enter in to do not invent these things anew, but feel them. Yes, we that our few find who have something, and yet cannot the are (like the same old church) like the Lord Christ Himself help all. Since monasteries and convents should serve, in the cross. There stands before the others are stingy; so Lazarus must die of hunger.

ben. The papists laugh at this; but by this they testify that we are the old church, which is mocked by the children of the devils.

Hereby we have proved that we are the true old church, with all the holy ecclesiastical churches one body and one congregation of saints. Now prove also, ye papists, that ye are the right ancient church, or that ye are the same. But this ye cannot do; but I will prove that ye are the new, false church, which is ever apostate from the old right church, the devil's whore and school.

First, do not remain with the first old baptism. For you have again invented many other baptisms, and teach that the first baptism is afterwards lost through sin: that one must make amends by his own works, and especially by monasticism, to become as pure as if one had gone out of the baptism of Christ.

St. Vitus made churches and monasteries full. And this thing, *satisfaction*, is the beginning and origin, the door and entrance, of all abominations in the papacy: even as baptism is the beginning and entrance of all graces and forgiveness of sins in the churches. For where baptism is not, sacrament, key, and all, are of no avail. If grace had not arisen, indulgences, pilgrimages, fraternities, masses, purgatory, convents, monasteries, and the greater part of all abominations would not have been invented, and the papacy would not have become so thick and fat. Therefore they have called it a baptism in their churches, which has wrought many baptisms, sacraments, and forgiveness of sins, even high holiness. This is it, their own righteousness, the holiness of works, of which we have written much? Who commanded you? or where is it written? Where do you find in the old churches that you may invent such new baptism and holiness? Who here is heretic, apostate, and new church?

Secondly, have you the indulgence of all the world... as a baptism, yea, as a flood of iniquity to wash away sin: that there be no place in the world where your indulgences be not sold or given, all the world full of seals and letters. Who hath sealed it unto you, or where is it written? Where do you find it in the old churches, that you may establish such new baptism and washing away of sins? Who is the heretical new church here? Is it not ye, the whore church of the devil?

Thirdly, ye have driven holy water and salt not only into all the churches, but also into every corner, as a washing away (or baptism) of sins; ye have also taught great sorcery therein, as *distinct*. 3. *aquam sale*, proves. Who commanded you? Where is it written? Where do you find it in the old

Churches, or institution of the apostles? Who is the new apostate church here?

Fourthly, ye have instituted pilgrimages to merit indulgences, or remission of sins: which, because it is done without the office of the keys, it is not to be done without the office of the keys.

If you do it by your own merit, it is another baptism, or Matth. 24, 15. Therefore not only we should and must flee the washing away of sins. Who told you to do it? Where from you, as from the greatest wrath of God, but heaven is it written? Where do you find it in the old churches, that and earth are terrified and shrink from such murder pits; you should establish such a new forgiveness or for this piece not only leaves no church, but makes it the baptism? Who is the new apostate church here? worst stinking chamber of the devil that is on earth. The Fifth, ye have founded brotherhoods without number, so Turk, the Tarians, and the Jews are nowhere in the world. many that ye have made all the world full of seals and so wicked a pit of murder as the Papal Church in this letters, all for indulgence and remission of sins, and for piece; for they alone deny Christ, and turn their backs merit, which alone is the office of holy baptism and upon him: but these take him in this for themselves, spit sacrament. Who commanded you? Where is it written? upon him, mock him, blaspheme him, defile him, and Where do you find it in the old churches, that you may martyr him, and play a much more abominable passion establish such new forgiveness or merit? And who can with him, neither was it done to him bodily by Jews. Yea, tell how many new ways ye have devised to forgive sin, go ye therefore, boast of the holy church, from which we for money, or for your own merit? Who is here the new are fallen. Let the devil remain with you in such churches, church, with new doctrines and sacraments, of which and all those who want to be Heinzen. God protect us for neither Christ, the apostles, the Scriptures, nor the old this, as he has graciously snatched us out, for which church knew anything? praise and thanks be to him forever.

Sixthly, who shall tell all the abominable novelties Seventhly, who hath commanded you to make this which ye have devised in the most holy Sacrament of the innovation, that ye have forged new keys, yea, two false Body and Blood of Christ? Who told you so? Where is it dieteries, that ye should not forgive sin, nor keep it, as written? Where do you find it in the old keys do, with us, and in all the old churches; But

First, that ye may take and rob the sacrament from the ye do first cause new sins and murders, where there are whole churches, and leave the one form only, and none else, in your new apostate, murderous churches, appropriate the whole to the priests only? Secondly, that that ye may see, and bind, and abominate, and kill the this one form should not teach and increase the faith, but Christian consciences with infallible, innumerable laws, in be turned into a work of obedience of the churches. eating, drinking, raiment, places, days, and such like Thirdly, the whole sacrament, if it be other than a outward things, which Christ freely commanded, Col. 2 sacrament,) not to the remembrance of CHrist, to preach 16. and so kept the ancient church, without all sin and of him openly, to give thanks to him for his passion, but danger; deposing kings and princes, as if ye were GOD to a priestly sacrifice, and the own merit of a bad fellow, himself? Who is here apostate and new church? Let the to sell the other, and to communicate it to the souls in devil remain with you in this blasphemous, murderous, purgatory, and for all temporal need, like a heathen sinful, corrupt piece, he also remains with you; we have idolatry, yea, like a shameful and blasphemous market, come back to the old churches, praise and thanks to God. most abominable, that CHrist's memory [for which he did Eighth, who hath commanded you above the manner ordain it] might be changed and blotted out. And if ye of the churches of old, and contrary to the commandment were otherwise as pure a church as the apostle himself, of Christ, to preach otherwise than he commanded? and much more pure: yet this certain abominable, Matth. 28, 20; "Go, and teach them to observe what I horrible piece, which ye have again devised out of the have commanded you," speak not what seemeth you devil's counsel, maketh you new apostate, heretical right and good. Joh. 14, 26; "The Holy Ghost shall teach churches, yea, arch-whores of the devil, and infernal you and bring to remembrance all things that I have said schools. For this play is so desperate, so wicked without unto you." But ye have thrown all the churches and cause, that no tongue can speak it out in this life, no heart schools so full of your treachery, that is, doctrines of men can understand it, until the Day of Judgment appears. and lies, and have fed your cocks so full, that (as Esaias saith c. 28, 8.) there is no room left; and still want to be *

Read, gather, pick up all the evil that the devil can praised the church. And this piece is, besides the corner devise against us with all of you, and lie a thousand times mass, also one of the worst abominations, whose as much. damage and plague is not to be reasoned with nor Nevertheless it shall not be a small fragment to this counted, so that you build a new church for the devil, and beam, whereon not one, but all the devils and all the serve him with it, so that it has become vain soul-murder, worst of men have wrought in six hundred years. This is and the right child-eater Moloch, who does not let the one of the right pieces, which Christ calls an abomination souls (like that Moloch,) of the children be saved, whether they were burned bodily; but again, leaves the body alive for a little while, and the soul burns eternally. I can with terror

not much remember the lamentation of theThe saints do not worship or call upon what is due to GodWe are sorry to have spent so much time and effort in innumerable false, idolatrous, murderous doctrines in alone. that hole. But praise and thanks be to GOD, that hath the papacy, that is, in your new beautiful churches. In haste, who commanded you to make this innovation, saved us from the that ye should condemn the married state, blaspheme it, ...the red blaspheming whores... and condemn it unclean and unfit for the service of God? Have ye this from the apostles, or from the first ancient churches? Yea, indeed, for St. Paul saith, 1 Tim. 4:1 sqq. that ye shall come henceforth, who shall depart and go astray from the faith and old churches, as a veritable harlot of the devil, who shall receive such doctrine from the devil, and preach against matrimony, and yet live themselves in false hypocrisy, that is, in all manner of fornication. We see this innovation with its noble fruits, that the earth no longer wants to carry you, and God has begun to intervene with his judgment, and to consecrate such a new holy church to the infernal fire, and will not be turned away; we know this, praise God!

Ninthly, who commanded you to make this wicked innovation in the church, which is a spiritual kingdom, that ye should set up a bodily head, and call it the most holy? when there can be no other head but a spiritual, which is Christ. This is the third worst abomination in your most holy, yea, most infernal new churches: for the old church knoweth nothing of it, and abideth in her head, even as we do. But that it is the devil's own business, and should come for the sake of sins, it knows, and has clearly proclaimed it in 2 Thess. 2:3, 4: "The man of sins, and the child of perdition, shall sit down in the temple of God, and present himself as if he were God. For he also lets himself be called by you an earthly God. Daniel also said, c. 11, 37, that he would despise the old church and the God of his fathers, and would establish another new god and new churches (which would help him to strengthen his new god). Who then has a new apostate church? Is it the old ones and us, who have stayed with the old right head, and flee and avoid the new devil's head? Or are they the ones who worship the new devil's head, kiss its feet, allow themselves to be blessed by its two fingers, exalt its teachings over the Word of God, and do not honor the old right head with a bow of the knee, nor do they ever remember it, and do not respect its blessing of the sea, which it acquired for us with its whole body and blood? But this abomination is too abominable, that little speaking of it profiteth nothing; and yet to speak of it whole valley of the boil, and innumerable other books full aright is not enough for the tongues of angels. What of vain new things, which the old church knew not of, nor God's own mouth calls an abomination must be a the apostles. For who can tell the multitude of these greater abomination than all tongues can speak. sands and filths, yea, of poison and lies of the devil? Let this be enough to prove how shamefully the papists lie through their mouths, when they reproach us with the new apostate, heretical churches: but that her lost sword goes through her own heart, and she is found to have left the old church and her old bridegroom, as an archdevil whore, to have become apostate, and not only heretical (for the word is too low and too honest for such a disgraceful woman), but to be the most unchristian and unholy, even to exalt herself above GOD, (as her bridegroom in heaven also wants to do,) to be the last and most shameful bride of the devil. But we, because we shun and flee all such devilry and novelty, and keep ourselves again to the old churches, the virgins and pure bride of Christ, are certainly the right old church, without all whoredom and novelty, which have remained until us, and we come from it, and are born again of it, as the Galatians of St. Paul, Gal. 4, 19. For we were once also of the infernal hu-

Twelfthly, who commanded you to make this innovation, that ye should rule and war with the sword of the world, and that ye should most use it to shed innocent blood? Have you seen, you sharp-sighted bats, that the apostles or the ancient church conquered the world with the sword, or multiplied the churches with war? Where do you come from, you who claim to be heirs of the old churches, and who reproach us with the new apostate church, which we hold in common with the old churches and come from the same, but you come from the lost devil-whores, your new murderous lying churches? There are many more of these new things, such as purgatory, salvation, consecration of churches, and the whole valley of the boil, and innumerable other books full of vain new things, which the old church knew not of, nor the apostles. For who can tell the multitude of these sands and filths, yea, of poison and lies of the devil? Let this be enough to prove how shamefully the papists lie through their mouths, when they reproach us with the new apostate, heretical churches: but that her lost sword goes through her own heart, and she is found to have left the old church and her old bridegroom, as an archdevil whore, to have become apostate, and not only heretical (for the word is too low and too honest for such a disgraceful woman), but to be the most unchristian and unholy, even to exalt herself above GOD, (as her bridegroom in heaven also wants to do,) to be the last and most shameful bride of the devil. But we, because we shun and flee all such devilry and novelty, and keep ourselves again to the old churches, the virgins and pure bride of Christ, are certainly the right old church, without all whoredom and novelty, which have remained until us, and we come from it, and are born again of it, as the Galatians of St. Paul, Gal. 4, 19. For we were once also of the infernal hu-

Should anyone have the opinion, as well as Some have expressed the same opinion orally and in writing, that Socrates had a great ability to exhort men to virtue, but that he was by no means able to teach them virtue by his own example. Let him consider not only the question which he put to those who thought they knew everything, in order to convict them of their ignorance and to chastise them by such humiliation; but also the speeches which he made in his daily, intimate private intercourse with his pupils and friends, and he will be able to judge whether he was able to make them better men.

For this purpose I (Xenophon) will now communicate a conversation of his with Aristodemus, called the Little One, about the divine being, which I myself overheard. For when he perceived that Aristodemus neither prayed to the gods nor sacrificed to them, nor consulted any oracle, but on the contrary ridiculed those who did so, he said to him, "Tell me, Aristodemus, are there men whom you admire for their wisdom? Indeed, said Aristodemus. Tell us their names, said Socr. Arist. For his excellence in epic poetry, at least, I especially admire Homer; for his dithyrambs, Melanippides; in tragedy, Sophocles; in sculpture, Polycletes; and in painting, Zeuris. S. Which of the two seems to you more worthy of admiration: One who makes portraits without sense, feeling, and motion, or one who can produce living beings endowed with intellect and powers of action? A. Rather he who brings forth living creatures, if otherwise they are not produced by chance, but are the work of an ordering and creating wisdom. S. But since there are many things of which it is evident that they exist for the benefit of man, while of others we cannot prove so exactly and definitely why they exist, which of the two kinds do you consider to be the work of chance, and which the work of wisdom? A. It is proper to regard such things as works of chance.

Just as the pagan Socrates, from the light of reason and the natural knowledge of God, also the present-day deniers of God and put apostate Christians to shame. *)

*) Translated from the Greek from Xenoppon's memol-sbilia 8oci-Lt>8, i.e. Memoirs from the Life of Socrates.

The reason for this is that he who made man in theand preservation as is implanted in the begotten so great beginning endowed him with senses for his own use. Ita love of life and so great a fear of death? 2) A. Without seems to thee, then, that he who made man in the doubt, all this is the work of a wise Creator, who willed beginning endowed him, for his benefit, with senses, byand determined that living creatures should be and which he receives sensations and impressions of thecontinue to be. S. When thou considerest thyself, thou external world; with eyes, to see what is visible; withknowest in thyself and art conscious of a rational power ears, to hear what is audible; yea, even the fragrantof thought: but besides man, thinkest thou that there is flowers, herbs, and specimens, what use could they be no rational being anywhere? And you entertain such an to man, if a sense of smell had not been imparted to opinion, although you see and know that your body him? What would he have for sensation and enjoyment consists of the elements, indeed that of the great mass of sweet and bitter, and all other things that are of this earth you have only a small part in your body, as agreeable to the taste, if a tongue had not been created also only very little of the great quantity of fluids that are for him that could perceive the difference of these in nature; that in general he who put together your body things? Does not this also seem to you to be a work of from matter and the various elements took only a small providence, that the eye, because it is so delicate and part of each to it. So your spirit alone, do you think, you sensitive, is protected and guarded with eyelids, as with got by some lucky chance from somewhere, although doors, which, when one wants to use the eye, are drawn there is no rational spirit anywhere except in man? And open like a curtain and closed again in sleep? that these also this incomprehensibly great and immeasurable are provided with the eyelashes, as with a veil, so that universe, with all its admirably large, manifold, and the sharp air does not harm the eyes? that the eyes are innumerable bodies, do you think is so well ordered and guarded above by the eyebrows, as by protective roofs, so beautifully adorned by chance without a wise providence? A. How can I help it? by Jupiter? I do not so that the sweat flowing down from the head does not see the lords and masters of this world-building, as I see injure them? Is it not admirable that the ear receives all the builders of the buildings, which are built here on this kinds of sounds, and yet is never full of them? That the earth by men 3)? S. But neither do you see your soul, front teeth of all animals are adapted for cutting food, which is the master and negator of your body: indeed, if and the molars, which receive food from them, are this objection of yours proved anything, you would also adapted for crushing it? That the mouth, through which have to say that you yourself do nothing with sense and the animals take in what they desire, is so near the eyes understanding, but do everything by chance. A. I do not and nose (by which they sense and distinguish what is despise the divine being, my Socrates, but rather believe fit for food)? That the natural outlets, through which the that it is far too highly exalted above us to need my disgusting excrements are excreted, are turned away service and veneration. S. Conversely, the higher and and removed as far as possible from the instruments of more exalted the being is who sense. Since all this is so well planned and arranged, if the Lord deigns so far to take care of thee, and to make do you still doubt whether it is the work of chance or of thee worthy of his care, the more thou owest him thanks a wise providence? A. No, verily I doubt no more: and and honor. A. Be assured, if I could believe that indeed, the more I consider it, the more evident it becomes to me that man is the masterpiece of a wise Master and Lover of men. 1) S. Further, what do you say to the fact that all living creatures have such an instinct for the procreation of their species, that the mothers of every species have such a love for their young, and such a care for their nourishment?

1. But the devout free spirits and mendacious Christians of our time - whose light, after God's judgment, has become darkness - maintain, as is well known, that man, after soul and body, is a product of the earth and of the forces of folly, and do not want to or can no longer recognize, since God has given them over to a wrong sense, that this in itself unconscious and unreasonable thing can never bring forth a self-conscious rational being, as man undeniably is, and that it is always absurd and absurd that a form of life higher in kind and degree, even in its bodily constitution, should develop upwards from a lower one, and that it should not be possible for a human being to develop from a lower one.
B. the ape, for instance, has ennobled himself to man.

the gods take care of men, I would not neglect their service and worship. S. So you do not believe that the gods take care of men? Consider, then, the great benefits and advantages they have bestowed on man over other creatures: they have given him alone an upright position and gait; this upright position gives him the important advantage that he can look farther into the distance and see better what is above him, and can better guard against harm and danger. Furthermore, other animals, which lower their gaze to the earth, have been given feet by Providence, which serve them only for walking; but man has also been given hands, with which he can prepare and procure so many things for himself, by which he lives more pleasantly than the other creatures. And while other animals also have tongues, the tongue of man alone is so formed that it can touch this part of the mouth, that part of the mouth, and that part of the mouth, by which man can articulate his voice and sound, and one can make the other understand what he wants. However, it was not enough for God to give the body both advice and equipment, but, what is greatest, he also gave it such an excellent soul with such marvelous powers at its creation. For what other creature's soul recognizes and feels the existence of this God, who has created and ordered such great and beautiful things; what other species than man honors and serves God? what other soul than man is more capable of keeping and protecting the body against hunger and thirst, against cold and .What other soul than the human soul is more capable of preserving and protecting the body against hunger and thirst, against cold and heat; of finding and procuring counsel and help against diseases, or of exercising strength, or of learning various things through diligence and effort, and of educating itself in the arts and sciences, or of holding in memory what it has heard, seen, and learned? Does it not make perfect sense to you that, in comparison with other creatures, men lead a life like that of gods, possessing such great advantages over them through the excellence of their nature in soul and body? For by no means would a rational human soul, if united to the body of an ox, be able to do what it wished, nor would it be of much use to any unreasonable creature to have hands. Now that thou hast been endowed with these two gifts, which are of such great value, namely, a rational soul and such a body through which it can conveniently work, dost thou not believe that the gods care for thy best? or what should they do to convince thee that thou art an object of their care? A.

(2) Our present-day deniers of God do their utmost to ridicule and lure away this fear of death from themselves and their companions. Their merry motto is, "Let us eat and drink, for tomorrow we shall be dead." But from their own natural conscience the heathen Socrates testifies against them, and asserts that a fear of death is in all living creatures; and yet in the deepest recesses of their consciences the saying is written with inextinguishable flame, however much they mock and laugh, rave and rage against it: "It is appointed unto man to die, and after that the judgment."
3. So stupidly clever are our present-day atheists; They would rather accept the nonsense of an eternal world that has come into being and sustains itself by itself, than to resist the indisputable demand of natural reason and the voice of conscience, both of which compel every man^ to regard the universe as an effect and a work, and to infer from it an all-powerful, all-wise, and all-good workmaster, creator, and God, who has created, sustains, and governs this universe, and in it reveals himself to every man.

I would believe it, if they sent me nathors to tell me what I should or should not do; as thou sayest they send thee. S. But when they answer all the Athenians to their questions by the oracle, dost thou not think that

do they thereby also give you advice and answer? Or is present, caring for all creatures without exception, and they could find us and speak to us. However, this has when they show to all the Greek people, or to all men, always keeping a watchful eye over them. never taken on the character of a meeting, nor will it by miraculous signs which they make appear, what is in Conversations like these (says Xenophon here) must ever be declared as such by an honest person. If store for them, dost thou think that this alone is not for have had a very salutary influence on Socrates' friends Winkler wants to persist with his impudent lie, this will thee, that they alone exclude thee from their provision? and pupils; that not only, when they were seen by men, only harm him, but not us, among all honest Christians. Or do you think that the gods have implanted in men the they did not allow themselves to be guilty of any He may then also say that we have made speeches, belief that they are able to do them good, or even to nefarious, or unjust, or shameful act, but also when they since we had to address the people and tell them how punish them, if they are not really able to do so? Or, if were alone, because they believed that of all they did they should relate to us, namely that we would judge this belief came from a delusion, do you think that men nothing was hidden from the gods. and arbitrate according to God's word, and what we would not have noticed or discovered this delusion in so expected of them, namely that they would submit to God's word, even if it should condemn them, with which long a time? Do you not see that the oldest and wisest they all agreed. Furthermore, may Mr. Past. Winkler tell us what kind of official, arbitrary actions we have taken institutions and establishments of men, popular and state constitutions, are most founded on religion, and in his congregation, unless he heard how we, in a Christian brotherly manner, made peace between two most intimately connected with religion; 4) that the neighbors, our old acquaintances from Germany, one of oldest and wisest peoples are the most religious, and that man, in his matured! And that man, in his matured age, also asks more and more earnestly after God? his conscience, at their express wish and request, and whom could not join Winkler's congregation because of Consider, my dear friend, how your own spirit, which dwells in your body, needs and governs it as it pleases: that he ate maliciously and deludedly enough to call this an official, arbitrary action. Finally, when he says that should not the all-wise spirit, which fills the universe, be able to dispose of it according to its pleasure? Thine eye we have unjustly encouraged the agitated minds in their actions, it is unfortunately true that we found the minds can see great distances; should not the eye of God see When Winkler then goes on to report that immediately highly agitated by the terrible curses of banishment they all at once? Thy soul can provide for things in Athens, after Crämer's appearance the talk had gone out from the told us and by Winkler's heretic nature, which they Egypt, and Sicily; but should not God's provision be able Rottians themselves that the pastors were there to found bitterly complained of against us, but it is just as true to extend over the whole world at once? To this a congregation, and that the whole procedure of Rev. wait patiently for the investigation. So may he really conviction you may already be led by the perceptions Crämer had agreed with this speech, for he had held that the few times we saw them, we appeased them in meetings and speeches in Winkler's congregation every possible way and successfully exhorted them to men: if you show attention and reverence to men, if you against Winkler's knowledge and will, had conducted wait patiently for the investigation. So may he really show yourself ready to serve and obliging towards them, official arbitration hearings in the congregation, and had furnish the proof that plans have been in the works for you will see that they in turn will also gladly show strengthened the agitated minds in their activities to suchsome time to take posto in Detroit for the Missouri themselves in the same way towards you; if you ask an extent that after his departure on May 9, they had Synod. On the other hand, he wants to be ashamed of them for advice, you may experience their disposition behaved in a remarkably more impudent manner thanthe sin of further saying in his report that the roller fire and their understanding: in the same way you may also before: he must certainly have an iron forehead to writepowerfully blown up by Crämer threatened to devastate learn whether the gods have the will and inclination to such impudent lies into the world so knowingly. He knowshis entire congregation and that there was no other way give men advice and information in dark and difficult best how and for what purpose the undersigned came toto stop it than by a sharp, thorough and honest investigation of the complaints brought against the matters. If you do this, you will experience and recognize Detroit. Even if, which is not likely, some false rumor hadinvestigation of the complaints brought against the spread about it out of ignorance, he would have beenpastor, that acting together with the Missouri Synod in a able to give the best information and explain its nullity. Hematter concerning "the office of the keys" was not that there is a divine being of infinite greatness, power and glory, which sees all things at once, hears all things, knows, after all, that our entire activity in Detroit waspossible, even sinful, and that therefore no committee and is everywhere limited solely to carrying out our order. To this end, hecould come about, had to take the other path prescribed has passed over the matter with silence, but he knew veryby the Constitution and had to present the matter to an well that we spent most of our time between May 2 and 9orthodox Lutheran Synod, which in any case was also in Monroe, from where we returned on Tuesday morningthe ecclesiastical path and was preferable to the secular to wait for him until Wednesday noon, since we then hadcommittee system. - Mr. Winkler has in fact forgotten to stay until Thursday morning, of course, because therethat he himself explains above how, under the existing was no earlier opportunity to leave. But when hecircumstances, since the congregation was not affiliated repeatedly claims that we have held meetings in hiswith a synod, no other constitutional path could be congregation against his knowledge and will, this is ataken, indeed, no other path has been marked out and disgraceful defamation. Everyone will easily see that thetaken by him than that of an ecclesiastical committee.

With this truth, too, confirmed by history, the heathen Socrates bears witness against the deniers of God of today, who, as such, are also men of subversion, friends and promoters of the red republic, and in whose good will it does not lie to murder, wherever possible, in one day all princes and clergymen, to abolish marriage and property, and to throw over all wholesome barriers, even of civil laws and orders, which are contrary to their wild communism and their unholy desires. On the other hand, it is true that the first founders of legal orders and civil constitutions, who introduced into life the true principle of law implanted in human reason, represented it by certain laws, and with these ordered and regulated the mutual doings and actions of these and those peoples or tribes - that these founders, according to the degree of their natural knowledge of God, were God-fearing men.

Correction of an article in the "kirchliches Informatorium" of the Rev. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

(Continued.)

When Winkler then goes on to report that immediately after Crämer's appearance the talk had gone out from the Rottians themselves that the pastors were there to found a congregation, and that the whole procedure of Rev. Crämer had agreed with this speech, for he had held that the few times we saw them, we appeased them in meetings and speeches in Winkler's congregation against Winkler's knowledge and will, had conducted official arbitration hearings in the congregation, and had strengthened the agitated minds in their activities to such an extent that after his departure on May 9, they had behaved in a remarkably more impudent manner than before: he must certainly have an iron forehead to write such impudent lies into the world so knowingly. He knows best how and for what purpose the undersigned came toto stop it than by a sharp, thorough and honest investigation of the complaints brought against the spread about it out of ignorance, he would have been able to give the best information and explain its nullity. He knows, after all, that our entire activity in Detroit was possible, even sinful, and that therefore no committee limited solely to carrying out our order. To this end, he could come about, had to take the other path prescribed by the Constitution and had to present the matter to an orthodox Lutheran Synod, which in any case was also in Monroe, from where we returned on Tuesday morning the ecclesiastical path and was preferable to the secular committee system. - Mr. Winkler has in fact forgotten that he himself explains above how, under the existing circumstances, since the congregation was not affiliated with a synod, no other constitutional path could be taken, indeed, no other path has been marked out and taken by him than that of an ecclesiastical committee. people were concerned to see and speak to their appointed committee member, to acquaint him with their wishes, and to hear from him how the matter was progressing. Since the people were mostly craftsmen who had to wait all day for their business, it was no wonder that in the evening they came to a place where they could not see their appointed committee member.

to let the matter be examined and decided by a committee. So he himself had made no secret of the fact that he pressed hard with his counterpart that latter should bring about his committee member without delay. And when this had long been known to him, he not only did not reject it as incompetent, but also took steps to bring his part. But of course, he was convinced all at once that matters concerning the office of the keys were not to be negotiated with the Missouri Synod. Just as if he had known this synod only since yesterday and had not been reading the "Lutheran" for years, and had not had its constitution and its synodal proceedings entirely in his hands, indeed as if he had never known anything of its practice and therefore could not know that it not only professes the Lutheran doctrine, but also acts faithfully according to it. Rev. Winkler should see in what light he places himself in the eyes of all honest Christians, because he is so suddenly, and in such a way as to be disgraced by the shameful and vituperative second synodal letter of Rev. Grabau's shameful and vituperative second synodal letter, he is so suddenly and at once convinced that the Missouri Synod is false. In fact, that synodal letter is such an outgrowth of a zealous and slobbering partisan hatred that it must arouse the prejudice of every simple minded person only against the author himself. And that Winkler can fully say that the proceedings of Past. Crämer's proceedings did not inspire him with confidence that the Missouri Synod would be an honest, Christian church court in this matter, quite apart from the question of orthodoxy and faithfulness to the confession, does this not clearly show that he has not learned from the said Synodal Letter both salutary doctrine and hopeless vituperation? Did not Past. Winkler has known the undersigned for a long time, and in this matter he has only come to know him in such a way that he acts against his better knowledge and conscience when he is able to doubt his honesty and Christian sense. But when he further reports that he still joined the Synod in Buffalo and that his congregation also decided in favor of the Synod in Buffalo, only with the much quarreling among the leaders of the Red Men, that not a single vote was cast for the Synod in Missouri, and that even out of the number of seven plaintiffs the vote was cast for the Synod in Buffalo, some of the letters which the undersigned received around that time from the complainants serve as an answer. In one of these it is said, among other things:

"Rev. Winkler was in Buffalo, and as we hear, he wants to join that Synod, and went to Holy Communion there on the 26th of last month. Already on the 2nd he demanded to know whether his part of the Committee would appear on the 11th and 13th. He gave an evasive answer to the effect that he would first hold a meeting of the presbyters after the evening service.

We would like to meet in the evening, which we did. He then told us that he had been in Buffalo and that he intended to join that synod. He could not let the matter be settled by any synod of brigands, gangs, and sectarians. In another, a little later, it says: "Mr. Rev. Winkler shows more and more every day that he would like to cunningly sell the congregation by deception, as was clearly shown last Sunday, without their knowledge, into Past. Grabau's hands." Accordingly, it is clear that at that time the congregation had not yet joined the Synod of Buffalo. Past. Winkler himself through the persons in question to And if this had been the case, what does this have to do with the present matter, which had long been in progress and, according to Winkler's own steps, according to his conclusion along the path already taken, as this must now be all the more the wish of the complainants, since the entire proceedings made it increasingly clear that he did not want the matter to come before an impartial church court. Remarkable!) is, by the way, also the bad distortion of the facts, that he says: "the man who first brought the matter to Mr. President Walther in St. Louis, and when the undersigned demanded that he as he had done before, so now again, since better should first prove to him that we were wrong in our doctrine; he could only negotiate with him before the board. And when the undersigned demanded that he as he had done before, so now again, since better should first prove to him that we were wrong in our doctrine, he did not answer, but rejected him outright, with the truth, should therefore mean: the man who gave the next-initiative to the complaint, but who never belonged to the number of the complainants, never brought the matter to Mr. Praeses Walther, went back to Buffalo, there rejoined Rev. Grabau's meant, and placed this was given to him before the board, or if this was not possible, the unfounded accusation was withdrawn. What undersigned, only to present the sad conclusion of the wonder, then, if he brought these three men with him, whole thing in such a twisted and inverted way with since it does not even require a Christian sense, but only worldly respectability, to be able to see that an accusation made before witnesses must also be proved before these witnesses. As for the fourth man, however, he had already been kindly received by Winkler as a missionary pupil who deep disgrace, and in doing so, in impudent arrogance, had just arrived from Germany, and he had access to his even call upon God to avenge him. Run, do not behave. How good it was, however, that under the prevailing circumstances this at least indisputably impartial witness was present, since Winkler is impudent enough not only to declare the true report of the undersigned distorted, but also to report on it himself in a manner that makes a mockery not only of Christian truthfulness, but also of mere civil respectability. But more about this in the following.

(Conclusion follows.)

When a boarder broke his foot in Flattich's house, Confesses and teaches the faith purely and I" of the expedition of the "Lutheran? and the mother of the same, complaining of the bad unadulterated, and asserts and defends it firmly and are up for grabs: supervision, expressed herself that she would not pay unwaveringly against both.

for board, the vicaress, after their departure, said to her "On that day Pilate and Herod became friends with maid, "If the mother will give nothing, we will take all the one another, for before they were friends with one more care of him; I will watch with him myself, and another." Luc. 23, 12.

reward you for your night-watches." She had quite the principle of her husband, to do just that which comes most sourly to nature.

It is evident that the firstborn of the blessed in the new

(Wölbiug's Christian Stories.)

covenant was a great and gross sinner, namely the thief on the cross, while the firstborn of the damned in the good covenant was a called apostle, namely Judas. And it is further evident that the apostle St. John, whom the Lord loved, who faithfully endured under his cross, whom he commanded to take care of his patterns, who for the sake of Christ and in fervent love for his Lord and Savior continually offered himself to Him for so many and long years in the works of faith, in the labor of love, in the patience of the cross according to soul and body, who first also gave himself up for him as a sacrifice - it is noticeable that this aged holy apostle, evangelist and prophet, who was the first to offer himself as a sacrifice, also offered himself to Him. It is noticeable that this aged holy apostle, evangelist and prophet, to whom the Lord, as his shiverer in holy images and stories, had described the future of a fine kingdom. He had told him about the future of his kingdom on earth in holy pictures and stories. After the Lord came and took him home, he could not have known anything else.

The Lord's glory was higher than the glory of the cross, even though the level of his glory was higher.

But this and this shall give us a new insight into the nature of the gospel, since all, everything, in the beginning, means, and end is grace in Christ - which may be lost, but can never be earned.

Changed Addresse.

(Delayed.)

kev. X. 8ells, Orote k. O. ^Vill Oo., III.

Although they bitterly hate and enmity each other, the papists and the enthusiasts are nevertheless spiritual cousins and blood relatives. Since neither of them is a completely and utterly poor sinner in Adam, i.e., since they do not recognize themselves as such, they both still seek partial righteousness from God in the works of the law, and they still partially establish their own merit apart from, and thus against, the only good merit of the Lord Christ, and therefore they cannot become truly righteous in Christ. For only then can they become righteous from sinners, blessed from cursed, living from dead, blessed from damned, if they take hold of God's grace in Christ, of Himself, and of His merit, which is distributed in the holy gospel together with the sacraments, solely and exclusively by means of faith, and appropriate and hold on to it, without the supposed cooperation of works of law beforehand and works of love afterward.

For this reason, then, both the papists and the " zealots, for the same reason of partly finer or grosser " self-righteousness and hypocrisy, of spiritual arrogance and self-confidence, although they disagree among " themselves out of partisan hatred, are nevertheless again one among themselves in the common hatred against the pure gospel and especially the doctrine of justifying faith founded in it, this core and star of the third article, the appropriation of salvation in Christ. Therefore, both are also one in hatred against the orthodox church, now called Lutheran, which does not accept the consoling and saving evangelical truth of this article of justifying faith.

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Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 20th Jan. 1852, No. 11.

Winfrid or Bonifacius, apostle of the Germans.

A Missionary History, by Karl Gaul.

You have probably heard the name above mentioned more than once, my dear German brothers. Sometimes, when you were asked to remember the many and great heathen nations, that you were helping them to bring the Gospel, this man was held up to you. The English, it was said, once sent their Winfrid to your heathen fathers, so now you also send Christian messengers of the faith to your brothers in the heathen countries. As Paul calls himself a debtor to both Greeks and Ungreeks, so the name Winfrid is to remind the German people of their debt for the precious pearl which we have received through him from the Lord. The English do not yet consider their debt paid, for they still do most for the conversion of the Gentiles, although they brought about the conversion of our people a thousand years ago through hosts of evangelists. We Germans, therefore, did not bring Christianity to ourselves, nor did it spread to us of its own accord; for more than 200 years it took hard and bloody work on the part of the pious messengers of the faith. Among these, Winfrid is one of the last, but as a fortunate one.

He was the most important preacher in our country, especially as the founder of a solid church system. Apart from Luther, no German church teacher is as important to us as this Winfrid, of whom I will give you a short description, according to what I have found in old writings and especially in his own letters. While Luther was a true core-German from the midst of our people, Winfrid, on the other hand, left his fatherland and friendship and became our brother; but he belonged to a people that is related to us by descent. He was born around the year 680 at Kirton in southern England. His parents were noble people. They hoped to get something great out of him, since he already showed excellent talents in his early childhood. But the Lord turned his mind to the hidden treasure in the field. The boy eagerly asked visiting clergymen about heavenly things and about the salvation of his soul, and already in his fifth year he longed for the quiet of a monastery. At that time, however, the monasteries were not yet such places of sanctity and laziness as in later times, but rather holy places of rest, in which quiet minds found a refuge from the general noise of weapons and the crudeness of life, - the only places of cultivation of the sciences and therefore highly important for the education of capable servants of the church. Only

very reluctantly the parents did their little Winfrid's will and gave him to the monastery of Adescancastre. Here he was so eager to learn that he caught up with his teachers. Therefore he went to another monastery, Nuizell, and there he gained such an important knowledge of Christianity and especially of the Bible that he became a teacher himself. The reputation of his scholarship attracted inquisitive monks and nuns, and crowds of people from the surrounding communities gathered around his mild and powerful sermon. Since he also managed several important and difficult affairs in ecclesiastical matters with great skill and to the satisfaction of his superiors, he soon won general respect and greater fame than if he had entered the secular career according to his father's wishes. The Lord did not promise in vain: "Whoever leaves something for my name's sake will receive it back a hundredfold. But it is expressly noted that with his rising reputation his own opinion of himself had sunk ever lower.

Therefore, fame and honors could not satisfy his heart, which thirsted only to spread the glory of his Lord and Savior. After he was ordained a priest in his thirtieth year, the way to the highest spiritual offices was open to him. He pined for them and did not rest until he received permission and authority to go to Germany.

to go and preach the gospel to the heathen.

Germany and pagans - that sounds so whimsical to us next to each other. Not at that time. How very different it looked in our fatherland then than it does today, after it had been fertilized by the blessings of Christianity for a thousand years. The older ones among you still know quite well how agriculture and trade have improved in only 40 years, how roads and posts have become better, travel and traffic easier than one could have imagined in former times. But a thousand years ago! When Winfrid came over, he found no other roads than those trodden by men and horses, and only little commercial traffic on the Rhine and on the great road from Frankfurt a. M. to Thuringia. For miles stretched thick woods and breaks, where now blooming fields and meadows beckoned to the traveller. The bold messengers of faith had to break their own way through the wildernesses. The waters had their free course, and might tear and wash as they pleased: fierce bands of warriors on their trains might see how they passed through. War alone led men from their homes to distant places; it was the favourite business of our fathers. Towns existed only in the borderlands along the Rhine and the Danube from Roman times. Further into the country, over the whole wide area from the Rhine to the Elbe, not a single city was to be found: small beginnings were only formed with the planting of Christianity. Everything dwelt in villages and individual farms. The old German hated the cities with their walls, gates, and narrow streets; he loved the open country and liked to be his own master. What he needed, he made himself, and the thousand useful and useless things and tchotchkes from the cities, without which we can hardly exist, were unknown to him. For what should he have bought them, since he was not in the habit of building more food than he himself consumed. He also worshipped his gods in the open air, in consecrated groves under sacred trees, more rarely in small sanctuaries made of wood. Incidentally, the German of that time, for all his crudeness, was good-natured, true, faithful, honest, and chaste, and of a deeply thoughtful disposition, so that he took the Gospel deeply into his heart with a faithful, simple-minded spirit, as soon as he had convinced himself of its truth and salvation.

This was the nature of the country and the people where Winfrid was sent as a missionary. Christianity was no longer unknown. For a long time it had gradually penetrated from Italy and France across the Rhine and the Danube. Through their acquaintance with it, many had learned to despise their old idolatry, and had even publicly renounced it.

in Bavaria, Swabia and Franconia as far as Thuringia. But it had not yet gained a proper foundation; there was still too little cohesion of church institutions. The Gospel could not penetrate these remnants of the old paganism. The best situation was on the Rhine, where the Rhenish Franks had converted 250 years earlier. At that time they were the main people and had not only subjugated France, which they had named after themselves, where they had long since found the Christian Church to be dominant, but had also brought most of the other German peoples under their control. Their Duke Charles Martel was pleased to see the spread of Christianity, because he recognized in it a means for the orderly establishment of his empire, even if he was perhaps not so concerned with the truth and the salvation of souls. The Frisians and Saxons, who held all of northern Germany from the Netherlands to the Elbe, clung most firmly to their old marriage dream. They feared not only to lose the custom of their fathers, but also their freedom from the yoke of the Franks with their conversion. Several emissaries who had come to England had already been slain by the Frisians. Nevertheless, they had succeeded, especially Willebrord, in gathering numerous Christian communities. But just as Winfrid arrived, the fierce King Radbod, in a war with Charles Mattel, had destroyed all the churches, scattered the congregations, and driven out the clergy. In vain he went to him in Utrecht and sought to convince him of his injustice; in vain he sought only to obtain from him permission to preach the Gospel anew. He had to return home in the same year without having accomplished anything. That was in the year 716.

A sad beginning for so great an enterprise! Well suited to extinguish the fire and cool the youthful spirit. But in Winfrid's heart burned not his own fire, but the Holy Spirit; therefore he had correctly estimated the cost, and was not deterred by this first failure. Even that the monks of his monastery urged him to become their abbot, since the previous one had died in the meantime, was not able to make him unfaithful to his profession. At last he was sent out again, and in the autumn of 718 he crossed again to Germany, never to see his fatherland and friendship again. After a stormy crossing, he went up the Rhine with several companions. A letter from his bishop Daniel to all Christian kings, princes, bishops, clergymen, etc., gave him a good reception everywhere, for he wanted to go to Rome first. On the way, they diligently entered the churches to call upon the Most High to grant them a happy passage over the Alps, a safe passage through the region of the Rhine, and a safe passage through the land of the Holy Roman Empire.

He was able to give the Lombards protection from the savage malice of wanton warriors. He arrived safely in Rome before the onset of winter, submitted his letter of recommendation to Pope Gregory II, and had almost daily conversations with him. Even at that time one did not yet think of venerating the pope as a god whose decisions had to be accepted as tenets of faith; yet he was already regarded throughout the West as the rightful spiritual head of Christendom. Even if it did not occur to anyone, especially in Germany, to ask him for his orders, his name was still held in great esteem. And nowhere else was there so much experience and such a broad overview of ecclesiastical matters as in Rome. Therefore, the stay in Rome was very important for Winfrid, who, from the beginning, does not seem to have had in mind the preaching of the Gospel in individual regions, but rather the establishment of a firm ecclesiastical being for the whole of Germany. Encouraged by a friendly reception, instructed by good advice, he finally set out on his field of work in the spring of the year 719. By a written order, the Pope formally appointed him preacher of the Gospel among the Gentiles, with instructions to establish the service according to the Roman pattern and to seek counsel from the apostolic see in doubtful cases. He first went through Bavaria to Thuringia, and here he tried to persuade princes and people and the clergy, who had completely sunk, to restore Christianity, which had gone wild. Before he could accomplish anything, he followed a call of Willihrord in the same year to help him restore his destroyed work among the Frisians upon the recent death of Radbod. Through three years of effort, the two pious men succeeded in laying a new foundation; then Willihrord, as Bishop of Utrecht, took over the continuation alone, but Winfrid moved back to the inner Germany in 722.

On his journey there, this man gave proof of the power of the divine word in him and the force with which he knew how to draw souls to himself. When he had entered a monastery near Trier, a boy of fifteen had to read to Gregory from the Latin Bible over the table. On Winfrid's question: "You can read beautifully, my son, but do you also understand what you have read? the simple boy wanted to read the passage again, so little did he understand what Winfrid actually wanted. But Winfrid interrupted him, and said, "I don't mean that; I should like to know if you can tell me in German what you have read." The boy confessed that he could not, and now Winfrid translated the passage into German for him, and made an emphatic speech about it to the table party. This speech made such a deep impression on the young mind that the boy immediately declared to the abbess, his mistress, that he would have to tell this

God's man, to learn to understand the Bible from him and if she would not give him a horse, he would follow him on foot. Since the abbess recognized a divine call in this urge, she let him go along, and Winfrid formed a blessed armament out of him, for he completed the conversion of the Frisians after the death of his clay.

Winfrid now turned to the Hessians, who had remained pagans farthest into the Christian lands, and first planted the cross in the region of Amöneburg. Thousands bowed before the power of the divine word in a short time. Two whole tribes He received the Saxons and their princes into Christian fellowship through baptism and established a monastery for the fortification of the faith among them, in which he left some assistants, the first in Germany on this side of the Rhine. With unspeakable toil, in constant struggle with want and hardship and dangers of all kinds, he penetrated through the wildernesses to the borders of the most obstinate pagans, the Saxons, in what is now Brunswick, Hanover, and Westphalia, as far as across the Weser, and here scattered the first seeds of the divine Word. These brilliant successes attracted the eye of the Pope even more to him, and he invited him to Rome for another meeting.

I Winfrid therefore went there in the following year 723 and this journey became decisive for the whole future of the Church in Germany. Gregory II consecrated the capable man as bishop, in order to give him more prestige and more emphasis to his work. But before that, he made him swear the following oath: In the establishment of a firm ecclesiastical order, and by his name of God, our Lord and Savior Jesus Christ, I, Bonifacius, by the grace of God bishop, promise to you, blessed Peter, prince of the Apostles, and to your blessed deputy Pope Gregory and his successors by the Father and Son and Holy Spirit, the Incorruptible Trinity, and this your most holy body: That I will keep all fidelity to the holy catholic faith, and persevere in the unity of this faith with God's help, in which all the salvation of Christians rests, not consenting to any counsel against the unity of the common church, but rendering all fidelity and assistance to thee and to the best of thy church, as to whom the power of binding and loosing is given by the Lord God, and by the said thy deputy and his successors. But even if I learn that the rulers of the church walk contrary to the ancient statutes of the holy fathers, I will have no fellowship or connection with them, but will do my utmost to increase them, and if I am unable to do so, I will immediately report it faithfully to my apostolic lord. If I should do or attempt to do anything contrary to my vow, which is far off, I will be found guilty in eternal judgment and suffer the punishment of Ananias and Sapphira, who were also guilty for the sake of their sins.

property. I, Bonifacius, have written this oath with my own hand and placed it on the most sacred body of St. Peter and, God be my witness and judge, have sworn an oath which I promise to keep.

To guide his conduct, the new bishop Bonifacius received a booklet in which the orders, rights, and customs of the pope and the Roman Church were written down, for these were to be made valid in Germany in the future. Thus Bonifacius became the instrument to bind the German Church to Rome for 800 years, since it had previously existed more as a national church without any external connection with the Pope. Whether Pope Gregory II had in mind the best interests of the Church and the honor of the Lord Jesus, or whether he had also mixed in a lust for power and zeal for the papal chair, only the heart's discernor can decide. This much is certain, that Bonifacius sought nothing for himself, but considered the union of the German Church with Rome necessary for its prosperity. He shared with all Christianity of that time the firm conviction that the unity of the Church must also be outwardly manifested in its constitution, and believed with all Western Christians that Peter was set by Christ himself as the head of his Church, and that the Roman popes were destined to be his successors. He also considered such a subordination of the German Church to the Bishop at Rome, especially in view of the young age of the Protestant plantations and of the crudeness and savagery of the German tribes, to be conducive to the flourishing of the German Church itself. By his papal authority Winfrid gained influence in Germany for the establishment of a firm ecclesiastical order, and by his subordination to the Roman See he caused his institutions not to decay again with his death for want of supervision and direction. The error that this outward unity of the church in the form of a kingdom was necessary for salvation and ordered by God bore its bitter fruits only later. Winfrid himself was still so far removed from blind submissiveness to the pope that he was not afraid to make serious representations to him where he was doing wrong.

In general, our Winfrid, to discuss this right here, has nothing at all of a dark monk's spirit, even if many of that time cannot think otherwise. Although he entered the service of the Roman See, he remained, according to his correspondence, rooted with his spiritual life to the soil of his homeland, and although he was prevented by incessant activity from seeing his England again, as he often did, he remained devoted to it with ardent love. Not only did he receive financial support and gifts of altar cloths and sacred vessels for his churches, as well as clothes for himself and his assistants, but he was also a great fan of England.

He also frequently asked for parts of the Holy Scriptures and other books, as well as advice and comfort for the difficult situations in which he often found himself, and he placed the highest value on mutual intercession and the sweet spiritual fellowship in which he stood with many believers in England. A lively, pure evangelical spirit shines out to us from his correspondence. An Aebtissinn Bugga wrote to him from England that she thanked God daily for his happy successes, that her love for him never grew cold, since through the help of his intercession she had reached the harbor of peace, and that she had not yet been able to obtain the desired book of the martyrs for him. He exhorts his friend Nidhard, with whom he is not bound by earthly ties but by the spiritual bond of Christian love, to study the Holy Scriptures as the source of all goods and supreme happiness. An Aebtissinn, Kangyth, bowed down by sins and tribulations, together with a friend, wants to ease her heart by confession in Rome and asks Bonifacius for advice, because many thought she must stay in the place where she took her vows. His answer is no longer available, but he writes to Bugga that he does not want to agree or disagree, but advises her to wait for the outcome of the Saracen raids in Italy. Otherwise he advised against the pilgrimages to Rome and mentions with pain that some of such pilgrims had remained in almost all cities and lived as public prostitutes to the shame of the English name. He once asked Archbishop Nothelm in England for his opinion as to whether he had really committed a sin, as the Romans claimed, by marrying a man to a widow whose child he had previously baptized; he did not see how such a spiritual relationship could forbid a carnal union, since we were all sons and daughters through the baptism of Christ and the Church, and thus brothers and sisters.

(to be continued)

Correction of an article in the "church informatory" of the Rev. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

(Conclusion.)

When Mr. Past. Winkler reports with regard to the sad incident on the evening of June 17 of last year that he wanted to make a last attempt to keep the undersigned from committing further sins, and therefore thought to explain to him in front of your board and other Christian witnesses, who had witnessed everything, the whole activity of the Rottierer, for which purpose he invited him, and him alone, to his house: so this is from the outset a disdainful falsification of the facts.

stands. Father Winkler cannot deny that he had already they were immediately received by Winkler and his. Finally, he wants to know for certain that Crämer was an said on Saturday that he could not negotiate with the people with great fanfare, since the former did not want to arch-knife fencer at university, while he himself had undersigned in any other way than before the Board of allow the three men, until then members of his never set foot on a fencing ground. Now we do not want Directors, and he himself knows very well that he said congregation, to be present. What Winkler now called to defend Crämer from the university at all; rather, we this in direct relation to when the undersigned rightly haranguing was nothing more than a simple explanation condemn him ourselves, for he not only studied at a time demanded proof from him because of the accusation of of the purpose of our being here, namely, to hear proof of when unbelief prevailed at the universities, but false doctrine, but it was not a matter of explaining to him the extent to which the undersigned was to be accused of unfortunately was himself a child of unbelief at that time. the activities of the rotters, which would also have been false doctrine; and what he presented, as if his people had But we ask every simple-minded Christian man to quite inappropriate, since it was not these so-called been drawn into the interest, was an attempt to convince perceive the heartstrings that Winkler reveals here, in rotters, .but only Winkler wanted to evade the each of them individually that Winkler, even if he only that he, without any purpose or cause, only seeks out investigation, which investigation would have to reveal wanted to lay claim to external respectability, was bound everything that he knows or does not know in order to the whole situation of things much better than a one-to substantiate the accusation made before witnesses cast opprobrium on his neighbor, only that he may adorn sided presentation would ever be able to do. This, too, is also before the same witnesses. This, however, took no his evil cause. But what heathen judge would have incorrect and only likely to mislead if Winkler claims that small amount of time and effort, since even one of the admitted the following ground of proof, if, for instance, he expressly invited the undersigned alone, and has the Principals was so little able to comprehend why this was the Jews of Lystra had been convicted by eye-witnesses words "him alone" printed in large letters. For according actually a matter, that he rather believed that one was that they had stoned Paul, but they had pleaded that this to this, one must believe that the expressed condition there to sort out the matter, and let himself out about it in could not be, for Paul, while he was still a Saul, had under which the undersigned was able to come before the crude words: "do you think that one can clean out this persecuted the Christians, but they had never done the the Board at all was that he come alone. But the pigsty in a quarter of an hour?" It is true that an angry like before? Winkler should consider that the eyes that undersigned still has Winkler's written invitation in his remark by another headman, which Winkler, though not saw his outrage are still alive, and repent, so that they hands, and it reads: without distortion, mentions in his report, made an will not testify against him even on the last day. He

"Mr. P. Crämer is invited to my house at 8 o'clock this evening. Friedrich Winkler." impression on the undersigned, namely that of disgust knows too well that Crämer's report to the Synod is true and painful regret that one could be so ungodly and lay in all its parts, and he is undoubtedly sinning against his the burden of the noise on one, which one alone raised conscience by calling him a liar and, in his impudent Winkler, however, could not be persuaded to indicate outrageousness, accusing the Synod of having made even the article in which our Synod should teach falsely, itself complicit in the sins of the reporter, while it has but only now, and not, as he falsely states in his report, examined the entire story with the greatest care. If already on Saturday, referred to the second Synodal letter Winkler now continues to portray the matter as if Crämer of Father Grabau, by using that it was not now time to go had wanted to give in, as it were, with the letter of the through it; one should first humble oneself and study it. It following day and make up for the damage he had done was reproached to him that it was not about that synodal the evening before, then this is of course not remotely in letter, but about his accusation, which he, as a theologian, keeping with the truth. On the evening of the 17th, after should be able to prove; he was assured that if he could trying everything possible to convince everyone, and prove the error from God's word, one would gladly humble above all Winkler, that one must either prove the oneself before him; it was explained to him how it was his accusation of false doctrine or retract it, Crämer finally holy duty to retract the grave accusation, if he could not had to leave without having done so, since no one prove it; he was asked and implored not to harden himself wanted to listen, to his great sadness. But since he had in obstinacy: But everything was in vain; on the contrary, hardly seen his brother sin, the duty of Christian love he became so enraged that he struck the undersigned required him to try everything on his part to win his three times on the chest with his arm. Winkler attempts to brother's soul, for which purpose he sent the following invalidate this, indeed to present it as a palpable lie, by letter to Winkler the next day:

When Winkler then goes on to report that he had immediately made introductions at the door because of the companions and declared that it was not possible to negotiate in this way, but that Crämer did not mean to burden himself, but had pushed his way out with his people through two rooms and the kitchen to the porch, where some leaders and members of the community had gathered; he had harangued them with a loud voice and tried to draw them into his interest, then here, too, lie is lined up with lie. There is so much missing that the appearance of Crämer and his companions was similar to the attack of a band of robbers, as Winkler is bold enough to claim, that they rather went quietly and calmly to Winkler's house, modestly knocked on the door and waited until Winkler opened it for them, who of course received them with a thunderous voice: "What do these men want, they have no business here," and then hurried away and left them standing at the open door. After they had waited for some time, and Winkler, whom they thought had been hurried by a momentary indignation, did not come again, they entered the first open room, which they found empty. They went into the second; there was no one there either, but they heard that people were gathered on the porch. Quite disconcerted, they stepped out there, to learn what all this meant; but here

Detroit, June 18, 1850.
Pastor Winkler!
"Unfortunately, last night I had to be an eye-witness of great sins of which you were guilty. Since I conclude from love that it was not done out of premeditated malice, but in instantaneous haste and through the blindness and wicked cunning of Satan, I am driven by the love of Christ, by concern for the salvation of your soul, which is dear to me, and by gratitude for your faithfulness.

I am grateful for the kindness I have shown you in the past, but I would like to make another attempt to help you with the help of God and the gracious assistance of His Holy Spirit through heartfelt admonition from God's Word. I am so anxious to help you with the help of God and the gracious assistance of His Holy Spirit through heartfelt admonition from God's Word, that you may again sober up from Satan's snare in which you are now caught. I therefore implore you to grant me the opportunity to meet with Mr. Sommer during the course of today.

I have come to make a fraternal and affectionate introduction to you, for which, unfortunately, there was so little opportunity yesterday, as I was forced to confine myself to brief and decisive testimony. Therefore, please let me know through Mr. Sommer, who is bringing you these lines, if and at what time of the day I may come to you for the sacred purpose I have already mentioned.

"May the gracious God direct your heart that you may gladly and joyfully enter upon this proposal of a faithful but lowly servant of Christ, animated by the spirit of love and peace. This begs and implores from the bottom of my heart

August Craemer."

Of course, Winkler did not accept this letter, not even when the messenger briefly hinted at its contents. But from this it is clear as daylight how much Winkler has distorted the truth by interpreting this letter story to the advantage of his evil cause, while it, faithfully presented, only reveals his great hardening. But no speaker of lies is so skilful, if he obviously acquires and has to catch himself in his own words. This is also the case with Mr. Past. Winkler. For he continues to report that from now on, Crämer has been carrying on with his gang quite boldly and unabashedly, and has held meetings upon meetings with the gang, from which, on June 19, under Crämer's eyes and guidance, a letter of defection from Rev. Winkler, he has admittedly acted very unwisely in stating the date so precisely. For between the emphatic "from now on" and the fateful June 19, as the date of the above letter also cited by Winkler teaches, there is only a single night. Since it can be statistically proven that most of the people belong to the commercial class, who have to wait all day for their jobs, and that they live scattered throughout the city, any simple-minded person can easily see what to make of Winkler's statement that the undersigned held meetings upon meetings with the gang, namely that this is a bold-faced lie. It will also be easy for any simple-minded person to judge what to make of Winkler's further report that he and his board of directors twice did not accept the letter of allegiance presented to them, but burned it, confessing that they did not want to have any fellowship with Crämer, the head of the gang; for it is ridiculous to hear them say that they did not want to have any fellowship with Crämer.

believed to cultivate fellowship with Crämer by accepting that writing, who was involved in it no further than that over the treatment he received from Winkler, and resp. the rude rejection, the people became completely certain that Winkler would not come to light, that he would never want to have their just cause investigated by an unpartisan court, since then, of course, there was nothing left for them but to renounce such an obvious wolf. When Winkler continues in his report: Crämer had now lost all sense of discipline and shame in his eagerness to secure the Detroit booty, and sought to prove this by claiming that he had been roaming the city day after day, either running with the Rottirers to lawyers in order to try to find out or with the worst enemies of the church, professional pasquillists and strong beer drinkers, or walking alone in the streets with a beret on his head and a cigar in his mouth: First of all, it's impossible that Crämer should have been roaming around day after day, because he only spent one more day in Detroit and roaming around is not his style at all; Furthermore, there can be no question of a robbery of the congregation, since in fact those who remain with a wolf that has been revealed cannot claim the name congregation, and as far as the church property is concerned, according to Winkler's own constitution it belongs to those who remain with the pure Lutheran doctrine, but by no means to those who go against Matth. 18. and who, by joining the Buffalo Synod, make themselves partakers of the Grabauian errors; Finally, the letter is not aware of having had any fellowship, let alone cordial fellowship, with known enemies of the church, Pasquillschreibern and beer-swillers; in general, he must declare Pastor Winkler to be a despicable desecrator until he proves to him that he really did something during his stay in Detroit at that time that would have been against discipline and shame. Winkler continues in his report by saying that when Crämer makes people believe that the advocates did not advise him to sue for the reason that Past. Winkler was an advocate, they could not win anything against him, this is a palpable untruth. To this we must reply that it is unfortunately an undeniable fact that not only the advocate, whom the congregation, concerned for its church property, asked for advice, but also a respected judge, before several witnesses, really made that statement. Incidentally, this story, which was woven in without cause, reminds one of the story of the man with the hole in his skirt, who, although no one would have noticed it, only attracted people's attention to it by taking excessive care to conceal it. Mr. Past. Winkler may well have to

see that he does not reveal to all the world by the sophistries and lying arts in this report of his that he has more skill as an advocate than as a pastor. Or is it something other than an advocate's artifice when Winkler knows very well that we, who were waiting 90 miles away from Detroit, from our profession, were told of dirty, malicious, defamatory articles, which the mob, as he says, had printed against him in a Socialist newspaper for some time, even if such things had happened, certainly to our own great displeasure, and yet he promises mendaciously that it will be revealed in due time what part the Rottenpriesterschaft had in those articles. We can confidently wait for that time and watch how Winkler continues to blaspheme and denigrate until he has revealed himself to the world as an advocatic fabricator of lies. In the rest of his report, Winkler says that the Synod of Buffalo, in accordance with its calling, had the Detroit matter investigated by a church court. Indeed, Past. Winkler must count on very forgetful readers to allow him to offer them such a thing. After all, he himself stated at length in the introduction that, in the event that the congregation does not belong to a synod, its constitution prescribes as a way of deciding any disputes that may have lapsed that members of a committee to be formed be appointed from both parts in dispute, and yet his entire report is based on the undeniable fact that he himself took that path in the present case, indeed that he stubbornly insisted that the matter be decided in this way and not otherwise. How, then, can he say that the Synod of Buffalo should have investigated the matter in accordance with its profession? We would like to ask where this profession is supposed to come from. On the contrary, it is quite clear that the synod undertook something that was not its duty. When Winkler further reports: when the mob saw that she could not penetrate with her hatred, but that a thorough investigation would have to bring her atrocities to light, she said that she did not recognize the court: it is indeed outrageous to see how all of a sudden the matter is just reversed and thus presented as if the complainants had wanted to evade a thorough investigation; while from Winkler's report itself, and even more so from our true account of the matter, it is clear as daylight that the people have always been most willing and ready to have their matter investigated by a non-partisan court in accordance with the constitution, Winkler, on the other hand, when it was time to get serious about it, interfered, and even made the investigation impossible by simply rejecting the committee member he had previously recognized on the other side, which fact alone is actually sufficient to convince one that the people are not a mob of

who aimed only at destruction and devastation of the that in Detroit the Word of God is preached purely and community, since then they would never have taken the accurately, and the sacraments are administered proper path, or at least would not have remained on it. according to God's appointment. Finally, we would like But the matter is not even as Winkler has presented it, to know how it can be claimed that a soul has passed rather it is certain, according to two letters of the people away without being reconciled to the Church because it to the undersigned of August 4 and 20 of last year, that has faithfully shunned a false prophet according to the they did not recognize the Buffalo church court in the command of its Lord.

first place, as they could not recognize it either. For it is stated therein that they had been summoned individually, but had appeared in *corpore* and had declared that such an investigation was contrary to their constitution, which is why they could not recognize the gentlemen for an investigating committee. - Now when Winkler further says in his report that Crämer and Past. Hattstädt, fresh from Monroe, had preached to these people who were wallowing in sin, and had readily administered Holy Communion to the impenitent. Before his departure, since the formal renunciation had not yet taken place, the former steadfastly refused to baptize a child, even though he was asked to do so with tears; Rev. Hattstädt, however, did not serve unrepentant rotters, but with good reason Christian men who had gone out from an obvious wolf, with Word and Sacrament, which, by the way, we will discuss again below. What Winkler tells of a later public burglary in church and school with sheriff, constables, advocates and the like does not really affect the undersigned, since he was not involved in it and knew nothing about it, but it is still strange and may not be blasphemed unjustly that Winkler is able to speak of an obviously judicial act as the burglary of a band of robbers. - When Winkler finally goes on to say in his report: all excommunicated people have called upon a red priest named Schaller, who gloriously continues the work and will continue it himself, but the Synod of Missouri approves of all this ungodly activity, promotes it, rewards it, rewards it with money and imagines that it is spreading Christ's kingdom with it, then this should be in accordance with the truth, as is the case with the Synod of Missouri: According to the truth, as stated above with conscientious fidelity, this should mean: the poor, tormented people, who have languished so long under Winkler's tyranny and priestly rule, but who have finally left him, presenting their weighty and valid reasons, have hereupon chosen the faithful Lutheran Pastor Schaller as their ordinary preacher. Pastor Schaller as a regular preacher, who works in blessing among them. And the Synod of Missouri, which examined the whole matter with care and considered it over and over again after many proven documents, could only approve of it and felt urged by the love of Christ to give support to the congregation, which had been deprived of its church property, and believes that it has really contributed something to the expansion of the Kingdom of God on earth, now that the congregation has also been given a new preacher.

A worthy side piece to Winkler's first report is provided by his second contribution, in which he published an exchange of letters with Pastor Hattstädt and furnished it with an introduction, marginal notes and a concluding remark. Among other things, it says in the introduction: "After Mr. Crämer had been running his gang in Detroit in May and June 1850 and our church court had been assembled until July 31, Pastor Hattstädt hurried over from Monroe as early as August to help the gang spirits and not to let the lit fire go out again. What kind of mobsterism Crämer had been up to in Detroit has been sufficiently dealt with in the above, and there is no need for any further refutation of this disdainful vituperation. With this, however, the accusation against Pastor Hattstädt also collapses into its pitiful nothingness. What he has done, he has done in Christian order, and he will easily be able to bear the slander, as if he had administered the Lord's Supper without previous confession and absolution. But as to the eight points which Winkler has compiled in his second letter to Pastor Hattstädt, serve varanf to reply:

ad 1. False doctrine has also been blamed on the Missouri Synod by Rev. Winkler, so he too is guilty of the proof, the more so since the Buffalo Synod has not led him from God's Word, nor from the Symbolic Books and faithful teachers of the Church, but has only boldly, sophistically, and lyingly asserted their accusation.

ad 2. if Winkler, according to his constitution, did not have the right to bring a matter which had become controversial before the congregation belonged to a synod before such a synod, which he joined only in the course of the already initiated investigation; to this end the committee did not come about through his fault alone.

ad 3. the brothers in office of Father Hattstädt in question are not only so-called credible, but of good reputation, so that it should be difficult for Father Winkler to suspect them through his lies. Admittedly, they were not able to investigate anything, but precisely because of Winkler's guilt, and precisely because he deceived the investigation and shied away from coming to light, it is only too certain that the excluded persons were unjustly banished by him.

ad 4. if those who were wrongly excluded and those who were rightly excluded by Winkler had, however, come together to form a right-believing Lutheran congregation, they were not "partheiische Rot

The Missourians were not preachers, but a congregation without preachers, and were therefore able to be very careful in ecclesiastical matters. By the way, the Missourians do not teach that any group is a congregation of Christ, but Christ himself says: "Where two or three are gathered together in my name, there am I in the midst of them.

ad 5. So Pst. Hattstädt did not in any way promote false doctrine, and certainly he had a calling and commission from God to serve the congregation in Detroit, since he was called by it in a proper way.

ad 6. Did Pst. Hattstädt go to Detroit not on the hearsay of strangers, bctheilig, parthei people, but on the report of credible officemates entrusted with the matter, but by no means broke into Winkler's parish there.

ad 7: Neither Rottierer nor his assistants lied to Father Hattstädt; Father Winkler, however, could not be questioned further because he had already evaded the proper investigation.

Thus, Father Hattstädt did not need to be frightened by the transgression of a rule that he did not transgress, and thus what has been said about the "Lutheran" and in the notes proves to be completely inadmissible here; as all this will be perfectly clear from the above report to anyone who only wants to examine and judge impartially.

As for the final remark of the whole article of abuse and lies by Father Winkler, neither Walther nor Crämer are aware of making young weak preachers sin against the church of the Lord. They have not committed any injustice of their knowledge in this matter, but rather have faithfully taken care of those who have suffered wicked injustice, and have thus provided the telling proof that they have no pleasure in those who do injustice. -

And so you, my dear reader, would have been led through the labyrinth of distortions, lies, invective and blasphemies of Winkler's article, since patience will often have been necessary for you, as it has often cost the writer himself to overcome having to uncover so much dishonesty and such a hateful, defamatory sense from a pastor who calls himself Lutheran. But remember, the glory of God is at stake, whose name has been invoked more than once over so much falsehood and dishonesty by Winkler, and has thus been sacrilegiously misused; the salvation of immortal souls is at stake, who may still lie imprisoned in the chains of hierarchical tyranny, and who need correction and encouragement to be freed even from such; it is the truth that fears nothing but to remain hidden; it is the weak that might be misled by Winkler's brazen lying, if it went unpunished: Therefore, do not let the trouble of reading, comparing and examining be irksome; but do not let these lines be in vain for you.

but thank God that He has given you a faithful shepherd cannot find the Lord Christ in the Scriptures. They cannot My uncertain, doubtful comfort, that it may well be one who does not rule harshly and severely overfind the Lord Christ in the Scriptures, though he is the day that you too will be forgiven your sins in time, if you consciences, and ask Him to keep His Lutheran Zioncore and star of them. For when Moses is read, the veil pray diligently, struggle, pursue sanctification and make from the hierarchy of the priesthood in grace and tohangs over their hearts. But if it turned to the Lord, the yourself worthy of divine grace through good works, but keep the salvific teaching of the precious Gospel purecovering would be removed. 2 Cor, 3, 15.16. Whoever it is an effective means of grace, a power of God, which and clean for us, as in all things, so also in this piece,converts to the Lord will also find the Lutheran doctrine makes blessed all who believe in it; A living, powerful, until yours. Above all, pray with me to the merciful Godof holy absolution with wonderful clarity. He who converts eternal, true word of God, by which the forgiveness of that He may give grace to repentance for the sake ofto the Lord will also find the Lutheran doctrine of holy sins is not shown to us from afar, but is presented and Jesus Christ, His dear Son, to this poor blinded manabsolution founded with wonderful clarity in the Holy offered as present, real and true, and is also given and who is so hard caught in the ropes of the father of lies.Scriptures. Scripture. For Christ gave the keys of the communicated to the believers. Amen.

August Crämer.

Methodism.

Mr. Mulfinger has responded to our essay on the kingdom of heaven, or the power to forgive and retain sin Surely no Christian will doubt that the palsy-ridden clearly, could not have used absolution more distinctly, Saviour the sweet word of comfort, "Thy sins be forgiven as everyone, including Mr. M., must confess, if he would thee." On this word he could safely and calmly rely, as on blasphemies and vituperations and calls us oxen,be honest, that is, if he would follow the voice of his an eternal rock; with it he could victoriously beat down all Ishmael, Pope, Inquisitor, false prophets, etc., while atconscience and the admonition of the Holy Spirit. Spirit. Imisgivings, doubts, and temptations; for he had God's the same time scornfully rejecting our well-meantAnd lest we should think that the office of the keys wasown infallible promise and assurance that his sins were instruction and stubbornly persisting in his Methodistgiven only to the apostles for their own persons, the Lordforgiven him. errors. In this way he proves that he does not possessChrist expressly commands them, "Teach them (all How dreary, how terrible it would be for us if, after the grace of sanctification, but is a mischievous andnations) to observe all things whatsoever I haveChrist's visible departure from His Church, we had in the hopeless spirit, blinded by the devil. commanded you," Matt. 2:20, whereby he declares mostGospel only a doubtful, uncertain word of man. We would In his second article, Mr. Mulfiiger has thedefinitely that it is his will that the office of the keys shouldthen never attain to the joy of faith, since the same impudence to boast of his apostasy from the teachingscontinue in his church until the end. But he that willfully, consists only in the confidence that God's promise of of the Lutheran Church, while at the same time tellingthough instructed and warned, denies to the church thegrace is true and also applies to us; we would thus always us what kind of man he really is. For he says: "I hadpower to forgive and retain sin, blasphemes and denieshave to ask: who knows whether your sins are also from my youth (as I now believe, by God's grace) aChrist and his word, as he shall well know in that day. forgiven? But in order to give us and all men his salvation thorough spirit of research. I therefore placed many aHowever, neither the devil nor the zealots will succeed inand the consolation of redemption, Christ has given his doubt in many things which I did not find clear in thedenying the Lutheran doctrine of salvation. Lutheran church the power to forgive sins, that is, to absolve them Holy Scriptures, although the pastor told me so, butdoctrine of holy absolution. The devil will not be able tofrom their sins through the gospel. And Christ saying, especially in the Lutheran doctrine of Holydeny Christ's word, as he will certainly learn on that day. Whose soever sins ye remit, they are remitted unto them Absolution...." So "a thorough spirit of inquiry" moves Mr. M. goes on to mock me wonderfully: "Perhaps he2c. Joh. 20, 23. and: He that heareth you heareth me, Mr. M. to doubt the Scriptural Lutheran doctrine of s.has also found in some corner of the Bible, which I haveLuc. 10, 16. he thereby commands us not to despise the absolution, and finally to reject it. We see from this whatnot yet discovered, an example of an apostle absolvinggospel and the absolution, which is preached to us by the this thorough spirit of research of Mulfinger's was,in the old Lutheran manner. With these words Mr. M. onlyministers of the church, as a word of men, but to esteem namely, his own corrupt spirit, the natural unbelief of theProves again in the saddest way his impudence andand believe it as God's own true word. It is therefore flesh. If Mr. M. had not relied on his "thorough spirit ofignorance. Without even the slightest knowledge of theperfectly scriptural when we confess in our little Lutheran inquiry," but had humbly called upon the Holy Spirit forLutheran doctrine of Holy Absolution, he is a fool. WithoutCatechism: I believe what the appointed servants of Christ do with us out of His divine command, especially his enlightenment, he would certainly have known theknowing the Lutheran doctrine of holy absolution in theChrist do with us out of His divine command, especially when they exclude public and impenitent sinners from the truth; for God allows the sincere to succeed. Butleast, he blasphemes it, as such a wretched swarming Christian community, and who thus repent of their sins because he relied on his own spirit, that is, on hisspirit must do. and want to amend, release them again, that it is unbelieving flesh, he followed the words of Scripture, 1 What then is absolution? It is essentially nothing else therefore strong and certain, even in heaven, as if our Cor. 2:14: "The natural man heareth not of the Spirit orthan the gospel, or the preaching of the forgiveness of dear Lord Christ did it with us Himself. God: it is foolishness unto him, and cannot discern it:sins. According to Christ's command to preach the According to this, every attentive reader of the Bible for it must be spiritually directed. gospel to all creatures, Marc. 16, 15, the good news is to will find be brought to all men: Christ has redeemed you and the "thorough spirit of research" could not find thereconciled you to God, has purchased for you forgiveness of sins, life and blessedness. This sermon Lutheran doctrine of Holy Absolution in Scripture. It wasforgiveness of sins, life and blessedness. This sermon therefore natural that the man with the "thorough spiritCan and should now also be addressed to individuals who of research" could not find the Lutheran doctrine of Holydesire it and proclaimed to them: Be of good cheer, Christ Absolution in Scripture. The Jews has also redeemed you, your sins are also forgiven you. The. But the gospel is not a general

There are enough examples in the apostolic letters where the apostles absolved according to the Lutheran way. For what does it mean to absolve after the Lutheran manner? That is, to preach the gospel to penitent and believing Christians, that their sins are forgiven them for Christ's sake. For example, when the apostle John writes: Dear little children, I write unto you, that sins are forgiven you through his name, 1 John 2:12; and Paul Ye are washed, ye are sanctified, ye are justified by the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6:11; what do they but absolve, comforting Christians with the gospel of the forgiveness of sins? But an explicit example of the apostle absolving someone is found in 2 Cor. 2, 10. The church had put an incestuous man under ban and punished him severely for his sin. He repented, but at the same time he was on the verge of despair. Then the apostle wrote: "It is enough that he has been punished by many in this way; now forgive and comfort him all the more, so that he will not sink into too much sorrow. But whosoever ye forgive, him will I also forgive. For I also, if I forgive anything, forgive it for your sakes in Christ's stead. From this we see that the apostle forgave the sins of a penitent sinner in Christ's stead, absolving him; as the same is done in our church by the preachers.

From this, every truth-loving reader recognizes that the doctrine of the Lutheran Church of Holy Absolution is in harmony with the doctrine of the Holy Spirit Absolution with the Holy Scriptures. Scripture, and that only ignorance and malice can blaspheme it. But let us rejoice, dear fellow Lutherans, over all attacks against Holy Absolution. Let us rejoice, however, dear Lutheran fellow believers, over all attacks against Holy Absolution, for we see from them more and more clearly that everything that the devil and the swarming spirit brings forward against this doctrine is nothing but poisonous stupid, ridiculous lies.

-H. Fick.

Trust in death.

While the miner Stephan Karkert, about 25 years old was working in a mine, he was buried alive thirty feet below ground by the complete collapse of a shaft. The first miner who came to the place soon after called down to find out whether there was a living man in the depths to which Karkert answered him in a firm voice: "I feel the cold hand of death upon me; if there is any hope of rescuing me from this grave, only tell me, if not, I wish to know it likewise." The comrade told him that there was no hope of saving him, that he would suffocate before human help could reach him. When Karkert heard this, he exclaimed: "All is well;

It is the Lord's will, let him do as he pleases. Tell my dear father, my beloved mother, that they should not be so distressed on my account, like those who live without a consoling hope. Only now will I be truly happy. - Now I will feel the blessing of a God-fearing life. The Lord is at this moment my mighty protection, and I am sure to be received into heaven." Here his voice failed him; he spoke no more.

(Wölblings christl. Geschichten.)

Papist superstition.

The Hamburg preacher, Erdmann Neumeister, mentions in a Reformation sermon that still in his time (1717) there was an altar in his St. Jacob's Church left over from the time of the papacy, on which the following words could be read: "Welcke Minsch hiervör sprickt söven Pater noster und Ave Maria mit den söven Beden, " verdeent vertig dusent unde vertig Jahre und söß un vertig Dage."

Changed address.

Uev. blatkan Lel-r^sbar^, Daupna 60.,

Receipt and thanks.

For the building of the Lutheran St. Paul's Church the following contributions were received by me, the undersigned:

From the congregation in FrankenmuthHU	.00.
" P. Klinücnbcrg1	.00.
" to Messrs. I. H. Evcrs and B. H. Succop in Pittsburg2	.00.
"K-R.	7.00.
"The parish of Father Trautmann in Adrian 2,15. Missionary Auch ,	1,00.
" Mr. E R.	1.00.
" the parish of Mr. P. Schwan in Cleveland 59.08. " a small parish in Elyria, collected from Mr. P. Rödbelen by collections 4,00 " the parish of Mr.?. Hattstädt in Monroe 4.00^ " the congregation in Fort Wayne20,lio	
" the parish of Mr. k. Richmann in Lancaster 5.00' " the parish of Mr. k. Keyl in Baltimore	
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" Ad., Kn., Ne., Hn., Bk" Tr., Mr., Bl., Br. Es., Lr., Wt, (l. and L.) Hk., (W. u. F.) Hn., (sen. u. fun.) tl 25 Lts.	4,25.
" Ng., Sd.,Mr., Br., Kn., Ls., My-, Wr., Ln., Sz>, No., Dr., Wn., (H. u- G.) Bl., Pr., ü äOCts .	8.00.
" Wn.	75.
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" Si., Br., Sk., De., Bm., Fe., L "2.00.	12.00.
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" KS.	5,00.
" Mr. Eckert at St. Louis50	.
" of the congregation of the Lord punishments in Col-linSville, Jüs-1	,90.
" of the parish of Mr. N. Baumgart at Elk- horn Prairie, IIS-8	.80.

Summa "184.73.

On behalf of my congregation I would like to express my heartfelt thanks to all those who have given so generously to our need and distressed situation, and I wish them all the Lord's blessing in temporal and eternal good.

Lwerpeot, Medina T"., O.< d. 2S- Der. 18it.

8 erd. Steinbach, Pastor.

Acknowledgements.

From the Evangelical Lutheran congregation at Cleveland, O., are 14 dollars through Mr. k. Schwan, and from Hrrm ?. Hattstädt at Monroe, Mich. have been given \$1,-Christian hand-me-downs for the highly-needed church-building of the evaNK. Lutheran congregation in Macomb County, Mich. for which the loving givers are hereby heartily thanked and God's rich blessing is wished. May the merciful God open the hearts of the dear Lutheran faith and church comrades in other places also to us for a loving contribution in our need, and the Lord God will repay as He has repaid, Proverbs Sal. 19 vcrs 17 and Ebr. 13 v. 16.

Rvsewill P. O- Macomb Co, Mich.

F. Kr a u se, Rev. - - _____ .!

Received for seminar at Fort Wayne, " Ja., by Mr. k. Besel at Holmes Eo., O. 86.00.

Dr. W. S ihler.

. Get

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Year 8, St. Louis, Mo. Feb. 3, 1852, No. 12.

Send letters
to the Lutheran parents of this country...
Christian child rearing.

No. 1.

Grace and peace in Christ!

Although the writer knows only a few of you face to face, you are all written in his heart, because he has come over the same most profound faith with you and is united to you by the One Lord through the One Spirit, by means of the One Baptism, and if God wills, in the same faith of the heart, to the One Body, of which Christ is the head. And therefore you will certainly not take it unkindly when the love of Christ urges him to address a few words to you about a highly important matter, namely, the Christian education of your children.

But before I proceed to do so, do not be put off if I first say something in advance about the twofold motive of this letter of mine.

The first of these motives is an external one, namely, the average, unfortunately, highly deplorable and corrupt condition of the education of youth among native-born Americans of English and German tongue. For individual honorable exceptions notwithstanding,

Where there is a healthy Christian spirit in this or that house, you will have seen and heard in many ways, even in your own neighborhood, how sad the education of the poor youth is. There is mostly only a carnal monkey commandment, a hearty fatherly admonition, a moving tenderness and anxious care for the bodies of the children, especially when they are still small, and at the same time a frightful neglect of the souls of the children who are growing up, have reached the first year and are discipline and admonition to the Lord," in the home, as in beyond. There is almost no trace of the breaking of self-will and self-will, of wholesome training and habituation to obedience and reverence for parents, to truthfulness, to industriousness, to service, to modesty, to temperance; There is no nourishment of the young souls, according to their age, with the divine word, no narration of the most important biblical stories and great deeds of God, for instance, according to pictures, already on a mother's bosom; there is no spiritual lust for life for the little ones in lovely sweet Christian hymns, no instruction to seek with anointed childlike prayer verses the face of Him who said: "Let the little children come unto me!" There is later just as little, neither at home, nor in the district of free schools *), instruction in the divine

There is a lack of the law and the gospel, a constant premonition of Moses and Christ, a strong awakening of the fear of God, a wholesome excavation of the fourth commandment, a hearty fatherly admonition, a moving instruction to the child convicted of sin to seek his Saviour in prayer and to seek forgiveness from Him. Summa, there is almost universally lacking for the children "the who are growing up, have reached the first year and are discipline and admonition to the Lord," in the home, as in the school, as in the church, no one also knows nothing of thorough handling of the catechism, as a piece of the common public worship. Most children, therefore, grow like trees in the forest.

And this prevailing enormous neglect of poor children in home education, among educated and uneducated alike, stems, to be sure, from the unbelief and carnal mind of the parents; but it is also, in part, a natural consequence and a great shadow side of the local constitution of the bourgeois polity; for from the noblest principle of the same, namely, that of the power and supremacy of the people as a totality of those who are to be governed, and of the power and supremacy of the people as a totality of those who are to be governed, it is not only the people who are to be governed, but also the people who are to be governed, but also the people who are to be governed.

The only exception to this is the Catholics, who have a little insight into this matter, and who will hardly maintain that the Sunday schools offer a thorough and adequate substitute for them.

*) It is a sad sign of the levity in American churchmanship that almost nowhere among the narrow-

citizens, who are equal in themselves, the spirit of anAnd this power of corrupt example is not only found
immature conceit of freedom and the untimely impulseamong unchristian and ignorant parents, but even among
to self-reliance and independence must inevitably andthose who have a certain degree of Christian knowledge
almost involuntarily be planted in the children. -

And what is now the necessary effect of this frightfulconcerning the upbringing of children. But if the living faith
neglect, this complete freeing of youth? - A no less of the heart in the Lord Christ is lacking, and therefore
frightening lack of restraint and discipline, carnal desiresalso the righteous reverence for God and his word, and
for freedom, disobedience and contempt for parents andthe Christian educating love for their children, then this
teachers, insolent equating with adults, lying, crudenessknowledge comes to no strength, and the influence of the
in morals, ignorance of God's Word, carelessness,corrupt environment soon brings it about that these and
laziness, sweet tooth, wild raving and wild running aboutthose individual better habits, e. g. to work, to the work of
in the streets. Summa, ungodliness in all manner of form.the children, to the work of the children, to the work of the
And indeed, if God does not look on in mercy, if thechildren, to the work of the children, to the work of the
whole nation does not repent, if true Christianity does notchildren, to the work of the children, to the work of the
spread more strongly, and especially if Americanchildren, to the work of the children, to the work of the
preachers do not seriously punish this national sin andchildren, to the work of the children. The influence of the
instruct their congregations in Christian child-rearing: itcorrupt environment soon leads to a situation in which,
is to be greatly feared that the people of the Unitedafter accounting for these and those individual better
States, while outwardly increasing in number, activity, arthabits, e.g., of industriousness, school attendance, etc.,
and trade, traffic, commerce and wealth, scientifictheir child discipline is no less miserable; and instead of
knowledge and understanding, will neverthelessserving as a warning, the local corruption and neglect of
inwardly, through the neglect and corruption of theyouth serves them rather as a seduction and imitation.

youth, inexorably hurry toward a moral bankruptcy, if the Now that I have not told you the twofold motive which
Lord does not sooner, which is certainly to be heartilyimpelled me to write these epistles to you, let me now
desired, break in with his dear last day and put an end tobegin to paint before your eyes the divine dignity and glory
this misery. -

of your profession, all of you who want to be Christian
The other motive for this letter of mine to you is an innerparents, and then to show you what the main points of
one, namely, the sincere love for you and your childrenChristian child rearing follow from it.

and the heartfelt concern that through the manifold The spiritual greatness of your profession, however,
examples of corrupt child rearing with which you areconsists first of all in the fact that, according to the first
surrounded everywhere, you could become despondent,article of the holy Christian faith, you, as husband and
or at least slack and sluggish, to resist this current ofwife, are co-workers and helpers with God, the almighty
corruption or even to let it take hold of you in the end andFather, in the procreation and preservation of the human
drive you down: for it happens but too easily that onerace; for God does not directly call a new generation of
becomes accustomed to corrupt conditions of manyhuman children into life and existence, but through you,
kinds, which one sees daily before one's eyes; Andby penetrating your powerlessness with his omnipotence,
whoever, moreover, has not yet a sharpened Christianand at the moment of procreation plants the germ in soul
conscience, a submissive faith, a thorough fear of God,and body for a new human being. And after the almighty
a punishing and yet at the same time intercessory love,God has planted this little seed through your cooperation,
it is not far from being the case that accustoming oneselfhe again nourishes it in the dark dwelling of the mother's
to this and that surrounding corruption graduallywomb, where it leads its mysterious miraculous life before
becomes indifference, and from this at last even ahim, through the blood of the woman; And after the fruit
participation in the same evil being from which theof the womb has borne, spiritually and physically, weal
corruption comes. Thus one sometimes hears such andand woe with its bearer for nine months, and has matured
such parents, after they have recently come fromto the breakthrough, it now finally breaks into the light
Germany and have settled in the country or in the cities,through the painful birth-work of Eve's daughter - a great
complaining several times that here in the country theincomprehensible miracle of God, the almighty and all-
children are so frolicsome and wanton, and that theirwise Love, who thus honoured you to be His helpers and
parents exercise almost no wholesome discipline andco-workers in this new and continued creation; and as He,
restraint over them-and behold, in a short time thesethe Almighty Father, is essentially the Creator of heaven
parents do not do otherwise, and are more in control ofand earth, and all earthly fathers and mothers live, weave,
their children than they were in Germany.

and are in Him alone: He has shared His image and glory
with the latter, that He works with them and through them
for the preservation of the human race until the last day.
Is not such earthly fatherhood already an excellent dignity
and noble glory, compared with all the

is human art, science, honour and prestige a small thing,
since all gifts and powers, all offices and dominions flow
from such paternity? since all great and highly famous
people, all discoverers and inventors, all wise men and
statesmen, all artists and scholars, indeed all great
prophets, apostles and teachers of the holy church are
already formed and destined for this by God in the sight
of their origin in their mother's womb, and He uses
parents as His instruments for this purpose?

After this, however, God continues, and dignifies the
parents to be his co-workers and nurses of the poor
helpless little human beings; for although, according to
his almighty love, he prepares the milk in the mother's
breast, it is through this that he nourishes the infants;
and also through the loving mother's eye, through the
nurturing mother's hand, he perceives these his lovely
little creatures; And although the guard and watch of his
holy angels, according to the sweet and comforting
words of our dearest Saviour, against Satan and his evil
spirits is the actual main weapon for the preservation
and protection of the little children, God also entrusts a
part of this guard and watch to the parents and
especially to the mother; And it is his good gracious will
to honor the parents in this, that they in his stead already
bodily care for the children, maintain and provide for
them, guard and protect them, so that his fatherly image
may shine in them and through the manifestations of
earthly parental love the heavenly fatherly love may be
already early pressed into the soul of the little ones and
become near and familiar. -

But even more highly does the all-wise and gracious
God honor you, dear parents, when you consider the
glorious dignity of your parenthood according to the
second and third articles of the Christian faith. For what
was the ultimate purpose of the almighty and loving
Father in calling His and your children into life and
existence through you, and making you His helpers in
the work of procreation, this renewed creation? - Is it
only the bodily growth and prosperity of your children
and the enjoyment of these and those outward goods
and temporal blessings from his ever open and mild
Father's hand? Or perhaps only this, that the boys, as
their bodily and spiritual gifts and powers gradually
mature, enter later on, according to their aptitudes and
education, into a special profession, farmer, craftsman,
merchant, lawyer, civil servant, doctor, artist, scholar,
preacher, teacher, and the like, while the maidens, after
they have become manly, become wives and mothers?
Let that be far off, for then it would be a pitiful and
miserable thing for all human life, which would be
devoured by death everywhere. Then the little children
just born would have great cause to enter with cries into
this world, which would really be nothing else than a
nurse and conductor to death, which, as the all-
consuming monster, would devour all men.

There would be no greater misfortune for a man than to be born from the guilt of sin, from the wrath of God, from the curse of the law, from the accusation of conscience, from the fear of death, from the power of the devil, and from the punishment, of struggles and annoyances, of bitter pleasures and frustrated hopes, death would come and put an end to this shadowy play.

But, what is still more terrible, since God's law and man's conscience, unanimously testify: "It is appointed unto man to die, and after that to be judged," then all parents, without knowledge and consolation from the second and third articles of faith, would have to lament and mourn at the birth of every new child; For since, in consequence of Adam's fall, every child is begotten of sinful seed, and is conceived and born of its mother in sins, each also, by such sinful conception and birth, is curse-worthy and damnable in the sight of the holy and righteous God, who reclaims the divine image in every little child; And therefore, without God's grace in Christ, all newborn children are but the fattening of the gluttonous glutton, of bodily death, which at the same time, to the constant mockery and gloating of Satan, would cast them down into eternal death as the growing population of hell.

But no! God be praised and blessed for his unfathomable and inexpressible mercy, for his free and undeserved grace in Christ. - For he has no pleasure in the eternal death of the sinner, but that he should be converted and live; and that he might be able to do so, and that he might attain to the forgiveness of sins, to life and blessedness through faith in Christ, God hath rather ordained the only and eternal Son to be our law-fulfiller, and set him on the trunk of the cross as our redeemer of sins, payer of debts, and bearer of curses, than that even a newborn babe of man should perish.

For that the unclean and defiled conception of all the children of men might be purified and sanctified, he was conceived of the Holy Ghost in Mary the Virgin; and for the consolation of all mothers and children, whom the latter die before they are born in the womb, he, the living Son of God, lay under his mother's heart. In order that all children born in sin might be reconciled to God and have their sins repaid and paid, the dear Lord Christ was born of the Virgin Mary as the Holy, Innocent, and Immaculate One, and became for all a human child under the law and its curse, so that through Him they might become children of God and, after their temporal birth, attain to eternal life.

So you Christian parents may and should certainly rejoice, according to the second article, that all your children are actually redeemed with you through the Lord Christ.

as only your flesh and blood, in which you would actually only love yourself in your children - as indeed such merely natural and carnal love, according to the disposition, is nothing else than an extended selfishness - but you have to consider it, as created by the Father, redeemed by the Son, and reborn and sanctified by the Holy Spirit, as a threefold miraculous and loving work of the Triune God, as the noblest and sweetest earthly gift of Him, entrusted to you as stewards and caretakers, so that you, in righteous fear of God, in living faith in the Lord Christ and in sanctified love for your children, that through prayer and intercession, through discipline and habituation, through restriction and release, through teaching and example, you may help to weaken original sin and the old man in your children and to strengthen baptismal grace and the new man, That such little plants of the Lord may become trees of righteousness, planted by the rivers of water, taking root under themselves, and bearing fruit above them, to the glory of God the Lord, and to the praise of his holy name. For although God, the Holy Spirit, could accomplish such a great thing without your help and cooperation, yet it has pleased him, according to the good pleasure of his will, to accept you as his helpers and co-workers in this cleansing, pruning, and watering of his planting, in this holy work that is pleasing to him, partly in order to let his image and honour shine in you towards the children and to awaken in them a reverent awe and childlike love at the same time towards you, partly in order to promote yourselves in Christian sanctification and to educate you towards heaven through the direction of this difficult and sweet work; For in bringing up your children according to God's word and will, in discipline and admonition to the Lord, you are at the same time brought up and promoted by Him in righteous repentance toward God, when you behold your sinful image before you in your children, as in a living mirror of repentance; in unfeigned fear of God, when you, how justly, take care that by this or that you do not become a sinner. in the true faith in the Lord Christ, when your teaching and defending, your toil and labor in this and that child seem long lost; in the love of Christ, when you have to overcome the sloth, stubbornness, malice, and selfishness of your children; in the patience of Christ, when you see the same in your children as in a living mirror of repentance: in the patience of Christ, when you, with all your fatherly earnestness and zeal against the outbreak of sin and the rise of sinful habits, must nevertheless bear the inward inherited ruin of your children, and even suffer it, when the devil at times blows these smoldering coals into a hellish flame, until, on your believing cry to the Lord, his grace dampens them again; in the Christian patience of Christ, when you have to overcome the inertia, the stubbornness, the malice, and the selfishness of your children.

consists the most sublime dignity and glory of your children.

parental profession - that you are now also fellow helpers and co-workers with the Holy Spirit in the work of the Holy Spirit. Spirit to those who have been restored to you through holy baptism and faith. You are to be co-helpers and co-workers with the Holy Spirit in the souls of your children who have been reborn and sanctified through Holy Baptism and faith.

You have to look at them from now on, not...

in perseverance and faithfulness, when you encounter Thei are - mix political and ecclesiastical, partly out of carelessness, fickleness and unwillingness to make historical ignorance and American patriotism good and firm habits in your little ones; In unceasing overestimate the local constitution of the bourgeois prayer and intercession, when you always feel the lack community, partly finally, since they are mostly appointed of love and wisdom in yourselves, and when you by the grace of the people, even hired by their respectiv. and in his burning enthusiasm for the praying Kossuth constantly experience that the children so often do not Finally, since they are mostly appointed by the grace of such a cold heart for the honor of his Savior, that this want to go on, and that without God's blessing of grace, the people, even hired and hired by their respective passage has not rather moved him to indignation and to all your labors of love are in vain; Finally, in the hope that congregations for a time, out of all kinds of philanthropy Christian compassion for the biblically so unclear if these and those of your children, when they enter into and covetousness, they put a lot of effort and time into Kossuth, who prays in a good enthusiastic way? Or does life on their own, should for a time lose their way through being and remaining *popular and fashionable*, and he really not know that not even the death and blood of the deceit of the devil and the seduction of the wicked instead of punishing the national sins and national Christian witnesses of faith and blood, let alone that of world, and if your faithful admonition should fail to bear infirmities out of and according to God's word with political enthusiasts (to call them in the most glib way), fruit in the present time, that you will not cease to seriousness, and prefer to educate their people in about the blood of the Son of God alone has sanctified the implore, sigh, and hope for them to the faithful God. fatherly and Christian manner, they prefer to join their earth, which without him was cursed and stained with

Summa: In so many ways God educates you, in that congregations, depending on the particular stimulus, in sin? Has this teacher of the Church not yet learned from you, as his helpers and caretakers, educate his and your their political enthusiasm. the third chapter of the Lutheran Catechism that true children; and surely the fruit and profit which you have And at last even this of the "Lutheran" had not moved Christian prayer, which is worthy of hearing, rests solely from God in your own souls is not less, if not greater, to open his mouth, that the "Lutheran Observer" in its on God's command and promise, and must flow from than that which your children derive from you through editor, Dr. Kurtz, is seized with the same Kossuth fever. simple, healthy faith in the Lord Christ and his merit, and your discipline and God's blessing. since it, together with its so-called Lutheran General not from enthusiastic ignorance and human opinion?

So then, dear Christian parents, in this first letter I Synod, is just as unclear and enthusiastic and more But, as I said, even this foolishness of the swarming would first of all have held before your souls the high American than ecclesiastical, moreover, it bears the dizzy and fluttering spirit, Dr. Kurtz, would not have dignity and glory of your profession before God, that and Lutheran name only illegally and as a robbery, in that it moved "the Lutheran" to give a medical opinion on the how you are not only God's friends in the great work of has torn apart the unity and purity of the Lutheran Kossuth fever, if the "N. York Staatszeitung" had not the Christian education of your children, to whom he has confession and is dominated partly by Reformed heresy. reported the following: made known his heart, counsel and will also in this partly by Methodist pietism. "On Sunday morning Kossuth, accompanied by the matter, but at the same time his helpers and co-workers This unfortunate man who, despite his advanced age. Mayor and Mr. Pulszky, attended the service at St. in helping the immortal souls of your children to eternal life. seems to have come neither to knowledge nor to Matthew's Lutheran Church on Walker Street. Mr. experience of the actual essence of the justifying faith Stohlmann preached the sermon with reference to the due to all his pietistic busyness, and who therefore has arrival of the man who was evidently sent by God to no ecclesiastical standpoint, no light from God's Word to redeem the nations from bondage, and in his prayer correctly recognize and assess the signs of the times -implored God's blessing on Kossuth and his holy cause."

The Kossuth fever.

Probably "the Lutheran" of this man would have kept same time he despises the scriptural confession of the ecclesiastical honor and for the sake of confession and silent and let the fever, which his arrival and his Lutheran Church - God grant, out of ignorance, and not conscience, to break the silence, to punish the speeches have caused almost everywhere, die away, out of malice - that this prayer is not only consistently unchurchly behavior of Rev. Stohlmann's unchurchlike since the personality and the work of the same has at enthusiastic and stems from a misjudgment of the behavior and to take this opportunity to illuminate first no direct relation to the church. Nor would he have difference between Christian and political freedom, Kossuth and his cause a little from God's Word for the said a word about the fact that even the English- between enthusiastic and Christian martyrdom, but that instruction of all sincere Lutherans. American preachers of all kinds of faiths have paid their it also contains the following passage, which is utterly But he wants to start with the last, because only from homage to Mr. Kossuth and greeted this new star with contrary to Scripture: such a report can the un reverence, satisfied that Mr. Kossuth expresses respect "By such am sacrifice as is theirs (viz. of his fallen Hungarian brethren), would, O God, Thy earth ge- for the Bible and does not want to be an atheist and a scoffer, as most of the vocal leaders of European demagoguery and democracy of this time undeniably are. For "the Lutheran" is already accustomed to the fact that the mass of the local sect preachers, partly for lack of a thorough and sober knowledge of Scripture and of a firm and certain ecclesiastical standpoint - since they are not servants of the Church of God, but of their own particular faith-partners - are not in the position of the Church of God.

Lutheran and unchurchlike conduct of Fatherbut also wants to be and act Christian, never andThe authorities, however ungodly and unjust, have no Stohlmann in this matter becomes apparent. nowhere has a right before God to set itself with an armed other weapons than a modest imagination and humble

As far as the personal attitude of Kossuth is hand against the authorities who now have power over it. petition, in which they must be more sorry that the rulers concerned, the prevailing general direction of his soulAnd no matter how unpaternal and unjust it may be, no are doing wrong than that they, the ruled, are suffering towards God and man, this is in its innermost essence matter how violently it may destroy old vested wrong. If such entreaties are of no avail, but the pressure morally known only to God, the Annunciator of the heart, prerogatives, no matter how tyrannically it may burden its thereafter becomes rather harder than weaker, then they before whom the most secret movements of his soul subjects with taxes and almost unbearable burdens, no have to command the matter to God, who has said: Do also lie there as an open book. matter how often it may undermine law and justice, no not avenge yourselves, my beloved, but give place to the

However, with regard to the manifestation of his matter how unlawfully it may favor the powerful and the wrath (of God); for it is written, "I will repay, saith the attitude in his "ruling" manner of acting, since herich and place an excessive burden on the poorer working LORD." And if they continue in this, and continue to became a historical person as the leader of the classes: yet never do the subjects (may they be in a make intercession in the faith and love of Christ for their Hungarian uprising against the Emperor of Austria, I am closer or more distant duty of obedience to the ruling blinded and deceived authorities, God will sooner or later afraid that one would make an unjust judgment of him if government, be that name what it will) act as Christians, do one thing to the two, either he will convert their one put him in the same class as the most respected i.e., according to God's words, out of a sense of justice. i. ungodly and unjust authorities, or, if they continue to German popular activists and popular agitators against according to God's words, out of faith and with a good resist him, he will cast them down, as he who pushes the the princes. For probably most of these latter appear at conscience, if they, after all kinds of fruitless attempts at mighty from the throne, and is terrible among the kings the same time quite openly as decided unbelievers and amicable presentation of their just complaints and pleas of the earth, and gives kingdoms to whom he will.

godless, yes, in part as gross deniers of God and for their removal, finally seek to procure justice for Moreover, under the pressure of harsh and unjust idolaters of man, who, blinded by the will-o'-the-wisp of themselves by rebellion with the force of arms. rulers, godly Christians should also realize that God,

the devil, in their demonic desires for freedom actually For it is written in Romans 13, Let every man be according to his salutary order of punishment, has set strive for the thorough overthrow of all divine and human subject unto the authority which hath power over him: for them as a scourge against the unrighteous and perverse order, of the church, of the authorities, of marriage, of there is no authority without from God: but where there is generation, of which the majority is always in every state, self-interest, in order to establish on the ruins of the authority, it is ordained of God. Whosoever therefore shall similar to other common plagues, the sword of famine same the rule of the liar and murderer from the oppose the authorities, opposeth the ordinance of God: and pestilence, which he sends into the countries and beginning, a hellish and diabolical liberty, equality, and but they that oppose shall receive judgment of among the peoples, so that the impenitent may convert fraternity, to renew the horror of the French Revolution, themselves. and seek the Lord their God. But as the faithful willingly

and, under the pretense of the liberation of nations, to Now these words of the Lord-written by St. Paul, receive and bear these and other plagues of the land as bring to rule and validity only your own tyranny, and moreover, at a time when the Emperor Nero, a cruel and the dear cross of Christ, in order to become ever more unwittingly, as grand dignitaries of his infernal majesty, almost mad monster, was Roman Emperor-these words thorough Christians in the daily killing of the old man and as new Marats, Dantons, and Robespierres, to drown all are now clear enough for anyone who reads them without the daily reviving of the new man, and to be not only in blood. And since they, according to their disposition, colored glasses, i.e., without humanly preconceived confessors but also followers of their Lord and Savior, so find themselves renounced and bitter enemies of the opinion. without humanly preconceived opinion; they they also allow evil princes to serve them, through whom Lord and His Anointed, as well as of the Word and the speak plainly of authority, without any closer description they are thus, against their knowledge and will, sent ever Church of God, they would, once they had the external of whether it is just or unjust, whether it has acquired its more to become the right free citizens of the kingdom of power, very soon throw off the mask and wage the commanding, its legislative and executive power by force heaven; For as the devil, with all his cunning and bloody war of extermination against the faithful of the or not, whether it has brought these or those countries violence, can do nothing but work into the hands of the Lord in all churches. and peoples under itself by war and victory, or come over Lord Christ, so his servants, the ungodly rulers, can do

To count Kossuth among them would, as I said, be a them by hereditary succession to the throne, or whether nothing but build up the kingdom of God more and more, decided injustice, born of opposing blind partisan hatred these subordinate themselves to it voluntarily, by their wickedness and folly.

and carnal zeal. For to our knowledge, there is no conditionally or unconditionally, whether it governs in a True Christians, then, who, as has just been historical fact that justifies such a judgment. limited or unlimited manner, whether it exercises its indicated, also hold themselves against unjust

On the other hand, although Kossuth called himself power justly or unjustly according to external law; For authorities, these are righteous Lutherans, namely, a Lutheran in the church in Brooklyn, we must most however ungodly she may be and act according to her people who do not show a mere outward respect for the emphatically deny that he was a Bible-clear and Bible- ruling disposition, her state and office are ordered by Bible in general, but either leave such passages as strike firm, confessionally faithful and healthy son of the God; And if it leaves only God's word, faith, and the rotten spot, or, according to human conceit, impute Lutheran Church. For if he had really been such in 1848, conscience free, and does not command anything that is to them a foreign meaning, but who, with unfeigned contrary to the ten commandments and the Christian faith reverence, submit to every known clear and authoritative to him, as he recently declared to the printers who - since, however, Christians must obey God more than word of God, tear the dearest delusion out of the heart, bestowed it upon him, he would not have been involved men - they must, if they wish otherwise to be Christ's yes, rather cut off the right hand and pluck out the right in the Hungarian uprising against Austria, much less followers and God's children, rather suffer and leave eye, all the pleas of carnal reason, all the dazzle of everything, possessions and goods, skin and hair, life prevailing opinions of the time, all the jiggery-pokery and become its head. and limb, than violently set themselves against the fancy of the children of the day. ...and the raptures of the

A healthy Lutheran Christian knows once and for all authorities, fall into God's office of judge and avenger, children of the day...

from God's work that a people, unless they are called and by rebellion and insurrection create help for themselves with an armed hand. Subjects, as Christians, have resisted

and would rather be called narrow-minded, short-who are by no means decided enemies of God and His The Christian, moreover, who really professes the God sighted, narrow-minded, and rusty old Lutherans, than Word on principle, that in pious delusion and enthusiasm of the Bible, must not, as it were, play two parts, namely, to depart one finger's breadth from such a word of God they think it a holy thing and a meritorious work pleasing the Christian on the one hand and the free citizen on the to the right or to the left; for every single word of God is to God that the European peoples should wrest other, according to persons and circumstances; rather, dearer to them than all the power and splendor of the themselves from the fetters of their so-called despots and this is also the opinion of their hearts, that every world, than all favor, honor, and reputation among men, attain to a freedom and self-government such as the individual act of the citizen, in word and deed, is yea, than their own heart with its dearest desire and people of the united States of North America nevertheless essentially and exclusively permeated and inclination. constitutionally possess. sanctified by the Christian's attitude, and thus proceeds

Now if Kossuth's heart and conscience had been But where is God's Word that such violent self-from faith and is done for the glory of God, for his own blessedly captivated and bound in God's Word, i.e. if he liberation is God's good gracious will and a "holy" thing, sanctification, and for the service of his neighbor. had really been a healthy Lutheran Christian, God's and that the rapturous delusion of the operators or But as this is the case with the individual who is both Word in Rom. 13. would have kept him from pursuing promoters or eulogists of this self-liberation, with its a Christian and a citizen or subject, so it is also the case, the liberation of his people from the yoke of Austria in a multiple attraction and actual abuse of the divine name, on the whole, with whole nations who wish to be carnal and contrary to Scripture way. is really Christian truth and sound evangelical faith? Christians at the same time; and accordingly their whole

But since he nevertheless did this, called his people It would be possible, of course, that the limited conduct towards the authorities should be imbued and to arms against their lord, the emperor, and fought "Lutheran" would not yet have discovered such a guiding animated by the Christian sentiment. If, for instance, against them, this proves, to speak mildly, that he had star of the divine Word, and he therefore asks the learned they go to church on Sunday and start a riot on Monday, no knowledge of the divine word in this matter, that he Dr. Kurtz, together with Pastor Stohlmann, for help they are certainly hypocrites, but not Christians; for, as therefore began and continued the same against God's herewith, that they might point out to him the Word of the I have said, so far as they want to be Christian subjects, gracious will, and in the best case, while still enlightened Holy Scriptures in which such self-liberation would even they have no other weapons than God's word and by the light of the divine truth of the written word and by be approved and permitted, let alone commanded. He prayer, even against unjust and tyrannical authorities, true faith in the Lord Christ, began his cause in a raving therefore asks the learned Dr. Kurtz, together with Pastor after amicable representations have been of no avail. delusion under divine patience. And therefore it is Stohlmann, to help him by pointing out the word of Holy With the former, the preachers, if they are otherwise impossible that these and those signs of a certain Scripture in which this self-liberation is even approved Christ's servants and not belly servants and princes, religiosity, which, however, have appeared from time to and permitted, not to mention commanded, and not rather should sharply and severely punish the ungodly time in his life for about four years, could have been most decisively forbidden. You may be so obliging as to authorities by God's law, as the prophets of the Lord testimonies of true Christian piety and of the healthy kindly remedy the shortsightedness of the narrow-punished the wicked kings of Israel and John Herod; Lutheran faith. hearted "Lutheran" and prove to him from the Holy And let all who are afflicted and oppressed draw

If he had really had this, together with the inner Scriptures the word by which this self-liberation is only strength of faith and patience from the gospel, that enlightenment of the Holy Spirit, before his elevation permitted, let alone commanded. Scripture to show him source of consolation, especially when they diligently against Austria, it would not only have been a the word by which the divine word, which, in his opinion, consider the examples of Christ's passion, and the transgression of the divine law. If he had really had this, gives measure and guideline for the conduct of Christian edifying application of it in the epistles of the apostles. together with the inner enlightenment of the Holy Spirit men against their present authorities in Rom. 13, 1 - 7 With prayer they should also diligently call upon the Lord from the justifying faith in Christ, before his elevation compares with Joh. 19, 10.11. 1 Petr. 2,13.14. Tit. 3, 1. 1 in their civil needs and penetrate his fatherly heart, against Austria, this would not only have been a Tim. 2, 1. 2. Matth. 26, 52. is overturned and abrogated. partly for themselves, partly for their ungodly and unjust transgression of the divine law and especially of the first, Until then - and it would be difficult to provide this desired authorities; for themselves, that the Lord may fourth and fifth commandment, which it certainly is, but proof - "the Lutheran", together with all his sober readers, strengthen their faith and patience and keep them in it necessarily presupposed a decided apostasy, a who are not intoxicated by the dazzling works of the time, Christian love and intercession for the evil rulers and contempt for God and His Word, a denial of Christ in and who have a simple eye of faith and unfeigned lords, and on the other hand powerfully curb and hold Kossuth's heart, which, however, is highly improbable, reverence for God's Word, is bound in his heart and down anger and hatred, revengefulness and malice, since it is hard to imagine that he possessed the conscience to hold fast to the above Word of God, as the which, according to the old man, they still often feel in inwardly experienced faith of his heart in Christ along true lamp for the formation of the correct Christian themselves.

with the enlightenment of the Holy Spirit at that time. judgment, even about Kossuth and his cause. Summa: Before the judgment seat of the divine word Spirit at that time. Therefore, in the best case, his And if the two gentlemen mentioned, together with the in Rom. 13. also Kossuth's and Hungary's violent actions and beginnings were connected and are still "Lutheran herald" on top of them, who blows the same uprising is and remains. Hungary's violent uprising in connected with a certain pious delusion and self-made trumpet of praise about Kossuth, in spite of all his zeal for order to force political independence and autonomy blackish conceit of carnal reason, as if the uprising true Lutheranism -if all three of them cannot provide proof through arms is and remains an act of the flesh contrary against Austria and the liberation of Hungary thus from the Holy Scriptures that Kossuth's attempts at violent to God and the Scriptures, but not of true Christianity, effected were a work pleasing to God, similar to the self-liberation of Hungary were done on the basis of the and it would remain essentially the same sin even if it crusades in the Middle Ages, which arose from similar Divine Word and out of faith in Christ, out of love of God were outwardly successful; for never and never are the roots. For just as, in the darkening of evangelical and neighbor and for the honor of the Lord and for the acts of individual Christians, so of entire Christian knowledge in church and state at that time, it was benefit and piety of his fellow Christians: neither can they nations, to be judged from God's Word according to their generally thought to be a holy and meritorious work to claim that Kossuth's undertakings of 1848 were a "holy" success, but according to the prevailing attitude and the snatch the Holy Sepulchre of the Lord and the Promised thing or even works of faith of a second Gideon and driving motive of the perpetrator or perpetrators. If the Land from the hands of the unbelievers, so it is now, with Jephtah, and that he himself was a healthy evangelical deed is in accordance with the divine commandment, a similar darkening of the gospel, the case in many Christian in this way of acting. For in this, however, "the and if it arises in the perpetrator from faith, it must be hearts and minds, Lutheran" presupposes tacit agreement with these three judged by the word of God. eulogists of Kossuth, that they, too, hold that the same

If it is contrary to the divine law, and therefore comes from unbelief or superstition in the offender, it is unjust and evil, and if for the moment it has the intended effect, even the most brilliant success. It is therefore no wonder that Kossuth also inspires the crowd of American preachers with his enthusiasm, since, moreover, there is mutual sympathy between them. It is therefore no wonder that Kossuth also inspires the crowd

Accordingly, it remains the case that Kossuth's of American preachers with his enthusiasm, since, personal attitude, although on the one hand it is to be moreover, there is a mutual sympathy between them; for very much distinguished, even separated, from the they, as Americans, who, mostly overestimating their wicked malice and hostility to God of the common condition, are often more concerned with political republicans and the men of radical subversion, the questions of time than with ecclesiastical questions of life socialists and communists, On the other hand, it is and seem to be more zealous politicians than thorough indistinguishable, indeed separable, from the theologians - they sympathize with Kossuth in regard to evangelical attitude of true and thorough Christians, in the liberation and political Americanization of Hungary; whom faith and love essentially govern their whole life and he as a religious man, as he called himself against and there is a submission of the whole heart and will to the ladies in London who presented him with a German the divine Word.

Bible, - he again sympathizes with the preachers in

In our opinion, Kossuth stands in the middle, as it regard to the recognition and reverence (pious shyness) were, between this diabolical and this divine attitude, against the Bible, although, as already sufficiently and appears to us as a man who, in a fine beginning, demonstrated above, he does not possess a sound and by no means nurtured and still nurtures low and selfish thorough knowledge of the Bible-God and his regime over aims or even decided enmity against God and his the peoples and states of the earth, and does not disdain order, but rather, with much personal self-denial and unchristian and violent means for the attainment of self-sacrifice, has kept unwaveringly in view, as the political ends. And since among this mass of sympathetic goal of his life and aspirations, the civil liberty and self-American preachers is also His Honor, the so-called government of his fatherland, which he seems to Lutheran Dr. Kurtz, it goes without saying that he, too, as consider the greatest and noblest good of the same. once for Ronge, is now idolizing Kossuth.

However, since he, out of ignorance of the evangelical truth, has used means contrary to Scripture to achieve this goal, namely, he has helped to cause and promote the violent uprising of his people against their overlord, biblical evaluation of such phenomena, should, like the Emperor of Austria; - since, furthermore, he has been instructed in vain by the victory of the Russian standpoint - that this preacher also idolizes and arms that this is not God's intention for his time, and nevertheless pursues it unceasingly and actually strives with all his might for the armed intervention of the Lutheran Church.

England and the United States in order to procure civil independence and self-government for his fatherland, listeners thorough instruction from God's Word - even if although this would ignite a tremendous war of nations, he had become so unpopular and smelly before the rivers of blood would be shed, and the remedy wouldKossuth-intoxicated masses - first about true and proper be far more terrible than the evil: we can only regardbondage, namely sin; then of true and proper deliverance, him as an honest enthusiast, but not as a prudentnamely that through the Lord Christ, and how the born evangelical Christian, who would be sufficiently andslave of sin, man, becomes a partaker of it and a free thoroughly informed from the word and ways of Godcitizen of the eternal and heavenly kingdom, which will be concerning his education of the nations. and remain manifested in glory when all earthly kingdoms

to burn with the grave; and finally of the Christian way, how such citizens of heaven and true Christians, in their earthly calling as subjects, also have to bear their cross through tyrannical and godless authorities, and only from and according to God's word, as the sword of the spirit, are allowed to present, plead and admonish the hard oppressor. But if they did not heed this, and continued to substitute force for justice in many instances, and even to yoke

even harder, the oppressed people, if they were Christian, and did not want to deny God's word and faith, would nevertheless not be at all at liberty to fight with weapons in their hands, in a violent way, against the evil authorities, who, according to God's holy will of punishment, have power over them, to break the yoke, if possible, and to free themselves through such arbitrary self-help and then to take the reins of government into their own hands in some form; For even if, according to God's special judgment on the princes, such violent action might well have been out of the question - as God is wont to punish one unjust man with another, both in particular and on a large and general scale - the insurgents, in their success, would nevertheless have had no guarantee of the divine judgment on the princes, the rebels would have no assurance of divine blessing and no certainty of divine favor, but would rather retain an evil conscience and would have aroused God's wrath and displeasure all the more, since they would have reached the goal of their desires in a thoroughly unchristian and even unlawful way. God's punishment on the thus carnally liberated and self-governing people would soon enough manifest itself in the fact that the mass of the people would more and more cast off all fear of God, but would make their so-called perfection of power and their new constitution their god; that political parties would arise which would hate and persecute each other, and that paper tyrants enough would arise from the representatives and leaders of these parties in their party bellies; that the election of higher and lower authorities is connected with innumerable morally pernicious machinations and currying of favor, and that the authorities thus elected by the grace of the people have very little prestige and power to enforce the laws, however good they may be, so that the security of life and property is now more endangered than under the previous regime; that the spirit of this new freedom also has a very pernicious influence on the upbringing of children, and so on. s. 2c. If Pastor Stohlmann had preached a sermon of this nature, and if he had done so with all the eloquence of a metropolitan church, he would have acted as a faithful servant of the Lutheran Church; and if even Kossuth and his followers had left the church in the midst of such a sermon, and if Pastor St. Stohlmann had been the subject of a great hue and cry throughout New York. St. in all New York come to an evil cry, he might yet be inwardly merry in it: for he would then have led a truly holy and righteous cause, and the consolation of the Holy Ghost from fine words would have made him easily pity the hatred and wrath of the world; for he would have been God's friend. - And if Kossuth had even remained in the church, he would have heard, perhaps for the first time in his life, the evangelical truth so highly needed by him for his cause, and his mind and conscience would at least have been thoroughly reported from God's word, so that it is now only at his her-

and will to follow the better knowledge that has now been gained. Thus, however, Mr. Past. St. has deprived him of this opportunity and has rather strengthened him in his unclear rapture. God help him that he may recover from the Kossuth fever the sooner the better, since he has hardly preached out of fear and complacency, against the best of his knowledge and conscience, and that he may also soberly and prudently recognize and judge this matter and become a faithful servant of the Lutheran Church in the right testimony of fact and truth.

But finally, as far as Kossuth is concerned, who, in fact and in documents, has spoken out quite differently in different places - just compare his address from the Mississippi to the French, then in England, and finally here in Germany, which we do not, however, attribute to malicious falsity or characterless weakness, but rather to the human intelligence of the eloquent enthusiast, who wanted to inspire everyone, depending on their particular receptivity, for his favorite plan, namely the liberation of Hungary from Austria - as far as Kossuth is concerned, we can wish him nothing else and nothing better than that he, too, together with all of us, should liberate Hungary from Austria, As far as Kossuth is concerned, we can wish him, from the bottom of our hearts, nothing better than that he, too, together with all his enthusiastic fellow enthusiasts and eulogists, should become, the sooner the better, a poor sinner in Adam and then a righteous man in Christ, and therein a sober, prudent evangelical Christian, enlightened by the Holy Spirit through the Holy Scriptures. In other words, a true Lutheran. The other would then be found.

Church News.

Mr. Wilhelm Bergt, of the Kingdom of Saxony, hitherto a pupil of the Seminary at Fort Wanne, having received a call to the German Evangelical Lutheran congregation at Centre- ville, Williams Co. Gemeinde at Centreville, Williams Co., O., he was solemnly ordained on Sunday after New Year's Day by Prof. Pastor Crämer, assisted by Pastor A. Setzer, in the midst of his congregation.

As he was already a blessing among his brethren in the seminary through the grace of his spouse, and served as a salutary example to them in many instances, so may the Lord now also make him a more distant and abundant blessing in the service of his holy church. May the Lord make him a farther and richer blessing in the service of His Holy Church and, according to the riches of His grace, may he bear much fruit for eternal life.

The address of the dear brother is:
Kov. Lorgtl, OerUrevillo, Oo., O.

The undersigned calls the attention of the readers of the Lutheran to the fact that both the books indicated by the editors and those available from Mr. Ludwig in New York and Mr. Schäfer & Comp. in Philadelphia can be obtained from him at the same prices.

J. C. W. Lindemann.
No. 77 North Gap Street, Baltimore.

Encouraging news.

It is hereby reported to the I. Readers of The Lutheran are hereby informed that our delegates, under God's gracious guidance, have arrived here in St. Louis on the 2nd of this month, healthy and well, even though they have been through many a danger and complaint. More details later.

Changed address.

Uev. Oet26r, Oeüuiwe, Dcttiunoe 60... O.

Receipt and thanks.

I the undersigned hereby confess to have received the following gifts of Christian love, from September 15, 1851 - January 12, t852: For my maintenance in the Seminary at Fort-Waync, From Mr. Spiegel of Fort-Wayne \$2 Sept. 18. From Mr. Follingcr, Schwegmänn and Thieme- -K4. " 15. From the: Virginians' Association of Fort Wayne §3. Location. 11. on the journey from Fort-Wayne to St. Louis, From the Virginians' Association at Fort - Wayne § 2- Nov. 2. ' To continue my stadia at Concordia College near St. Louis, From the Buffalo Young Men's Association§ Nov 5- 15. From the Young Men's Society of St. Lom's§ 7- Lee. 7. From Mr. Föllinger, Mr. Schwegmänn and Tbieme at Fort - Wayne§ 9. Jan-12. 52. By expressing my heartfelt thanks to every giver and every giver for these gifts of love, through which God has given my poverty so that I could continue my studies unhindered, and by asking God to fulfill his promise in Marci 9, 11, I take the liberty of adding the request that you might now also add this to these instructions of your love: to earnestly call upon God that he himself may grant me the strength to show myself worthy of these gifts. St. Louis, the 19th of Jauar 1852. I. P. Beyer.

Books - Matter.
Q. n i t t n n g.

Received from 8 December 1851 to 9 January 1852: from Mr. N. Brohm-10 ,00. "" [?. Sievers / ' 4.87.?. Franke If l:.. 2.80. " Miss Nöltmg - ----- ~ ~ ~ New York, d. 9 Jan. 1852. I. H. Bergmann.

Received

a. to the Synodal Missionary Fund: by Mr. Georg Fischer at Staunton, Ills. \$1.00. " , N. B Itz in his congregations collectirt 3.10. "" U. Löber in his congregation at Epipha- niasscst collectedL " 3.25. " of the congregation in Neu Bremen by Hr k. Fick 2,00. " to the schoolchildren of Mr. Teacher Crk at St. Louis2 ,10. "the congregation of Mr. U. Brohm in New York 9.23. " some small children, by the same cinges. 50. " the german ev- luth. DrceinigkeitS Gemeinde to Zanesville, O. 8.00. " Herr k. Fr. zur Mühlen daselbst72 . " of the parish of Frankenlust, Mich. 3,00. - b. for the maintenance of Concordia College at St. LouiS: from the congregation of Mr. U. Brohm in New-Iork 4.62. " """" D Birkmann in Mouroe Co, IIS. 4.25.

c. fnr poor studentsr § from the Young. Association in the municipality of Mr.?. Citizen at Buffalo3 .00, " of the Luther. Parish in Staunten, Ills. 2,00. 6. contributions to the travel expenses of the Honourable Delegates to Germany: by the congregation of the Lord?. Brohm in New-York 22.00"- F. W- Barthel, Cassirer. ,

Paid

the 7th year, Messrs. CalowSkh, Aug. Erzfeldt, Gettff.' Zürtgler. the 8th year, Messrs. Adolf Bergt, Georg Eckcrdt, G.L.- Holls, Jacob Hügly, Schlagenhauf, Züngler, N. Wink- ler -70 cents.

Books ad.

The following books are available for sale at the undersigned for the prices listed below r

	Price.
IClx. Kei-Imi-cli clisputatlanesZ	00^
1" Lclrüiriini veri cnct^>I.	6ls^
1 " d'oschero Neformations History, 2 vols. 2.50.	
2 " Mueller's Love Kiss	' 75.
"" with refreshment hours1	,25.-
1" 6erlmrcki Ovus. cutüol., 4 vols.	2,0t>.
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2 ,, Aicol. Huiunus ^Lpostusia Uomunsseccl	k
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1 " Löhes Agende1	,20.
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1 " Glaser's School Atlas00	.
6 " L 50 Confirmalionsscheine '	27-
2" Alphabets	10,
1 " Easter bunny (picture book)	50.
7 " Bilde, saal der Reformatoren, geb. P1,00, ung. 80. 3 "	
Rudelbachs histonsch - kritische Einleitung zur Augsburg Consesfion89	.
4 " Wall bi.dersibcl27	.
1 ,, Lckkvinus guckLiLuns.	I
2 " Selected Christian Core Prayers5l	(
2 " Müllers HerzeNsspiegel1/25	.
1 " Val. Herberger's Heart Postille3	.00,
1 " Sonntagsblatt, (Aördl.) 18th, 19th, and 20th inst. Vintage1	,00.
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5 " Starts Prayer Book (Ordinary Binding)	30.
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4 " kortcos lOastorale l^utkeii, ungeb.	60.
7 " Bibles, (Dresdener, großeDruck) geb.	1,00.
10 "" smaller "" 70,	
26 " Luther's life (Meurer) in excerpts with 12 Images1	.00.
5 " GerbardS Reflections, bound40	.
8 " StöberS kl. Erzählungen14	.
11 "" Geschichten u. Erzählungen, ung-1 Vol. 10.	
(Continuation of these books - advertisement next.) Newlork. I. H. Bergmann. "	

KIM Individual numbers of the Lutheran are in the expedition of the same, as in the M. Niedn er'scheu Buchdruckerei, Ehestrnut- straße No. 75, the Exempl. zu 5 EentS zu habe^

Printed by M. Niedner,
North - corner of Third and Chesmnt. Street.!



Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo., Feb. 17, 1852, No. 13.

<p>Travelogue of the editor.</p> <p>Our Synod, the German Evangelical Lutheran Synod of Missouri, Ohio and other States, which at the close of its last annual meeting already numbered 92 members, consists, as most readers of this paper will already be aware, originally mainly of two parts. One is formed by the Saxon Lutherans who emigrated to Missouri in 1839, the other by a group of Lutheran preachers who since 1843 have almost all been sent over through the mediation of Pastor Löhe in Bavaria, and at least in part by the congregations from which they were called here. It is precisely the latter, however, who have made our Synod grow so quickly to such an important number of members through their increasingly numerous admittance from year to year that at present, after such a meager beginning, the field of its effectiveness has already spread far over a large part of the states of our new fatherland. Next to God, therefore, it is Pastor Löhe to whom our Synod owes the joyful blossoming and rapid strengthening of which it enjoys almost exclusively; it has to venerate him quite properly as its spiritual father. It would fill the pages of an entire book if someone were to recount, even in brief outline, what that dear man has been doing for a long series of years.</p>	<p>The Lutheran Church, and especially our Synod, with untiring zeal and in the most noble and unselfish way. The more precious this blessed instrument of God's hand for the building of our beloved Zion in this distant Occident had to be to our Synod, the more saddened it must have been for it when in recent years the fear gained more and more ground that a, perhaps soon incurable, rupture between it and Pastor Löhe was imminent and that it would therefore soon lose its most faithful friend and strongest promoter and most eloquent intercessor, if not with God, then at least with our brethren. During this time, it became more and more apparent that there was a doctrinal difference between Pastor Löhe and our Synod, which threatened to disrupt the spiritual unity and fellowship that had existed until then in the work for the cause of the church, and even to completely abolish it. While our Synod, from public writings as well as from written private declarations of Pastor Löhe, believed to perceive with consternation that he was beginning to Romanize in the doctrines of church, ministry, church authority, church order, and had adopted hierarchical principles, that is, that in these points he had become attached to the doctrine of the Roman church and to a certain priestly rule, Mr. Löhe said that he had become a priest.</p>	<p>In contrast, Pastor Löhe criticized our Synod for having given way to the freedom fraud that was being perpetrated here and, sacrificing the divine dignity of the sacred office of preaching and the blessing of a common, orderly church government, had given itself over to false democratic principles. While our Synod saw in the teachings of Pastor Löhe the evangelical freedom and the rights of the spiritual priesthood of believing Christians endangered and offended, the latter, on the other hand, saw our Synod on the way to abandoning many a holy order of God to the arbitrariness of the changing multitude and to carry out a church building here which, resting on a shaky foundation, could only be of short duration.</p> <p>The Synod was soon convinced that it was impossible to resolve the differences by letter after several unsuccessful attempts. Therefore, Pastor Löhe was repeatedly and urgently invited by the Synod to come to their midst for a few months for a personal view of the local conditions and for a verbal mutual discussion; unfortunately, however, the man, who was involved in decisive ecclesiastical struggles in his own home country, was unable to respond to the invitations he received. What should the Synod do now?- Before her eyes stood the whole series of disastrous consequences which a decisive break between her and the man to whom she owed so much would have. She felt vividly</p>
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the full weight of the responsibility she would incur if sheThe synod unanimously elected Pastor Wyneken herehas reached. The faithful servant and fighter of God, were to make any sacrifice by the offering of which sheand the clerk of the synod at the last annual meetingthe old most faithful friend of our church in America could hope to forestall the impending rupture. by whichheld in Milwaukee in June of last year to carry out thison the other side of the ocean, who for years has she might hope to forestall the threatened breach.difficult and responsible work. The congregations of thecared day and night with true Pauline concern for "(Ephesians 4:3) This word of God convinced her that thissynodal association, upon a friendly presentation of theour abandoned, needy congregations here, has was not merely a praiseworthy work, which she mightmatter, had contributed more than expected, joyfully andbecome more confused than ours, his misgivings refrain from doing, but a sacred duty of Christian brotherlyabundantly, to cover the necessary travel expenses, soabout us have disappeared from his loud heart and love. She envisioned the blessing that would surely restthat a not entirely insignificant sum could be set aside ashis heart, open to the old eternal truth of God, on a sincere and honest concern for the peace of thea surplus. As great as the misgivings were at first, whichseeking nothing of his own and warmly beating church. In addition to this, Pastor Löhe was not onlythe local congregation had about having to do withouttowards the salvation and peace of the church on almost the only one through whom the connection of ourtwo of its preachers for a longer period of time for thethis side and on the other, has become apparent to Synod with the Church of the old fatherland had beenpurpose of the delegation, they disappeared whenus. In him we have again the old intercessor, not mediated until then, so that a break with it would at theProfessor Dr. Sihler from Fort-Wayne was given by theonly before God, but also before men; indeed, if God same time have to result in being cut off from it; Thelocal congregation to represent both of them, althoughhad before bound him and us with a bond of unity of questionable statements which Pastor Löhe hadwith a heavy heart, but with a brotherly willingness tofaith and love, which the enemy of the church, published about the direction of our Synod had also, aslove. A unity became apparent within our synodalperceiving the blessing flowing from it and grudging had already become known to it on several occasions,congregation, which filled everyone with great joy andit to the church, would have liked to cut, and which aroused the most detrimental ideas and the most seriousstrengthened each one in the childlike confidence thathe had now almost succeeded in cutting, God has misgivings about its ecclesiastical status throughoutthe project was not the work of men, but the work of God,now drawn the bond tighter and tighter, so that now, Germany. It was therefore a matter of our Synodthat God must have worked it, that so many thousandsGod willing, not even Satan, with all his cunning and regaining the confidence of its brethren in Germany,in this work had so soon become One Heart and Onescheming, shall ever succeed in loosening it. which had been not a little shaken, and of lifting a heavySoul and stood and acted as One Man.

Moreover, God has helped that almost everywhere stain which had fallen on our doctrine and practice and So we, too, delegates, dismissed by ourin our old fatherland where our brethren, especially on our loyalty to our Church before the eyes of the wholecongregations and families, though often with tears, yetin recent years, have followed our path with great Church in Germany. It was therefore a matter of God'swith their most ardent blessings, went to the holy workmisgivings, these misgivings have been glory itself; for instead of our brethren in the homelandof peace in the name of the Lord, though in the mosttransformed, if not always into perfect agreement, at praising God with us, that He, according to His greatively humble feeling of our complete incapacity for atleast into full confidence in the harmlessness of our mercy and out of undeserved grace, had brought us outhigh work, but cheerfully and confidently certain of ourdirection and the sincerity of our attitude, and the of many former errors to the knowledge of the pure andcalling to it from the Lord of arts. And behold, our trust,joyful conviction has been awakened that God has honest evangelical truth, had led us back to the formerwhich - we must confess with deep shame - oftena great work of blessing here among us. Formerly good ways of our fathers (Jer. 6, 16.) and gave our churchwanted to make us waver, has not put God to shame,active associations in Germany for our orphaned a healthy and happy prosperity in the midst of thehas not become a disgrace. Of this, of course, we canAmerican Lutheran Church, some of which had hundreds of rampant fanatical sects and the raging oftell nothing, how wisely we have begun it and how greatbeen more and more paralyzed in their zeal by the atheistic communities: instead of this, the work of Godthings we have accomplished by it. Rather, we mustunfavorable reports they had received about us, among us was disgraced, as if it were an unfair work ofconfess that, as far as we are concerned, we have onlyhave been revived with new love for the work here man and as if God had given us over in a wrong sense. experienced how weak, how helpless, how clumsy weand with new hopes that their labor of love will not

So our Synod thought that it was high time to doare. Yes, we confess it with a sincere heart: what hasbe in vain. Thousands are once again stretching out something to save God's glory, to reveal His work amongbeen spoiled in this whole work is our fault, and whattheir hands to provide relief for our local needs us, to reconcile our church here with that of the motherhas been done good, we have no part in, but it is thethrough abundant gifts. Whole crowds of new friends country, and thus also to regain the full blessing ofgracious hand of God, which even where our clumsinesshave been won over to us again, who feel fraternally fellowship with it. It therefore decided to send two of its had done something wrong, often took hold of us, led usunited with us and feel our need as members of one members to Germany, who should first of all discussout like underage children, and directed it to the good, and the same body with us, carrying it on their hearts verbally with Pastor Löhe and, with God's help, try toTherefore, when we look at what God has done here, and before God.

regain this dear man, but who should also otherwise givewe must exclaim: Dear brothers and sisters in Christ After these general preliminary remarks, I will now testimony of our teaching and practice to our brethrenJesus, near and far, praise and extol and give thanks begin to give my dear readers a brief history of our back and forth in the various ecclesiastical communitieswith us to our God, for He, the Lord, has done great journey in detail, whereby, for the sake of of Germany and thus establish a more general andthings for us, let us rejoice. completeness, I will also include the little that has intimate connection with the German mother church.

For the alignment of this blessed but

Before I begin my report, therefore, I cannot refrain from assuring you, dear ones, at least this much in general in advance, that the very purpose of our journey, by God's help and grace...

pages.

We had received instructions from the synod to begin our journey as soon as possible after the conclusion of the meeting. Pastor Wyneken, who had been urgently invited by the previous congregation to use his journey through the eastern states for a visit as visiting president of the synod, also left here as early as July 28; I, with the completion of the work assigned to me by the synod, left as soon as possible.

The synod was occupied with the drafting of a we were forced to go to an inn and wait here until the 1st, as a rumor had told us, it was really to be held in the confession against the denigration which our synod next day. Not knowing that there was a not insignificant next few days, we wanted to attend it first and then turn had received from Pastor Grabau: Mr. Pastor Grabau, Protestant congregation gathered from the thousands to southern Germany, the main destination of our intended to depart a few days later, and then to meet of Germans living in Liverpool, which owns a nice journey. To our regret we learned that this year there again with Pastor Wyneken in New-York. It pleased church here, which we learned later, we waited for the would be no synodal assembly of the aforementioned. On God, however, to throw me on a heavy sick-bed at this service in two English churches. Both were meeting making this inquiry, we were informed that a small time, and so to lead me beforehand into his dear holy houses of the English High (Episcopal) Church. It was Lutheran congregation had recently gathered in school of the cross. While I was completely giving up most interesting for us to see the two opposing parties Hamburg, after many years of vain efforts, which had life, which I would have gladly given back into the hands represented in these two churches. In one of them we broken away from the Lutheran but false-believing of my dear heavenly Father, my dear congregation heard a Puseyite give a dry Cathedral lecture about the ministry of the city and, through the mediation of the Rev. pleaded with God for the preservation of my poor life, English church being the true church of Jesus Christ on Löhre, the congregation has received a orthodox and God heard their prayer and graciously raised me earth (which he tried to prove mainly from its candidate by the name of Meinet as its preacher, and up again after a few weeks, so that although I was still constitution and especially from the episcopal although it has not yet been officially recognized by the quite weak, I was able to depart from here on the succession preserved in it); whereupon the magistrate in spite of all its requests, it is now tolerated evening of August 15. A quick and happy trip (on the administration of the Holy Communion was discussed without being disturbed in its church services. The Mississippi and Illinois rivers to LaSalle in Illinois, from in the uncanny manner of the English church. This was members of the congregation, with whom we became there on the canal to Chicago, where I was able to followed by the administration of Holy Communion in more closely acquainted, together with their dear zealous spend a few hours with the brothers Selle, Hoffmann the uncanny mumbling manner of the Roman church pastor, appeared to us as Lutherans of the most honest and Küchle, then across Lake Michigan to New Buffalo, and with the use of the offertory *) now causing so much disposition, with whom we soon felt fraternally united. from there on the railroad to Detroit, from here across controversy in England. To the antithesis seemed the Unfortunately, we were not able to accept their friendly Lake Erie to Buffalo, and from there via Albany) brought preacher we heard on the evening of the same Sunday. and urgent invitation to stay with them for a few days. me in a time of five days and a few hours to New York, His sermon, dealing with the coming of the Lord to Dismissed by them with the expressed heartfelt wish that where Pastor Wyneken was already eagerly waiting for judgment, was lively and powerful, and filled with God would grant us grace to come to complete me. Since it was the express will of the Synod that, in testimonies from the Holy Scriptures of the Old and New agreement with their beloved Löhre, we now set out to order to save time, we should not travel by sailing ship, Testaments. Unfortunately, however, in keeping with travel via Harburg to Verden, a Hanoverian town lying a but use the steamship opportunity, we were compelled the character of most English sermons, it lacked a clear few miles south of Bremen, where Pastor Wyneken's to stay a few more days in New York at the home of our discussion of how a poor, awakened conscience can be aged mother, a parish widow, still lives and where we dear brother Brohm. We thus had the opportunity to get assured of its salvation on the basis of the comforting intended to recover from the exertions of the sea voyage to know the congregation belonging to our synod a little doctrine of the justification of a poor sinner before God and fortify ourselves for work, since Schreiber in better and were heartily pleased to become acquainted through faith alone. But we rejoiced in the hope that, particular was still suffering somewhat from the after- with a whole host of righteous, zealous Christians in the since this consolation was not entirely concealed in the effects of his last serious illness. We spent the night in same congregation, who form a community in the great awakening sermon, the numerous, highly attentive Harburg. Here we found the friendliest fraternal welcome cosmopolitan city, which, though not particularly listeners would certainly not leave the church to a large with harbour master Stürje, a former ship's captain, who numerous, is nevertheless all the more solidly founded. extent without a seed of divine re-giving truth having is one of the few in that region who, by God's grace, have

We went to sea with the steamship that first left for fallen into their hearts. long since broken away from the Union network and have Europe. It happened huge on August 27th with the At noon the following day, we took the first train from come to a lively awareness of what they have in their old English Royal Mail Steamship Africa sailing to Liverpool via Manchester and Selby to Hull, in order to Evangelical Lutheran Church. Here we also found the Liverpool in England. Here we found, although in the depart from this port city on the English east coast with like-minded friend of the aforementioned, Lieutenant second cabin, everything that can serve for comfort on the first opportunity to go to Germany. Unfortunately, Colonel von Platen and Consistorialrath Dr. von a sea voyage. Favoured by almost always clear such an opportunity was not immediately found here Hanfsthängel from Stade, both of whom took the keenest weather and calm seas, we arrived in the port of either; we therefore had to hold out in this place, which interest in our American Lutheran Church, which is why Liverpool at the tenth hour on Saturday evening, offers all the disgusting things of seaside towns in the latter urgently invited us to visit Stade on our return September 6, after a happy voyage of little more than particularly abundant measure, where almost nothing trip. To our great joy, we also met several new workers ten days (through the North Channel between Ireland attracted us but the sight of the incomparably who had been sent to our church through the mediation and Scotland past the Isle of Man). We had to stop in magnificent and mighty cathedral, until Wednesday of Pastor Löhre from Germany, the missionary K. the middle of the river (Merfey), and after the customs morning (September 10), when we embarked on the Diehlmann and Pastor Deindörfer, who was destined for officers had done their duty on the approximately 80 English steamship "Hamburg", with which we happily Frankenhilf in the state of Michigan, as well as two young passengers within four hours, especially strictly arrived on the 12th of this month in the morning after amen who had already completed their studies in German inspecting for letters and cigars, we were taken ashore two-day uneasy journey under storm and rain. M. in the the seminary at Fort Wayne.

by a smaller steamboat. In the meantime, Sunday had morning.

arrived, and since there is no travelling in England on The first thing we had to do here was to inquire of this day, and the railways are not open.

some Lutherans, already known to Pastor Wyneken, whether and when this year the Synod of Prussian Lutherans, which meets from time to time in Breslau, would be held.

*) Collection of the so-called offering money.

We saw in these messengers, however, new pawns of The next day, therefore, we paid him a visit; and indeed, faithful servant. The more Münkkel was at home in Luther's Mr. Löhe's old faithful attitude towards our Synod. We were soon able to rejoice in our acquaintance with writings and had diligently drunk from this well with full saw in these messengers, however, new pawns of this noble man. His language soon told us that he must draughts, the more we also met in our faith conviction Pastor Löhe's old faithful attitude towards our Synod and have gone to school with Luther, that he must have when we presented to him the faith that we here confess speaking witnesses of his already dwindling misgivings studied the writings of this highly enlightened man of God to the world and to the erring brethren; and as faith- about the latter. more than, alas! many others who make the greatest strengthening as the brotherly pronouncement of the

The next day, on the 13th of March, we hurried to claims to genuine Lutheranism. In this good school, of worthy man was for us, we also hope that our testimony, Verben. The touching scene of the reunion of mother course, he had also learned that a good shepherd not in turn, will not have been without blessing for him. May and son after many years of separation, of which I was only teaches and shepherds faithfully, but also fights and God continue to let him be light and salt in the circle God now a witness here, awakened a deep melancholy in argues seriously. We therefore found him not only very has given him, may his light burn ever brighter and his salt me, since it had pleased God to suddenly and anxious how to properly instruct, awaken and lead his be ever more strongly salted. unexpectedly withdraw this joy, which I had also hoped formerly spiritually neglected congregation to Christ, but On September 16 in the afternoon we left Berten. Our for, from me by calling home my aged mother who had also how to keep the influences of the Methodist and next destination was Magdeburg, where we hoped to been living in Germany only a few months ago, But I was Anabaptist sect, which had been swarming around them become acquainted with an influential member of the not taken in like a stranger, but like a second son and for some time, away from them. In order to achieve the Lutheran Church in Prussia and to establish a connection brother, and I soon felt so at home in the old latter, and in order to protect the poor ignorant people in with the Prussian Brethren through him. After a long time Pfar Wittwenhüttlein that I was able to share in the joy of the Hanoverian countries from the poison of the swine, of asking in vain in this city for the "old Lutheran" preacher my dear friend Wyneken, as if I too had returned to the he had to take the necessary steps. In order to achieve who is active here - even in response to this designation beloved place of my childhood with its fond memories. the latter and to warn and protect the poor ignorant we were repeatedly directed to uninformed preachers! - people in the Hanoverian lands from the poison of we finally learned that Pastor Wolf, who belongs to the

As the next day was a Sunday. As the next day was a enthusiasm that the sects mentioned above try to spread separated Prussian Lutherans here, was away. Wolf - Sunday (Cathedral, 13th after Trinity), we immediately there, Münkkel collaborated on a popular newspaper that was away. We therefore had to leave Magdeburg without set out in the morning for Arbergen, a village near was published in Osnabrück and that was becoming having accomplished anything. From here we drove to Bremen, where the brother of my dear travelling increasingly outspoken, and for this purpose he also Halle, where we arrived on the afternoon of the 17th. We companion, Carl Wyneken, is a preacher. Here, for the wrote some rather grainy tracts in attractive, popular could not possibly leave the opportunity to speak to first time in Germany, we heard the Word of God language. To name a few of these, one is entitled, Professor Dr. Guericke unused. We therefore sought him preached in public by him, and rejoiced in the unity of "What is to be Thought of the Methodists?" Another, out, and although the doctor was already known to both faith through which we soon recognized and felt Brief Instruction Silver Baptism and Doctrine of the So-Of us personally as an extremely affable and Christian ourselves united with him. Accompanied by him back to Called Anabaptists." A third, "Pillars and Foundations of humble man, we still found such an exceptionally Verden, we spent the evening with one of the pastors of Wahrheit." *) The blessing which Münkkel has bestowed benevolent and warm welcome as we had not expected. Verden, named Böhn, and got to know a righteous by this is visible and great. Many who previously believed Not only were we soon able to pour out our hearts in servant of our Evangelical Lutheran Church. In general, the sweet assurances of the Methodists, and who confidence and without reserve, and to report on the state during the still very short distance of our journey on therefore met them with great confidence, have had their of our Synod, both in doctrine and practice; With great joy German soil, we had already clearly seen that in eyes opened about them by Münkkel's writings, in addition we also heard from the mouth of the honored man that he Germany, since our absence from there, a great change to the increasingly self-revealing method of the himself had followed the development of our church here had taken place, and obviously for the better. From more Methodists themselves. From the vicinity of Oiste, where with increasing interest and that he recognizes the and more places, where formerly the most miserable Methodists and Baptists had already quite established position that our synod has taken as the right one. As rationalism had prevailed, we heard that believing themselves, they have at present almost completely proof of his also publicly attested agreement, he then preachers were now working, and that even among disappeared again, and the Christians in and around informed us of several things that he had included, both these believing preachers more and more were coming Oiste, who through their seduction had been almost this own and foreign, in the last quarterly issue of the to the conviction how necessary it was to hold faithfully completely stolen and alienated from their faithful pastor (Rudelbach - Guericke's) Zeitschrift of last year, which and resolutely to the church confession and to keep and to a large extent spiritual father, have recognized by had just gone to press. Among other things, it said: "In away from church fellowship with false believers. We God's grace that they are being led astray by the wind. America, both parties, the former Silesians, led by Pastor learned from many former stubborn supporters of the had been moved by a false spirit to seek their pasture on Grabau, and the Saxon pastors in Missouri, are already Union that they now recognize more and more vividly dangerous spiritual heights, and have returned to the in a fierce battle. There may have been much the groundlessness and ungodliness of this work, and abandoned green pastures of the old gospel, as our dear misunderstanding, brusqueness and aberration on both that therefore more and more associations formerly Evangelical Lutheran Church has done in the writings of sides, but in the actual, for many not yet quite founded according to Unionist principles have partly her godly teachers and from the pulpits of her still-living recognizable focus of the dispute, the Saxons are completely dissolved themselves, and partly placed members. decidedly right,

themselves more and more on an ecclesiastical basis. A former high school teacher, now pastor in Oiste, K. Münkkel, was praised as one of the most powerful and blessed witnesses for Lutheran work in the area around Verven. The

*) In your other numbers I intend to share more from these tracts with the reader, not only so that one may become acquainted with the struggle that our Church in Germany is fighting against the four grassroots sects, but also so that we may share in the blessing of the same.

Schiefier decidedly wrong. *) No biblical passage the existence of a parthei had been apparent for some dealing with the election, ordination and office of time, which cherished hierarchical principles and in Christian preachers, not the apostolic practice, not the general, in the doctrine of church and ministry, certainly apparent wavering of the old Lutheran Church in without being aware of it, strongly Romanized; and constitutional matters gives any authority, or even a between some of the representatives of this direction pretext, for the establishment of a spiritual state which, among the preachers of the so-called, separated based on an interpretation of Ebr. 13,17, who, based Prussian Lutherans and between him, it had just come on a fundamentally wrong interpretation of Ebr. 13,17, to a hard clash. *) Dr. Guericke, however, assured us at arrogates to himself the divine' powers of the sovereign the same time that there is also in the Prussian and magisterial state to usurp (illegally appropriate). Lutheran Church an important group of men who Löhe, too, "suspects here an insurmountable gap and recognize the error and danger of this direction and who a sad fate for the congregations associated with Pastor represent with great zeal the purely Protestant Grabau. May this serve as a warning to us, to principles of church, office, church authority, church encourage us to be vigilant! Small and inconspicuous order, etc. Among this group is, according to Dr. around the praise of adiaphoristic (indifferent) Guericke, the "Lutheran" church. Among this group, ceremonies, with a more than just necessary emphasis according to A., is also the excellent legal scholar, on subordinate doctrines, the papist mischief begins, Geheimerath Huschke in Breslau, who stands at the then gradually lets the succession of the means of head of the separated Prussian Lutherans. grace (the inheritance of the Word and the sacraments Urged to do so by a member of the local from the apostles), by which alone Christianity is built, congregation, the next day we made a detour from Halle fade into the shadows against the succession to Nordhausen, where his closest relatives are located, (uninterrupted succession of office) of the church at the expense of this member. To our most joyful servants, Then, in consistent progress, it shifts the surprise we learned that here and far around in the emphasis of Christian life from doctrine to constitution, surrounding area, which until recently had been known whereby the Gospel is forgotten, but human orders and or rather infamous as a hotbed of the most impudent commandments come to honor and prestige, and unbelief and so-called "light friendship," a powerful finally rises to the perfected papal system (papal movement of Lutheran faith and life had manifested doctrinal edifice) of the Middle Ages, which claims all itself. In Nordhansen itself, in addition to the unchurched divine and human rights for itself alone and makes congregations which all the Lutheran city churches have, them subservient to its interests. Let it not be said that we found a small so-called Old Lutheran congregation, the Christian mind of the Silesians and their comrades which is visited from time to time by Pastor Wermelskirch in spirit will by no means let it come to this. The from Erfurt, and holds its services in a room of a private imprudent wanderer who with his staff scraped the building, which is decorated in a lovely manner, in the snowflake from the top of the Alps wanted nothing less house of Mr. Schönaue, with whom we found a most than that it should burst houses and men, indeed he friendly reception. The city pastor Abel was described to did not even suspect it; but could he later endure the us as a "devout" man, but one of those who, like so many devastating avalanche in its fall? To whom the goods now, think they can be good Lutherans in the midst of of Christian liberty and the universal priesthood of all the Union. Here we also heard the following: In June of believers, fought for again in the Reformation, lie at last year, a Thuringian pastoral conference had taken heart, let him watch!" - Dr. Guericke informed us that place in Neudietendorf, at which some of those present he had recently been involved in a similar struggle on had confessed that the situation of the Evangelical the ground of the German Church, as we have to fight Lutheran Church, which still rightfully exists in the Saxon here against the Grabauian direction. Even in the duchies as well as in the lands of Schwarzburg, was sad Lutheran Church of Prussia, to which he (Dr. Guericke) and that it was not belonged,

The Lutheran Church of Thuringia was not only devastated by the devastation caused by rationalism, but was also soured by the unionist elements that had come together from Prussia. These present, therefore, made the plan to call together the members of the Lutheran Church of Thuringia, who faithfully adhere to their confession, to an assembly in Ilmenau, in order to strengthen each other through closer union and to discuss together, in a free and fraternal manner, the promotion of the holy cause of their church, as well as the averting of any dangers that might be imminent to it. The invitation issued by them was accepted by about fifty clergy and laity from almost all regions of Thuringia, who, under the chairmanship of the pastor Wermelskirch, constituted themselves on August 14 for a conference, which had the express purpose: "To consult and strengthen each other in view of the dangers threatening their church and in view of the tribulations into which the entire church or individual regional churches may fall, since these dangers are not sufficiently taken into account in the conferences already existing in their region. At the same time, the question was addressed: "How should a clergyman who is of the Lutheran confession, but lives in a country alienated from this confession and the liturgy and discipline associated with it, go about ensuring that he and his congregation also belong outwardly to the Lutheran Church and can operate from there? Pastor Schinzel from Lichtentanne had answered this question in writing and his answer was now submitted to the discussion of the assembly. I intend to tell the dear readers more about this on another occasion. This movement for the restoration of the Lutheran Church in Thuringia must fill us with even greater hopes, since Pastor Wermelskirch, through whose faithful service this movement was partly awakened and partly led, belongs precisely to those separated Prussian Lutherans who oppose the intrusion of hierarchical principles with great seriousness and fight with great zeal for the old purely evangelical principles of our Church to be restored and the congregations to be constituted and governed according to them.

So we returned to Halle, richly comforted and refreshed from our excursion via Sängershausen and Eisleben, Luther's birthplace. In Sängershausen we heard that here a group of one hundred Lutherans had recently renounced the Union and had formed a Lutheran congregation.

In Halle we visited Dr. Guericke once more, in accordance with the invitation we had received, and were now faithfully and warmly admonished by him to hold fast to the truth we had recognized, an admonition which naturally also

*Elsewhere we have heard that the now blessedly deceased Lutheran Consistorialrath Wedemann in Breslau had so consistently pursued the hierarchical principles now emerging in the Lutheran Church that he had finally come close to leaving the Lutheran Church and returning to the fold of the Roman Church, where he alone saw those principles consistently implemented and the idea of a visible Church, as it had been established in him, alone realized. God, however, according to his causeless mercy, arranged that the dear man, who had fallen into great trouble of conscience, fell into a fatal illness, was healed of his errors and tormenting misgivings here under the pastoral care of a faithful friend, and finally died confidently and blessedly in the Lutheran faith and in the sheltering bosom of the Lutheran Church.

*Unfortunately, there are some here who are tempted to take Pastor Grabau's side and to fight for him against the Lutheran and our Synod. They, too, have nothing less than capirt with the matter at hand. Such, of course, do not sin as grievously as those who argue against the truth that you have recognized; but it is still a lamentable thing when a man, with visible confidence, publicly pronounces his judgment on a matter that he does not understand. And it is still more pitiful when a man allows himself to be disconcerted by such auxiliaries.

was as pleasant as it was penetrating. Before we left, sensation of Mr. Rev. Grabau against us and wishedWe do not claim that every believing Christian, by virtue Dr. Guericke introduced us to Mr. Hofrath Quinque, who him the best; for although - God is his witness! - for it is of his common priesthood, has an office and calling. Nor is with him on the board of the Lutheran congregation in no small heartbreak for all serious and thoroughdo we maintain that every believing Christian, by virtue Halle served by Pastor Wolf in Magdeburg, and to Lutherans, and no small annoyance for still weak andof his common priesthood, has the office and calling to Pastor Rudel, who is currently pastor vicarius of Pastor unfortified Lutherans on the one hand and on the other,preach the gospel anywhere in public and to administer Wermelskirch at the Lutheran congregation in that we two synods are so opposed to each other, he the holy sacraments. Our constant combating of the Saarbrücken and was just in Halle. Wermelskirch and should have thought better of it, that Pastor Grabau,Methodists and other swarm preachers has provided was just in Halle on a visit. We then traveled on to with his now prevailing mood against us, could notample historical proof that we also hold the doctrines of Leipzig, where we arrived on September 20 in the possibly take that regret and wish as both were meant,the proper profession according to Article 14 in high evening.

(To be continued).

(Sent in by Dr. Sihler.)

Short emergency reply to the essay contained in No. 5. of the Informatory: "the heresies of the Missourian Lutheran and the Missourian Synod."

This rejoinder would have appeared earlier in the "Lutheran", as is actually appropriate, if the latter, in order to satisfy truth and justice, had not been compelled to withhold the now closed "correction" of Prof. Crämer to the account of Pastor Winkler of Detroit, which is both actually distorted and abundantly filled with mean, spiteful and personal allusions, and which is written in a spiteful spirit, especially from those of its readers who also read the Buffalo Informatorium. Since, however, the Lutheran's by far larger circle of readers does not read the latter, it would have been even more unfair and inequitable against the latter, on the other hand, to spend even more of the Lutheran's columns on the necessary defense against the Inf. at the same time, since the latter has other things to do than defend itself against the Inf.

But as far as the above-mentioned essay of the Ins. is concerned, the writer of this year's preface to the "Lutheran" will gladly admit from the outset, with sincere regret, that he was actually partly to blame for it, by omitting something necessary and doing something superfluous.

This is because, in describing our relationship to the Buffalo Synod, he did not tell his readers that a thorough account of our doctrine on the church and the ministry of preaching would appear in a coherent booklet next, based on God's Word and drawn from the symbolic books of our church, as well as from the most important Lutheran doctrinal fathers of the sixteenth and seventeenth centuries. This will enable every sincere and truth-loving Lutheran to see whether we are wrong and the Synod of Buffalo is right. But the superfluous and unwise thing which the writer of the preface has done consists in this, that at the conclusion of the same he expresses his sincere regret at the bitter and wrathful feeling of

it to be hypocrisy.

After this sincere confession of his imprudence, thein Matth. 16,19. 18,18. 1 Petr. 2, 9. We are bound by writer of the preface is nevertheless compelled to makeour conscience in 1 Peter 2:9, that the right, the power a brief reply to the following reproaches of the Inf. and authority of the ministry of preaching with the

(1) The same reproaches the Lutheran for not havinggospel and the sacraments of the congregation of dealt more closely with the doctrine contained in thebelievers, the church of Christ, even in every local second synodal letter of the Synod of Buffalo, and fordivision and dispersion, is given and communicated by not having attempted to refute it. Christ, and that every individual believer, by virtue of his

The answer to this is that this was not at all suited tospiritual priesthood from his baptism, has the basic the tone and attitude of the whole preface, which onlyevangelical right to administer the ministry of preaching, wanted to express the position and relationship of ourwhich, however, he may not use publicly without a Synod to other Lutheran Synods in an average and briefproper calling.

overview, and to briefly indicate what is characteristic. Therefore, no matter how often and bitterly we are

But the reference to our responsibility, which wasscolder as pietists and separatists, we must hold fast to unfortunately omitted just now, may be made up forthe fact that the essence of the ordinary calling to the here, in which the Synod of Buffalo will find in thepastorate and church service consists in the fact that necessary connection with the doctrine of the churcheach individual co-caller transfers his right and power to also that of the office of preaching, although it has notthe public administration of the sacred office of at all paid much attention to this connection, withoutpreaching to the called co-priest (and thus, at the same which the doctrine of the office of preaching floats onlytime, to the exercise of this right and power). This is also loosely as in the air and cannot be thoroughlyto be maintained unchanged, that the essence of the understood in its relation to the spiritual priesthood of allproper appointment to the pastorate and church service believing Christians. is that each individual co-caller transfers his right and

Whoever does not want to keep on the coloredpower also to the public administration of the holy office glasses of the Buffalo Synod and its friends will be ableof preaching, which is, however, apart from and above to see clearly enough on which side there is truth andall spiritual priesthood in the divine command and order, on which side there is error. to the appointed co-priest (and thus at the same time

(2) The Inf. reproaches the Lutheran for substitutingsurrenders himself to the exercise of this right and a kind of procession for the parish office in his Ladder:power), who has been found to be of orthodox faith, Christ-the-Congregation, and seeks to ridicule this, capable of teaching, and of blameless conduct.

although every impartial and intelligent reader of the We therefore distinguish between two things, Preface will well know what was meant by it, so that italthough the Inf. either does not explain one part of it at would be useless to say a word about it here. all or only hints at it, namely, first the divine command,

(3) The Inf. reproaches the Lutheran Church and ourthe divine order and institution of the sacred ministry, Synod for "lumping the office of preaching together withand then the ordinary calling to the same. The first is the the spiritual priesthood, and regarding it only as an divine command, the divine order and institution of the outflow of the believing congregation, i.e., as derived holy ministry, and the second is the ordinary calling to from the spiritual priesthood. This reproach is quiteit.

untrue and unjust. For we never and nowhere deny, As far as the first part is concerned, we gladly and contrary to God's Word and Art. 5. of the Augsburgwillingly confess with the infographic "that the holy Conf. Conf. that the office of preaching is divine. preaching ministry of Christ is given with the gospel and

flows from the power of the revealed gospel without the help of any person or spiritual priesthood. We gladly confess with the infographic "that the holy preaching ministry of Christ is given with the gospel and flows from the power of the revealed gospel, without the help of any person or spiritual priest or priesthood.

We also believe, teach and confess that the ministry of preaching is essentially rooted in the grace of the Father, in the merit of the Son, in the power of the Holy Spirit who reveals Himself in the Gospel and works in it. The Holy Spirit, through whom the justifying faith in the Lord Christ is first worked in the repentant and faith-willing hearers in the company of holy baptism, the Holy Spirit is communicated, and the spiritual priesthood, together with all its spiritual sacrifices, is produced.

And accordinalv this priesthood from the origin of

Phonetically and originally just as little similar as a the will and decree of the absent master of the house, of the Inf. wishes that the sooner the better "the many child at the birth of its mother. indeed essentially of himself, and unjust banning, spying, bragging 2c. may cease.

Nor do we in any way deny what the Inf. further but nevertheless through the mediation of the As far as the aforementioned banishment is says: "and that such an office is presented to the duly housewife, who carries out in it the will of her husband, concerned, our synod has unfortunately had enough called person by Christ himself in virtue of the gospel, who, by virtue of the marital betrothal and community, experience of it, as it will be publicly demonstrated in due namely, by means of the ordinary profession." has made her part owner of all his goods and treasures. time, that Pastor G., as a result of his false doctrine of

But as far as this very profession, the second part, Similarly, if the emperor has given the citizens of a the office of preaching and its authority, and a is concerned, the Inf. does not speak more closely free imperial city, among other rights, this also, correspondingly unjust extension and application of about it and only refers to Art. 14. of the Augsburg. according to his rule and regulation, to choose their Hebr. 13:17 "Obey your teachers" 2c. He banished authorities from among themselves, in order to govern people who were by no means revealed to the whole them in accordance with imperial laws and regulations, church as hardened unrepentant sinners who persisted the emperor is entitled to do so. in evil will in spite of the right knowledge.

Since a more detailed explanation of this doctrine in connection with the previous one and with the doctrine of the church, without which it cannot be understood But that he probably calls pastoral prudence what we in the proper context of evangelical truth, will soon then, as equally entitled to such office and service, and other simple-minded people, who adhere to Matt. appear in the above-mentioned booklet, we wish to comply with this will of the emperor: the authorities thus 18:15 and point it out to others, call boasting and a spy chosen, however, receive their office essentially from system, we cannot answer for; and let him not disdain the emperor's hand. the opportunity of a new, thorough self-examination,

Here, for the time being, only this is to be noted, but only by the means of the citizens, who were given even if it is given him by the hated Missourians, whether that the writer of this is not able to recognize any equal rights by the emperor to appoint such authorities. his so-called pastoral prudence has always been, and contradiction between the following two sentences:

(1) The holy office of preaching is of divine It is now the same in the church of God, in the still is, coupled with pigeon folly. kingdom of Christ, where every believer, as a free Finally, by the way, Pastor G. would like to be command and origin, of divine appointment and order, The first is that a citizen and spiritual priest has the rights sincerely requested to let himself be hindered, where and where it is locally established anywhere, and power to preach; but the office and calling are only possible by no personal reluctance, to read the booklet according to the appointment of the Lord Christ, the bearer of it receives it indirectly from the hand of Christ. to those who, by Christ's command, and according to indicated above and printed in Germany, which will his rule and regulation, are appointed to this service by hopefully soon be here, and in the right context provides their spiritual fellow-citizens in the kingdom of God. the proof of our doctrinal unity with the Lutheran Church

(2) This mediation, or indirect ordinary calling to the Thus Christ is and always will be the originator and of the Reformation. Church of the Reformation, with the holy office of preaching, consists in the church of dispenser of the holy ministry, but He does this by greatest possible impartiality and impartiality. Christ, in this or that, smaller or larger local assembly, means of the church, that is, essentially the congregation of the faithful, which, by His free favor and grace, is also in each individual member the joint owner

by virtue of the authority and divine right of the keys and What shall I do that I may be saved? Believe of the office of preaching, received from the Lord and co-proprietor of all goods, gifts, rights, and offices, on the Lord Jesus Christ, and thou shalt be Christ in Matt. 18:18, and conferred upon it, conferring the same upon a person found to be of right faith, able to live, and of blameless conduct, for public saved. administration. And in this conferral and presentation which He essentially possesses and administers.

of the office of preaching, each individual member of This connection is also clear enough to anyone who Acts 16, 30. 31. of such an assembly participates, inasmuch as each, has an evangelical clear view of the

being united to Christ through faith, is also, as Luther The Church of Christ is the assembly of the saints, the What hath God promised thee, O mortal man? That says in the Large Catechism, "partaker of all the congregation of believers, as such a declaration is thou shalt have eternal life. Thou wilt not believe? O goods which it (the church) has, and a fellow-citizen." founded in the Scriptures and attested by our symbolic believe, believe! It is more that He hath done than that books.

Thus the individual member of the church, in He hath promised. What hath He done? He died for thee. But he who regards the church, according to its proper What hath He promised? That you should live with Him. communion with the others, be they 2 and 3, 200 and nature, only in a certain temporal form, under the image It is more incredible that the eternal should die, than that of a particular earthly constitution (as, for instance, the mortal should live for ever.

300, is by no means a mere beneficiary of the Papists and Episcopalians cannot conceive of it St. Augustine. LnÄrrat. U-s. 143. preaching ministry established in their assembly otherwise than under the regiment of the pope and the But he who regards the church, according to its proper What hath He promised? That you should live with Him. without his participation, but, as a co-owner of all the bishops, or as these and those Lutheran dogmatists nature, only in a certain temporal form, under the image It is more incredible that the eternal should die, than that of a particular earthly constitution (as, for instance, the mortal should live for ever.

goods and rights of the church which it has from Christ, is also a co-executor of this direction. Papists and Episcopalians cannot conceive of it St. Augustine. LnÄrrat. U-s. 143. also to the establishment of the ministry of preaching, (to the proper nature of the church), proves by this very fact that he has that only true, scriptural, sound, evangelical view of the nature of the church, as the leading one. Whoever, in this way, also speaks of the establishment of the office of preaching (the very essence of the church), proves that he has either not yet gained or has again lost that only true, scriptural, sound, evangelical view of the essence of the church, as the guiding truth for the correct knowledge of the essence of the office of preaching, and must therefore, according to his view of the church, also fall into the corresponding error about the office of preaching.

When a householder makes a journey, and gives to 4. the Inf. accuses the Lutheran, or actually the Whoever knows this masterpiece will be delighted his housewife right and power over all his goods and writer of the preface, of "blasphemy and defamation," that, through this new American edition, it is also becoming known in our new fatherland, and is, as it were, rising again from the grave. But whoever does not yet know this masterpiece should buy it and read it. treasures, at the same time with the special command yet gained or has again lost that only true, scriptural, sound, evangelical view of the essence of the church, as the guiding truth for the correct knowledge of the essence of the office of preaching, and must therefore, according to his view of the church, also fall into the corresponding error about the office of preaching.

to appoint stewards over these goods and treasures, complete interpretation of the epistle of St. Paul to the Galatians. Edited by Solomon S. Miles.

according to his rule and direction, these, of course, receive their office and service actually and originally out of

from the beginning with right diligence and eagerness to learn and certainly he will have a rich spiritual blessing in heavenly goods from this book.

This new edition is, to all appearances, an unchanged reprint of the edition that Walch, who was highly deserving of Luther's writings, produced in Halle in 1737. The book is a very good example of a book that has been published in the past and that is still in use today. At the end, there is a list of 50 noble virtues of one who wants to become righteous before God through the law and his own works. There is also an exact index of all the biblical passages that are explained in passing in this interpretation, as well as of the strange things that are dealt with in it.

Pas' picture of Luther as well as his biography could have been left out, for both have failed, especially in the latter L. is viewed through the tinted glasses of today's fashionable union, which he has always and especially in this interpretation decidedly contradicted and warned against.

The book contains 738 pages and since printing paper and binding is good, so the price of 2 dollars at Parthien is not too high.

You should therefore contact the bookshop of Messrs. Schäfer and Coradi in Philadelphia, Pa. (Xo. 167 ^ortü Düirä 8tr.).

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from the Local-MissionSverein in Nuremberg 100 Gulden, from the congregation of Mr. Pastor Brohm in Nru-lork	10,00.

d., for the maintenance of Concordia College, near St. Louis: from the German Lutheran congregation in Baltimore by Mr. Jacob R. Drcge. The following are sent in by Mr. Jacob R. Drcge from the German Lutheran congregation in Baltimore: Yield of the Collecte on Reformation Day 1851. § 5l,16. Collecte on WeibuachtStage in part18	,59.
collected by Mr. Pastor Keyl \$26,25., namely: . Rt. Ad. Hn. Or. Kn. Br. L 25 Cts. Kr. Mv. Ng. Et. Hl. Rb. L 50 Cts. Wn.	
Hs. Wn- H. Wn. L\$1 .00. Ae. H. Br. Br. Rn. L\$ 2.00. Kiss. Je. L\$5.00.	
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to maintain the 2nd professorship of Bk. from the congregation of Pastor Brohm in New York10	.00.
c., for poor students: of Bk. in Baltimore by Mr. Rev. Keyl 3.00. from Mr. Lehmann in Nenmelle1	.00.
ck., for college construction: Of Bk. in Baltimore by Rev. Keyl 1.00. F. W. Barthel, Cassirer.	

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the 6th year Messrs Christian Fey, Friedrich Fey, second half. the 7th year, Messrs. Jürgen Dettmar (second half), Christian Fey, Friedr. Fev, Caspar Schäfer.	
den 8. Jahrg, die Herren Pastor Brohm (20 Er.), Pastor I. G. Böbm, Jürgen Dettmar (first half), Heinrich Dormann, Pastor H. A. Fricdel, Christian Fey, Friedr. Fey, John Vöglein I., Pastor Grätz, Johann Koch, E. O.Nvltng, I. G. Palisch, Pastor Henry v. Rohr, Joh. Seipp, Christian Schwerdt- seger, Pastor Schuster (first half), W. Sprettche, Caspar Schäfer, I. Umbach.	

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(Continued.)	
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Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. March 2, 1852, No. 14.

Travelogue of the editor.

(continued)

On Saturday evening, September 20, we arrived in Leipzig, as already mentioned. The writer of this article was soon convinced, to his great joy, that since the time of his former stay in this city a great change had taken place, and for the better. The traces of the great blessing in which Dr. Harleß in particular has worked here during the short time of his work as a teacher at the local university and as a pastor at the church of St. Nicolai are evident everywhere. Dr. Harleß' successor at the university, Professor Dr. Kahnis, is at present endeavoring to continue the work of blessing which has been begun. Under the leadership of the latter, the numerous student fraternity under the name of "Philadelphia" (Brotherly Love, Revelation 3:7-13), founded at the suggestion of Dr. Harleß, continues to exist. The purpose of this fraternity is to establish a more intimate fellowship among those students (including those not studying theology) who, in the currents of human opinion, want to hold fast to the good foundation of faith of our Evangelical Lutheran Church and to preserve it. This connection is all the more important and gratifying because the young men, in their mutual spiritual support, are more interested in the practical than in the practical.

The first thing they have in mind is science, although it is in a simple, grainy style, so that we could only rejoice to precisely among them that the greatest earnestness and see the large magnificent church crowded full of attentive zeal in study is evident. In addition, those who have listeners. Among the audience was also Dr. Marbach, a joined the Association remain members of the member of the commission, who had noticed us and, as Association even after they have completed their studies, we were about to leave the church, came up to us and and therefore, when they gain more and more experience greeted us. Dr. Marbach was one of us Saxons who in their assigned spheres of activity and have become emigrated to Missouri thirteen years ago, and, dissatisfied more and more deeply grounded in faith and knowledge, with the ecclesiastical conditions developing here at that they also serve the Association by means of maintained time, had soon returned to Germany. As reserved as the written communication. Pastor Ahlfeld has taken the first mutual discussion was, it soon became cordial and place of Dr. Harleß as preacher at the Nicolai Church. ended with loud praise of God from both sides. Although Since he was called here from Halle, i.e. from the God had led us down very different paths, and although unchurched church of Prussia, and since he is also both sides had now come to quite different convictions on known to have formerly taken an opposing position many important points than we had before, we now found against the faithful separated Lutherans of Prussia, as ourselves in a great, deep-rooted unity of faith and spirit. can be seen from the Hallische "Volksblatt" which he Contrary to our hopes and expectations, we were edited for several years, we attended the morning service provided with highly enjoyable hours in Leipzig to conducted by him on the day after our arrival only strengthen our faith and love, especially in the circle of because there was no opportunity to hear a decidedly Dr. Marbach's dear family - for his wife is like-minded Lutheran preacher in the city in the morning hours; fortowards him. In the afternoon we heard Pastor Dr. G. unfortunately the dear M. Hänsel, who formerly belonged Schneider (the present editor of the Leipzig Evangelical to the most decidedly faithful preachers of Leipzig, and Lutheran Missionary Gazette) preach in the New Church, owes much to the weaker writer of this as his dear after which we heard him in the teacher, has not gone forward, but backward, and now belongs to the opponents of the decided Lutherans. Pastor Ahlfeld, by the way, preached a beautiful, edifying sermon in a-

now inhabited by him, himself. Here we received the friendliest fraternal welcome. We not only made the acquaintance of several members of Philadelphia (the Cand. of Theology v. Zeschwitz, the Candd. of Law v. Heynitz and Anger, the students of Theology Neubert and Naumann *), but also had the joy of meeting Prof. Dr. Kahn here. God blessed this meeting so that the misgivings that had arisen against the direction of our Synod soon disappeared and gave way to the warmest confidence, although a complete agreement on the doctrine of church and ministry was not reached. Dr. Schneider had been in the contemplation of the visible Lutheran Church as the Church *kat' exochen*, viz. as the church in the proper highest sense of the word, to which therefore alone the name of church belongs, which we naturally had to deny as an unevangelical conception; for as certainly as the visible Lutheran church, where it is really constituted according to the Lutheran confessions in doctrine and practice, is a right-believing particular church, which the other visible ecclesiastical communities known to us certainly are not; while rather these others are sects because of the grave errors held in them: so certainly is a sectarian concept of the church at the bottom, if one regards the visible Lutheran church as the One Holy Catholic (general) Christian church. In a certain sense, of course, one can also say that the Lutheran Church is the Catholic Church, namely, if one understands by it the One Holy Church scattered over the entire globe, to which all Lutherans from Luther onward actually confess alone; For the Lutheran Church did not separate itself from the Roman Church in order to separate itself from the general Church, but rather in order not to be separated from it, not in order, like the Roman Church, to claim the dignity of the Catholic Church for itself alone, but in order to remain with it; as all this is so wonderfully and clearly set forth in our symbolic books, especially in the fourth article of the Apology, in the twelfth chapter of the Apology. Article of the Apology, in the 12th Article of the 3rd Th. of the Schmalk. Art. and in the interpretation of the third article of our Christian faith in the great Catechismus Lutheri. With Prof. Dr. Kahn's we came into controversy about the nature of the office of preaching, after we had expressed the belief against it that it is not a special state, like the Levitical priesthood of the Old Covenant, but that in it a power is exercised which is originally given to the whole church, that is, to all truly believing Christians, and that it is not a special state, but rather an authority which is given to the whole church, that is, to all truly believing Christians.

*) Since it was the academic holiday season, we did not have the opportunity to become personally acquainted with a larger number of the members of the designated fraternity.

that this authority should only be exercised in public office, however, according to Christ's express command and according to a holy order established by Him, by persons duly appointed by God through the congregation; as this is also clearly and succinctly stated in the appendices to the Schmalkaldic Articles (not by Luther *), but entirely in Luther's sense and faith by theologians of our part). Even if neither now, nor in the later repeated discussions with these noble men, a complete agreement was reached, both of them were convinced that the doctrine known by us does not, as it seems from a superficial or prejudiced view of it, as far as the concept of the church is concerned, promote the Union, and as far as the concept of the office of preaching is concerned, offend the divine appointment and dignity and the rights of the same, and thus expose God's order to the arbitrariness of crude or enthusiastic spirits. They praised God with us that he had done great things for us, and assured us of their heartfelt willingness to help in any way possible. Prof. Dr. Kahn's honored me at parting with a gift of his latest work, "On the Holy Supper." - I cannot refrain from remembering a special unexpected joy which God gave me in Leipzig. Here I met my sister's son, whom I had left thirteen years ago as a hopeful boy, and in whom I now found a godly, zealous and capable candidate for the holy ministry from the school of Dr. Harleß and, what especially delighted me, apparently also from the school of the Holy Spirit, who was about to accept a ministry in a congregation of the separated Prussian Lutherans. His name is Robert Engel. The same became our constant companion on our further journeys through Saxony.

From Leipzig we traveled first to the Muldenthal, my hometown, where, as we knew, quite a few faithful preachers are working in the vineyard of the Lord, who have always followed the development of our American Lutheran Church with heartfelt sympathy. On Tuesday, September 23, we traveled by rail first to Altenburg and from there in an omnibus to Waldenburg in the Principality of Schoenburg, where we arrived late at night. Through the mediation of the deacon and pastor of Swabia, Mr. M. Pasig, the present editor of the "Pilgrim from Saxony," arrangements were immediately made for the holding of conferences at

The first meeting was held in M. Pasig's apartment and the other in the newly built shoe teacher seminary building. Present at this meeting, in addition to the aforementioned Mr. Diakouns Pasig, were Messrs. Wilhelm, Archdeacon in Waldenburg, M. Meurer, pastor in Callenberg (the well-known biographer of Luther), Schnabel, pastor in Tettau, Gotsch, pastor in Ziegelheim, Kranichfeld, pastor in Wolkenburg, Niedner, pastor in Langenchudorf, Spiegelhauer, pastor vicarius in Altstadt - Waldenburg, Füllkruß, pastor in Kaufungen, Schütze, seminary director in Waldenburg, Geißler, teacher at the citizen school there, and some other faithful school teachers. As a welcome guest, the present bookseller Mr. Justus Naumann from Dresden also took part in the conference. As in most places where we came, the question of the brethren about the special purpose of our delegation and the discussion of it on our part caused a lively discussion (discussion) about the doctrine of church and ministry and the points closely connected with it. The result of the speeches and counter-speeches was not a complete consensus, but rather that one part of those present declared itself more for, the other more against the conviction expressed by us. On the part of the opponents, we had to hear principles break out here that were, in fact, as surprising to us as they were defeating. From a certain side, among other things, even an absolute (unconditional) necessity of the public preaching ministry for the salvation of every one was asserted, and finally only so much was admitted that God, however, because He is not bound to any means, can convert a man even without a pastor, as if by a miracle, through the mere written and read word. In vain was our attention called to the fact that, if it be asserted that a man is converted by the mere reading of the Word only as by a miracle, the power to convert is thereby denied to the Word and ascribed to the minister; We further pointed out in vain that our symbolic books also reckon the word read among the means by which a man may be converted; and finally we testified in vain that we did not thereby deny the necessity of the sacred office of preaching; that, of course, he who despises the public office of preaching cannot plead that he is interested in the written and written word.

*Thus, for example, it is said in the Formula of Concord: "And by this means, and no other, namely, by his holy word, when it is preached or run, and the sacraments are used according to his word, God wills to call men to salvation, to draw them to himself, to convert them, to bring them again to birth, and to sanctify them." (Rep. Art. 2. fol. 271. a.)

*) Nowadays, our Lutherans often want to make us believe that the doctrine of our church was only a private opinion peculiar to Luther, and that it never became a general doctrine of our church.

Since the use of the public ministry of preaching is the hours. But as great as my joy was to see the lovely valley orderly way prescribed by God Himself, by which God again with its old, well-known huts and fields and gardens wants to convert men and keep them in the faith, he will and streams and paths, the few relatives I had left and so certainly not be converted, but will only become more many dear old friends of my youth, the joy almost turned and more blinded and hardened who knows nothing of to melancholy; for both parents had gone home in the the ministry of preaching and only wants to read God's meantime (probably also after shedding many a hot tear Word himself; but this does not come from the fact that over the children who had gone far away across the sea), the read Word of God does not also have the power to and so there was nothing left for me on my return home convert, but from the fact that those readers of the but to visit their burial mounds. From here I also made a Word are arrogant, spiritually proud despisers of a short visit to the little village of Breunsdorf, where I took divine order, that they do not want to give the way by up the pastoral office fifteen years ago, but which I which God ordinarily converts us to salvation: that resigned after having administered it for only two years, those readers of the Word are proud, spiritually proud out of an erring conscience.... Although I was greeted despisers of a divine order, that they do not want to give here by all those I met with the warmest joy, sometimes the way by which God ordinarily wants to convert us with tears, the fact that here, too, the pain outweighed the and make us blessed, and that they thus wilfully resist joy of seeing each other again needs no mention. I was the Holy Spirit, who is a spirit of order, discipline, and especially sorry to hear that my successor in the office at humility In vain, as I said, was this our testimony; some Bräunsdorf was not a member of the conference of of our opponents adhered to the principle they decided Lutheran preachers in that region. This was all expressed; Indeed, one of the present schoolteachers the more heavy on my heart, since I had to fear that the thought that he could clarify the matter by presenting it: evil fruits of the Roman principles of church and ministry, It is with the preached word as with the sacraments; as which we Saxon preachers, who emigrated thirteen for instance, the baptismal word helps nothing if they years ago, cherished at that time and in consequence of elementary water is not added, so also the written word which we resigned our offices and left Germany as a lost can convert no one unless - he does not know how best country, in order to be able to save our souls here in the to express it - "the soul-water of the preacher is added!" true visible church, had probably made some of our dear - After such and similar remarks we could not but Evangelical Lutheran Church misguided and also made declare most solemnly that if such principles had really the right zeal for the same suspicious. *) taken root among our dear brethren in the ministry, we In this region I also had the opportunity to see and were evidently not on one faith with them, but were speak with two former members of congregations whom separated from them by such a wide gulf over which we I had served here in America with Word and Sacrament, could no longer join hands as brothers, for what who had returned to Germany. With joy I saw that one of doctrine could more necessarily belong to the the members, Bro. N., was still in all the zeal of faith and foundation of our evangelical faith than the doctrine of love, and the other, L. K., who unfortunately! had won the the power of the Word? Although none of the present love of the world again, had just fallen back into himself pastors took up the cause of the expressions used by and now testified with hot tears to his deep newness and the aforementioned schoolteacher, there still remained heartfelt repentance. God help them both to persevere to a not inconsiderable difference between us and a part the end! - of the conference. The schoolteacher, however, a On Friday the 26th of September we left the zealous, honest and knowledgeable man, was among Muldenthal again. Since we first had to make a side trip those from whom we parted here after the close of the to Dresden, we were second conference with the conviction of cordial brotherly unity. From later reports we have learned that *Some might think that this is the case, but they would not be the dear brethren in the valley of the river Mulde are surprised that we local Saxon Lutheran preachers are now especially trying to clarify the points discussed with great zeal and fighting against the hierarchical principles of church and ministry that are emerging here. We know, alas! from our own painful experience, how dangerous and pernicious such principles are. -Incidentally, we have held new conferences for repeated joint discussion of the same. May God give His blessing that consider it nothing other than a grace that God dignifies us now to all of them, who have such an important profession and suffer disgrace for defending the truth, which we ourselves once influence in this region, may become united in the helped to suppress in ignorance. eternal truth.

Since I was now in the immediate vicinity of my dear birthplace, Langenchursdorf, where one of my sisters currently lives, I could not help but mention a few

In the evening of the aforementioned day, we spent the evening in mutual exchange in the company of a large number of believing Lutherans of the city, in which, in addition to those already mentioned above, Dr. Schütz †), Deacon Tempel, School Director Mehlhorn from Merana, and others were present.

The next day we traveled to Dresden. We hoped to be able to hear Oberhofprediger Dr. Harleß preach on the following Sunday; however, he usually only preaches on every other Sunday, and to our sorrow we had just met the Sunday when the pulpit of the Hofkirche was occupied by nothing less than a Harleß. Yes, in the entire large royal city with its numerous and in part large, magnificent churches, no sermon of the pure divine word was to be heard on this day, except in a small hospital prayer room; but we did not hear of this until it was too late. We therefore had to content ourselves with speaking privately to the Lord High Court Preacher, who had already sent us an invitation to Leipzig. We did so, and although Dr. Harleß (as High Court Preacher, as Vice President of the High Consistory, as Advisor to the Ministry of Culture, as Examiner and Church Visitor) is so overloaded with the most important business that he is only able to carry it out with the greatest effort, he nevertheless devoted so many hours to us every day during the time of our stay in Dresden that we were not only able to present him with a lively picture of our conditions here, but also to talk to him in detail about what was moving us at the moment. He listened to our report with the greatest interest, expressed the most joyful hopes of our American Lutheran Church for the Church in general, assured us of his agreement with the doctrine represented and held by us, especially on the points now in question and in dispute, and expressed the wish that from now on a more lively intercourse between the Church on this side and on the other side of the ocean might be established and maintained. We became acquainted with the Lord High Court Preacher as a man whose whole appearance filled us with the most intimate reverence as well as with the fullest unreserved confidence. We found in him, with that thorough erudition, of which it would be impossible for us to bear witness, true Christianity, with a German straightforwardness and a true sense of the artisan, so necessary for his high and peculiar position, with great strength and energy, an admirable gentleness and patience, and, what gave us special pleasure

†) The, as a member of the committee of the „Lutherstiftung“ zu Leib g etfrige Herausgeber kleiner Schriften Luthers.

This was combined with the most unbiased appreciation leß assured us that he, too, considered the path we hadWe would like to turn our attention not only to the of everything truly good and new, the most taken to defend ourselves to be the most profitable, sinceSeminary for Preachers and School Teachers in Fort conscientious loyalty to the old and eternally new we could by no means assume that the development ofWayne, but also to an institution which has made the confession of our church, and the most humble doctrine, as found in our old theologians, was as wellcultivation of German ecclesiastical science its actual submission to our old teachers. What had already been known among German theologians as one might expect.task. It is the college flourished in Perry County and testified to us elsewhere, we also learned here, namely, - now transplanted to St. Louis. The two presidents of that now our American Lutheran Church could have little In Dresden there are a number of Lutherans whothe Missouri 2c. synod, the Rev. Wyneken and hope of being supported from Germany by the sendingwere formerly members of the local congregation andWalther..., are on an official journey to Germany, and of capable, orthodox candidates of theology, since nowwho have migrated back to Germany; to see and speakwill arrive in the course of August. To be able to give in Germany not only many so-called church patrons, butto them again here was all the more joyful for us, sincethem a handsome present of books from the field of also many who sit in the church regiment, no longer, as we heard a good confession of their faith from thetheology, philology, and the adjoining general subjects before, just put back the orthodox candidates, but rathermouths of all of them. Here we also met an old Christianof education for the college at St. Louis, is one of the seek them and complain about the lack of such. Thefriend from my time as a candidate, the candidate Mr.dearest wishes of the undersigned. The acquisition of Oberhofprediger Dr. Harleß therefore agreed with usRudel. He was now a hospital preacher in Dresden. Withsuch a selection of books in the usual way is not that, under these circumstances, the most importanthim, too, we soon found ourselves in completefeasible in view of the amount of other needs which help that could be given to us by Germany would consistagreement after a short mutual discussion; formerlyrequire the immediate provision of funds, and we have in procuring for us from there, in particular, materialcaught up with us in the same errors of church andtherefore decided to approach German bookshops with means for the promotion and expansion of our ownministry, he had come to the same conclusions as wethe request to make a gift of their publishing articles to institutions here for the education and training ofhad through a thorough, unbiased study of theour needy fellow believers in North America. The preachers for our church here. The Lord High Courtconfessions of our church and the writings of our olderbookstore Dörffling and Franke in Leipzig is prepared Preacher listened with great interest to the report wetheologians. The admittedly only brief fellowship that weto accept such kind donations and the undersigned gave him on our already existing seminaries forwere able to have with this excellently gifted andvouch for the exclusive use of the same for the preachers, and he especially expressed his heartfeltknowledgeable man was a great source of refreshmentdesignated purpose" 2c. On our return journey via sympathy for our Concordia College. Since attention isand strength for us. Leipzig, we had the pleasure of seeing that the currently being drawn to American church affairs in When we visited the bookseller Justus Naumannintercession of these worthy gentlemen had been Germany, especially in Bavaria, Dr. Harleß firsthere, we were surprised by the news that the professorsgranted more than expected. presented us with a letter of recommendation to Herand doctors of theology: Höfling, Thomasius, Hofmann While Pastor Wyneken returned directly from Majesty Queen Marie of Bavaria and her confessor,and Delitzsch in Erlangen; Kahnis, Lindner sen. and junDresden to Leipzig and took the opportunity to talk with Dean Ritter Bürger in Munich, so that through thein Leipzig, and Krabbe and Baumgarten in Rostock, sentProf. Lindner Sr. (unfortunately, Prof. Bruno Lindner Jr. mediation of the former we might be granted a generala lithographed circular signed by them to a large numberwas away at the time), I now made a detour via collection in the Lutheran Church of Bavaria. The Lordof German book publishers in July of the current yearKleinhartmannsdorf, where I visited the other of my two High Court Preacher expressed the hope that when theasking them to support our seminaries, especially thestill living sisters, and via Leulitz near Würzen, where I Bavarian Lutheran Church would have gone ahead, theone here, with literary aids. It said, among other things visited an old school and university friend, Pastor M. H. Saxon Church, in which the cause of the Americanas follows: "Your Worshipfulness is certainly notHasse there, for a few hours. As far as the latter is Lutheran Church was still little known and initiated,unfamiliar with the ecclesiastical plight of our emigrated concerned, our intimate friendship, which had already would without doubt follow. I also communicated to Dr.North American co-religionists, and we, the undersigned been established in our early youth due to a mutual Harleß the plan of the writing which our Synod intendedcan assume that you are convinced that it is our duty tolack of Christian knowledge, had of course not been to publish on church and ministry, and it met with hishelp the Lutheran Church on the other side of the worldharmed in any small way by the fact that God had express approval. It was dear to him to hear that thisLutheran Church the necessary means of selfalready allowed me to come to a confessional decision writing would not only keep away from all personalpreservation and self-improvement in the midst of theat the university, while my friend Hasse alone had attacks, but would also not be of a polemical characteronslaught of foreign churches and sects, and to help it gained a general Christian point of view. To my great at all, but would set forth the doctrine simply and indeedpreserve the German language, German customsjoy, however, he had not remained in the position he by abundant testimonies from our symbols and from theGerman science and especially theology along with thehad previously maintained; it was precisely the storms writings of our best theologians. *) Dr. Har-

to provide. The title is as follows: "Die Stimme unserer Kirche in der Frage von Kirche und Amt, eine Sammlung von Zeugnissen über diese Frage aus den öffentlichen Bekenntnißschriften der ev. lutherischen Kirche und aus den Privatschriften rechtgläubiger Lehrer derselben. From the German Evangelical Lutheran. Synod of Missouri 2c. as a testimony of their faith in defense against the attacks of Mr Pastor Grabau at Buffalo, N. A., presented in their name and deputation by C. F. W. Walther."

After another short blessed stay in Leipzig during my passage through that city, I now hurried towards the actual destination of our journey, Bavaria.

(To be continued.)

*According to the promise of the publisher, Mr. Th. Blaesing in Erlangen, the aforementioned book should have been published in the previous month and as soon as it has left the press, a corresponding number of copies will be sent here. As soon as the shipment is here, it will be made known to the dear readers through the "Lutheraner". Both Mr. J. H. Bergmann in N. York and Mr. F. W. Barthel in St. Louis will have the goodness to place any orders for the publication as soon as possible.

Winfrid or Bonifacius, apostle of the Germans.

A Missionary History, by Karl Graul.

(Continued.)

But let us return to the story of Winfrid's life. After his return from Italy, he first went to the Franconian Duke Charles Martell with a letter of recommendation from the pope, in order to obtain stronger protection from him than he had received until then. In a second letter, the pope exhorted all princes, bishops, and respected persons to receive Bonifacius and to provide him with everything he needed, remembering the promise: "He who receives you receives me," as he provided him with everything he needed for his journey. With renewed strength Winfrid went about his work and now developed more and more all the qualities of a great man. Calm, calculating prudence, heart-warming love and ardent, zealous energy were united in him in a rare way, and at the same time they were characterized by self-denial, to the service of his lord completely devoted humility transfigured. He first turned back to his Hessians. Here he found most of his converts had sunk back into paganism, but his preaching soon had such an effect that, with the help of those who remained faithful, he was able to lay hands on the old pagan sanctuaries. In particular, he cut down a huge oak near Geismar, dedicated to the god of thunder, before the eyes of the assembled pagans. Far and wide it was regarded by the idolatrous people with holy awe, and eerie legends ran about it. Bonifacius first preached in its shadow a powerful sermon on the futility of idolatry, and then struck the first blow into the trunk himself. Soon the ancient tree collapsed with a crash, and in vain the terrified crowd expected punishment from heaven to befall the sacrilegious man. Now the wood was sawn and split, and a small Christian chapel was hurriedly erected from it as a monument to Christ's victory over the false gods. But one would be very wrong if one were to conclude from this that his whole art of conversion consisted in a violent extermination of paganism. He could not have proceeded to such external violence until the roots of paganism had become loose in the hearts, otherwise Duke Charles' letter of protection would have been of no help to him against the bitterness of the pagans. From some letters we see with what prudence he proceeded, but also to what toils, labors and spiritual struggles he subjected himself in the work of converting the heathen. In a letter to Bishop Daniel in England, he pours out his weary heart before this fatherly friend and seeks comfort and counsel from him. I have struggles within and without, he writes, and the latter, not only against pagans, but you against false brethren who cry out: Peace,

Peace! where there is no peace, and they scatter weeds to prepare the victory for the Gospel. In the following year among the pure seed by planting errors, abstaining from (724), he went to Thuringia for even more blessed lawful foods, living on milk and honey, rejecting bread activity, where Christianity, planted earlier in the midst of and other things, or even claiming that even persistent darkness, had fallen into the saddest decay through lack murderers and adulterers can be priests, and the people of ecclesiastical order and enlightened clergy, and like to load themselves with teachers after whom their through devastating incursions by the pagan Saxons, and ears prick up. I cannot altogether refrain from associating superstition and idolatry had risen again. He first sought with such, but I avoid their counsel and the enjoyment of to win the support of those who still had love for Holy Communion with them. Thus I have my work with Christianity in their hearts by means of letters from the such and with pagans and with a mixed multitude; but my pope to the nobility and people of Thuringia, which read: greatest lamentation is when a clergyman falls away from "Our Lord Jesus Christ, Son of God and true God Himself, the faith of truth and breaks out with the pagans in who came from heaven, became man, suffered and was invective against the faithful sons of the church, and crucified for us, and on the third day rose again and becomes a grievous hindrance to the gospel. Pray God ascended into heaven, says to His disciples, 'Go and to keep his workman pure and firm in such whirlpools, teach all nations, baptizing them in the name of the and stand by me with your counsel, for without the Duke's Father, the Son, and the Holy Spirit. and promises eternal assistance I cannot protect the Lord's servants, 'resist life to those who believe in him. Therefore, since we idolatry and heathen customs; but if I turn to him, I cannot desire that you may rejoice with us forever, where there avoid bodily communion with such false teachers. Finally is no end, nor tribulation, nor any bitterness, but eternal he asks for a book of the prophets in large print, because glory, we have sent to you our brother, the most holy he could not get such a book in Germany and small print Boniface, that he may baptize you and teach you the faith was no longer sufficient for his eyes. Daniel then gives of Christ, and lead you from error into the way of him in 2 letters mostly truly evangelical consolation salvation, that you may have salvation and eternal life. reasons and advice of the content: Hold out in your But obey him in all things, and honor him as your father, difficult battles, look to the heavenly victor's crown. Only and incline your hearts to his instruction, because we necessity, not will, may drive you to associate with have not sent him to you for temporal gain, but to win your impenitent, criminal clergy, just as our Lord lived and immortal souls. Love God, therefore, and receive baptism dined with sinners in order to have the opportunity to in his name, because the Lord our God has prepared for teach. Be subject to all human order. According to the those who love him what has never been seen by the eye parable the tares and the wheat shall grow together, and of man nor entered the heart of man. Renounce evil into the ark the clean and the unclean beasts entered by works and do good. Worship no idols, nor sacrifice flesh, one door. But all this is written, not to lead to slackness, because God does not accept it, but observe and do all but to lead to patience. For the treatment of the Gentiles that our brother Boniface teaches you, and you will be he gave him excellent advice: He should not begin by blessed and your children forever. Build ye therefore also denying them their gods, but lead them by their own a house, wherein your Father may dwell, and churches, stories of the begetting of the gods to a beginning of the wherein ye may pray that God may forgive you your sins, same and ask whether the world or the world had been and give you eternal life.

earlier, and thereby lead them to the necessity of an eternal almighty God and this with calm and great patience, furthermore occasionally compare their and the Christian teachings and customs to their shame, finally teach them how Christianity overcame idolatry in so many countries, nowhere the other way round.

After the first favorable successes of his work in Lower Hesse, he continued eastward through the Hessian country as far as the Werra and the Eichsfelde and Harze, preaching, erecting chapels, destroying idols, in order thus to strike the death blow in the hearts of paganism over this 'whole line' and to bring peace to the

Equipped with the authority of this papal letter and with the power of the evangelical word, he went among the inhabitants of Thuringia, which at that time included a part of Franconia. He persuaded the princes and lords of the land to abandon paganism and to return to Christianity in earnest; he admonished and punished the sinking clergy and encouraged the better ones; he went through the land teaching and baptizing and knew how to awaken a better spirit and to put down the bad one with such power that no one was allowed to resist the mighty stranger. Trust in the crucified Saviour awoke powerfully in the hearts of the people. The people flocked to him and were baptized, overwhelmed by the power of the Holy Spirit.

of the divine word, that the number of those baptized by My own one would be very mistaken if one wanted to him probably rose to 100,000. With untiring activity he presuppose the aberrations and the moribundity of the gathered them into congregations, appointed pastors later church already at that time. The worship of the for them as best he could, had churches built, sought to images of the saints, for example, was publicly rejected introduce discipline and order, persuaded numerous as superstition by a synod 50 years later; the English brothers and sisters to come over from England and bishop Daniel calls himself a "servant of the people of 3,4. help him draw the overcrowded net, founded God; in the entire German clergy, an independent sense monasteries as planting schools, especially the one at was preserved for more than 100 years, which only Ohrdruf, in order to train pastors and ministers from the diminished when, in the disruptive storms of the empire, natives of the country. Of the churches he built, one of the church joined itself more and more to the pope in the other is probably still standing. The first is said to order to have a refuge in the general uncertainty. As a have been the one at Altenberge in the Thuringian testimony to the lively evangelical spirit of that time, here is an excerpt from some of Winfrid's letters to the Forest, the site of which Christian gratitude adorned with a beautiful monument in 1811.

If one compares these extraordinarily great and rapid successes which Bonifacius attained, especially in Thuringia, with the slow progress of the present-day conversion of the heathen, one may easily come to accuse either the clumsiness and powerlessness of the latter, or to accuse him of having contented himself with a mere outward conversion. But both are wrong. The mission of today is still in its infancy and has to do with much lower paganism; Boniface, on the other hand completed a work that had been prepared and carried on for centuries, and not every century produces men like him. Those thousands whom he baptized were, of course, no more accomplished Christians than they are today, but they did bow down to Christian truth and order. That a mighty revival must really have taken hold of the people at that time is evident not only from the testimonies that still exist, but also from the circumstance that in the space of fifty years the spirit and customs of the German people appear to have been completely permeated by Christianity. Of course not everyone could learn to read, because there were no printed books, and only a few clergymen may have been able to accomplish something with preaching, but the more eager they were to introduce Christian customs and to learn the main points of the Christian faith, and for this they had in confession a means at least as effective as we have in preaching. A wonderful zeal for the Gospel and for the Kingdom of God must have filled England at that time, and the main source of it seems to have been the monasteries. With touching zeal, the English church helped in the conversion of the German tribesmen by sending messengers, letters giving money, books and prayer. In touching letters permeated with evangelical scriptural knowledge Winfrid gives thanks and prays. One notices in his every word how the heathen entrusted to him are on his heart. Of course, he is more interested in converting them from dead idols to the living God and to the fellowship of the Catholic Church than in redeeming them from their sins and cleansing them in the blood of the Lamb.

Church consecration.

My body and soul rejoice in the living God: for the bird hath found a house, and the swallow her nest, even thine altars, O LORD of hosts.----- - Ps. 84, 3,4.

We too now join in this word of the psalmist with thanksgiving and rejoicing; for although we have already found safe shelter and protection in the spiritual house of Christ's church through God's pure word and the unadulterated sacraments, we still lacked a house of God built of stone and wood in which we could have gathered to offer the sacrifices of our hearts, to praise and give thanks, and to hear the precious word of God. This need has now been remedied; God has built us a house. -

Trusting in the Lord's help, we, although poor and weak, laid the foundation stone three years ago for the German-Evang,-Lutheran Immanuel Church U. A. C., at which celebration Rev. Baumgart held the ceremonial address. We called our church to be built 'Immanuel' - the Lord helps - because we despaired of our own strength, but expected everything from the Lord's help, and went to work courageously and confidently in His name. At first it seemed as if we could not go on, and that God had abandoned us; for not only was there a lack everywhere, but also the enemy, whom we helped to build his house, but who then threw us out because of our adherence to the church order and our faithfulness to the confession, also sought to hinder our building by persecution and desertion.

And so it went on, building the house of the Lord by turns, and soon the work stood desolate and forsaken again. The weak among us began to have little faith and to cry out, "We are perishing," without calling out in righteous faith, "Lord, help.

For four years our congregation had to wander about homeless and persecuted, an Israel in the desert, pitching its tent here and there. Under such circumstances, we had to do without many of the full, beautiful Lutheran services. Like Israel in Babylon, we too hung up our harps and wept. Alas, for us it was four turbid, purifying years of trial, many a cross that was not pure gold separated itself, but that time of trial was helpful and salutary for the advancement of knowledge and faithfulness to the confession, for the growth of the inner life.

But praise and thanks be to God, that dark, gloomy night is over, and the face of him who is our help and our God shines on us again. He has not made us the laughing stock of our enemies, he has not disgraced us, but has graciously heard our prayer for help. Not to us Lord not to us Lord, to thy name, O Lord, give glory. And he has given glory- to his name: Immanuel, of which we are witnesses.

His promising name has become Yes! and Amen to us, We had to bring together the poor among ourselves, who, as a spiritual priest, will daily offer the incense of for wonderfully has the Lord helped, wonderfully out of because on the one hand we did not like to appeal to prayer. But there are four immovable foundations on all distress. For example, when the need was greatest strangers for support, according to the apostolic which our trust rests, by virtue of which he can be sure the lack of money the greatest, and the prospects the admonition: 1 Thess. 4, 12. "and have need of none of of the most gracious answer to prayer, namely, (1) the bleakest, the county commissioners, at his behest, had them", and on the other hand we were already so all-powerful goodness of God, and (2) the infallible truth to give us 350 dollars for eighteen feet of width of our neglected by our enemies among our English neighbors, of it; (3) the intercession of Christ the Mediator, and (4) building site, which the county needed for a public that from them, who are anyway averse to the true the testimony of the Holy Spirit.

building. - Strengthened in faith, the congregation now Lutheran church, we received a support that can hardly The first foundation of the answer is the almighty proceeded briskly to the completion of the building; - so called worth mentioning. The members of our goodness of God. How great things he has given us that our church was dedicated on the first holy day of congregation have had to work almost beyond their without being asked! He has given us his soul and his Advent. Advent our church could be consecrated. means, and have had to contribute from 25 to 100 body, and he has also given us his Son: what will he not

With heartfelt thanks to the givers, we also dollars. We are well aware that the need within the ask? Let the greater things which he hath done for us acknowledge the receipt of \$152 from the Lutheran Lutheran Church is great, and that the call for help cheer us, that we may have confidence in the lesser congregation in St. Louis and the support of Pastor resounds everywhere, which is why we have not yet things also. For all that we can ask is less than that the Seidel from his congregation, as giving the first dared to increase the number of supplicants, fearing that Son of God has made us worthy to suffer and die for. strengthening to our trust in God in this matter. others might be more in need of help than we are. But This goodness of God is immeasurable and infinite;

The church is a brick building built in pure gothic our strength is too much weakened, and necessity urges what, therefore, could he refuse us? For if that love with style, with which also the interior furnishings of pulpit, us to bring our need to the attention of our brethren and which we embrace God, however paltry and small, altar, sacristy 2c. harmonizes. The building measures 55 fellow believers, taking the liberty of calling their attention works in us to make us heartily desire to obey the divine feet in length and 33 feet in width. The interior of the to the important vagueness of our congregation, which it will in everything, how much more can we promise church is arranged in such a way that two side galleries has for our Synod. Situated in the Her;en of Ohio, ourselves the same from the inestimable love and can be connected with the gallery church at the end. surrounded by sects and pseudo - Lutherans - "who set goodness of God! Unless we would make ourselves According to the architectural style, the ceiling is not flat, upon her all" - she stands, with the two country believe that our love is greater than the divine. The Lord but vaulted. The whole building is adorned by a massive congregations connected with her, lonely and deserted, does what the godly desire," says the Psalmist (Ps. tower, which has a height of 80 feet to the top. like a rose on barren heath. Does it not need special care 145:19, 1), "because he is devoted to them with the most

The inauguration took place in front of a large and maintenance? Gentle donors who care about our intimate and perfect love; but now perfect love gives audience by the secretary of our synod, Pastor Habet of condition are therefore asked to send any gifts to the itself wholly to the beloved and obeys the will of him. This Pomeroy. He preached at this feast under great undersigned. goodness of God is omnipotent; what is it that it cannot

assistance of the Holy Spirit on the Sunday Gospel As God has hitherto blessed our Immanuel accomplish for us? To this supreme power, nothing that Matth. 21, 1 - 9. He preached on the Sunday Gospel congregation in all kinds of bodily and spiritual goods, so it has promised is hard and difficult, let alone impossible Matth. 21, 1 - 9, especially on the words of v. 5: "Behold, may he continue to have mercy on it, not withdrawing his to do.

hand from it, not abandoning it nor neglecting it, The other foundation of the answer is the infallible maintaining and caring for it through pure teaching and truth of God. He has most graciously promised that his on the Epistle: Rom. 13, 11 - 14, while I, the preaching, through the right administration of the ears will be attentive to the voice of our prayer; this undersigned, performed the liturgical part of the service sacraments, leading it further and further in the Promise is a word of eternal and immovable truth; since with Holy Communion. knowledge of his will, in faithfulness to his confession, in he is truth itself, he cannot deny himself and his word.

The word of God, which has been so powerfully and faith and in pure, uncontaminated love; May he especially God promised that he would answer prayer; if this seems abundantly distributed under the help of the Holy Spirit, strengthen her by his grace, to cast off from her all the too little, Christ also confirmed it with an oath. "Verily, will, according to its promise, not return empty, but as fear and complacency of man that still clings to her, and verily, I say unto you," saith he to the apostles, and in the good seed will also have found good land and will false peace and love, and to seek only the good pleasure their name to all the truly devout, "if ye shall ask the bear fruit, even if some of it will have fallen on the way of God; so that she may increasingly become a witness Father any thing in my name, he will give it you." (John 16:23.) If thou believest not yet the Promiser, believe the to the stony ground and among the thorns. May the of truth and righteousness among this unrighteous, Swearer. "My heart holdeth up unto thee thy word, Ye listeners keep it in a fine, good heart. We also feel godless generation. Bless us, then, our God, and be kind to us, and promote the work of our hands among us; yea, shall seek my reward. Therefore I also, O Lord, seek thy especially indebted to Rev. Habel, who, despite his weakness and the harsh winter weather, did not shy promote the work of our hands. Amen. face."

away from the arduous journey of over 70 miles to bring F. W. Richmann, pastor at the German Lutheran St. Immanuel Church in Lancaster, Ohio.

The third basic vestige of hearing is the intercession of Christ, the mediator. For the same "is at the right hand of God, and ver-

The four basic prayers.

(By Johann Gerhard. Translated from Latin.)

He who is a child of God by faith will daily address the heavenly Father in his prayers with childlike confidence. In whose heart the Holy Spirit dwells

treads us" (Rom. 8, 34.). He is "our advocate with God" (1. Joh. 2, 1.), what will the heavenly Father deny His most beloved Son? What will that most gracious Saviour not obtain by the power and merit of the satisfaction he has made for us? The entrance into the divine sanctuary is open to him; he brings our desires into the secret council of the divinity. Him should the Father not hear? To him should he deny? Himself should He not hear, Himself should He refuse something, since "the Father and the Son are one" (John 10:30.), since the Son "is in the Father's bosom" (John 1:18.), since the Son is "in the Father, and the Father in the Son" (John 14:10.)? "I know," saith this our Advocate with the Father, "that thou hearest me always" (Joh. 11:42.) So in the days of the flesh, in the state of humiliation, in the time of weakness, should he have been heard, and in the state of exaltation, in the glory of majesty, in the fullness of all power, should he not be heard of the Father?

The fourth foundation of hearing is the testimony of the Holy Spirit. "The same bears witness to our spirit that we are the children of God" (Rom. 8:16). Through Him we can cry, "Abba, dear Father" (Gal. 4:6.) Should not God, then, hear those sighs, those tears, those desires, which the Holy Spirit works in us? This would be to despise and reject his own work. "It is the Spirit that helpeth our infirmities. For we know not what we ought to pray for as we ought: but the Spirit himself filleth for us in the best manner, with groanings that cannot be uttered" (Rom. 8:26). He does not represent us with human speeches, but after the manner of his nature he pours himself out upon our prayers, to cover up our unkindness with his moving, and to ask of God that which is profitable for us. -

These are the four foundations on which the confidence of our heart is securely founded, so that it will not waver in prayer or doubt that it will be answered. "Let us therefore approach the mercy seat with joy, that we may receive mercy and find grace in time of need" (Ebr. 4:16). Let none of us regard his prayer lightly, because he to whom we pray does not regard it lightly, but, before it goes out of our mouth, has it written in his book. And one of two things let us hope without a doubt, that he will give us either what we ask, or what he knows to be of use to us.

But as useful and necessary as it is "to pray always, and not to cease," (Luc. 18:1) it is difficult; this every one will easily understand with the hermit Agatho, who considers with right judgment the divine majesty and our weakness. This will be easy for anyone to understand with the hermit Agatho, who considers the divine majesty and our weakness with right judgment. When thou goest to entreat the Lord, stand before him with great fear and desire.

Go thou the same way, tear from thy heart the bands of earthly unrest, and fight manfully, that thy prayer may be holy and pure and undefiled, and that the gates of heaven, seeing it, may open before him, and that the angels may meet him with joy, and bring it up to the throne of the Father, the most Blessed. "Before prayer," saith the wise man, "prepare thine heart, lest thou tempt God."

Ecclesiastical despotism.

"Why are the Reformed so despotic in their church constitution? - Men are often as they imagine God to be. But the Reformed, in consequence of the doctrine of predestination, have a despotic God."

A. Bengel.

Changed address.

Rev. Hrū. Uieüel, l'aut'orl. l?. O. l'nnlilin Oo., Alo.

Happy birthday.

The Evangelical Lutheran congregation at Eden, Erie Co., N. A-, for the love offering of three dollars sent by Pastor A. Ernst for the much-needed expansion of our church. May the Lord God remember them with His best blessing.

L. F. E. Krause, Pastor.

Nosewill P. O., Macomb Co., Mich.

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„Gottes Wort und Luthers Lehr' vergehet nimmer und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. March 16, 1852, No. 15.

Travelogue of the editor.

(Continued.)

It was on Sunday, October 5, that I arrived in Nuremberg (on my way via Altenburg, Zwickau, Hof, Culmbach, Bamberg, Erlangen) and met up again with Pastor Wyneken, who had hurried ahead of me. Following an invitation we had received earlier, we stayed in the house of Mr. A. Volks and found an extremely warm and friendly welcome. The stay in this dear house, to which we returned many times later and where we were always showered with new proofs of love, will remain unforgettable to us for the rest of our lives. Among other things, for our great edification, we saw for the first time a liturgical home service brought to life in the numerous family of Mr. Volk and conducted and carried out with patriarchal dignity. As great as our desire was to hurry unhurriedly to the goal of our journey, to which we were now so close, we could not resist Mr. Volk's urgent request to spend the following day in Nuremberg. We used this day to take a look at the magnificent old city with its incomparably beautiful venerable churches and its thousand historical memories. On this day we also made

Acquaintance with Mr. Volk's daughter, the Reverend Reuther, preacher at the St. Sebaldus Church in Nuremberg, with whom we felt a close brotherly bond. The next day we drove in a car rented for us by Mr. Volk and accompanied by him to the little village of Neuendettelsau near the Heilbronn Monastery, about seven hours southwest of Nuremberg, where Pastor Löhe still administers the pastoral ministry. The more decisive the favorable or unfavorable success of this visit was according to our innermost conviction, the more trepidation our hearts were when we entered the Neuendettelsau parsonage. But the cordiality and noble openness and straightforwardness with which Pastor Löhe immediately met us soon dispelled all trepidation from our hearts. It was not long before we found ourselves in a lively and friendly conversation about the points of doctrine on which a difference had arisen between our Synod and Pastor Löhe. Since the current director of the Proseminar for America in Nuremberg, Catechet Bauer, was also present - he had already traveled ahead of us and reported our arrival - the latter also participated in our conversation. How far it went after this first mutual discussion, which continued until night on the following day, with the

The dear reader can best see from an essay which Pastor Löhe recently published in the paper "Kirchliche Mittheilungen aus und über Nord Amerika" ("Church News from and about North America"), which he and Pastor Wucherer published in Nördlingen. However, if I share some of it here for this time, I must at the same time mention that we later became even closer to each other than we were when this essay appeared.

Pastor Löhe had dedicated an entire number of the newspaper (the 10th of the year 1851), and this one in a particularly beautiful layout, to the memory of our visit to Germany. Already the whole designated number therefore bore the title: "In Memory of the Presence of the Venerable Brethren Walther and Wyneken in Germany;" and the beginning was headed: "The Visit of the Two Presidents of the Lutheran Synod of Missouri, Ohio, and Other States, Walther and Wyneken, to Germany." Now in this, Pastor Löhe writes, among other things, the following:

"It is known to the readers of these papers, that between us, the redactors of these notices, and the eminent members of the Lutheran Synods of Missouri, Ohio, &c., a difference has arisen in regard to the sacred ministry of

had come. While our American brethren believed that in hand, one enters the school of the Holy Ghost, at the before the matter is ripe for decision. The longer, the they had to establish the rights of the congregations on gate of which, for such pupils, is the inscription, "The more we will find ourselves in full compliance, the more the basis of the spiritual priesthood of all Christians, it longer, the dearer; the longer, the more some and we will sink into a representation that is suitable for all seemed to us that not only for us in old Germany, but faithful!"

also for the congregations across the sea, it was most necessary to emphasize quite clearly the boundaries between office and congregation on the basis of the doctrine of the office. It seemed to us that congregations which were free or had become free from the State could not come to a peaceful and prosperous state until those boundaries were recognized and acknowledged. While we, our American brethren and we, each followed his own conviction, it could not be otherwise than that we touched each other unpleasantly here and there. Indeed, at times the importance of the matter became so evident that the fear that under these circumstances we would no longer be able to work together began to take hold of our hearts. Many an essay in these papers, as our readers know, clearly shows this fear. At the same time, however, there was so much mutual love that the concern for unity became, in truth, torturous for us.

As it was with us on this side, so it was with our brethren over the sea. Through the synodal negotiations of 1850, the brethren on the other side had become even more certain of their conviction, and their conviction struggled all the more painfully with their love for us, as they believed us to be on an erroneous path, and indeed on a romantic one. They hoped that a visit from one of us to them on the other side would help to heal the damage and therefore sent a despicable invitation from the Missouri Synod, which we were unable to accept, even though we were struggling with our home conditions. - Upon our unfortunately quite necessary refusal, the Synod of Missouri, Ohio 2c. decided, with a love that was shameful to us, to send two messengers of peace across the sea, who were to present their convictions of the holy office in the various Lutheran churches and also grant us the benefit of personal negotiation. Indeed, a holy and noble sense, worthy of the Lutheran Church, a proof that the right God is in Zion. Where people do not flee from one another in the face of differences, but hasten to one another, to defend themselves against Satan, who kindles dissension, and who wants to turn the kindled dissension into a! Where people do not flee from one another in the face of existing differences, but rush to one another, defending themselves against Satan, who foments discord and wants to turn the kindled one into a mighty dividing fire, by striking their brotherly hands more firmly into one another, - where they do not let rivers, forests and prairies, not the ocean, hinder them in such actions; there Jesus speaks blessing and peace. He establishes peace in the heart before understanding and knowledge have yet become one, - and with this, almost the best has already happened. The spirit, which leads into all truth, meets the sense of love, the desire for peace. - With such a mind there is no need for haste or haste to agree in formulas and sentences. Hand

Under the prayers and blessings of the Synod of Missouri, Ohio 2c. assembled at Milwaukee, the former president, Prof. Walther of Concordia - College at St. Louis, and the present president, Rev. Wyneken of St. Louis, went across the sea, while Prof. Dr. Sihler of Fort Wayne went to St. Louis to fill their place in the church regiment during the absence of the said two. .. (In ten days the brothers Walther and Wyneken sailed from North America to England, in two from Hull to Hamburg, where they arrived on September 12. On their arrival, by God's beautiful providence, they met some outgoing messengers of our love, (the missionary K. Diehlmann, the pastor Deindörfer, who was destined for the help of Franconia), who also led quite a number of Franconians to the colonies in Michigan. The Often and West of the Lutheran Church thus greeted each other at Haarbarg with heartfelt joy, and our arriving brethren were thus able to receive on the shores of Europe pledges of our loyalty, witnesses of our dwindling concerns).

The two presidents were preceded by wonderful letters, e.g. from our venerable friend Sihler, which, the more they dealt with the doctrine of the ministry, the more they put us in a position to see that our mutual convictions are in genuine Lutheran kinship, that misunderstandings had prevailed. We wrote hopes of peace, faithful assurances of love across the sea, even before we saw our brothers face to face.

Now we have seen them, we have spoken, we have considered what was said, and we may well say that our hopes for peace have not deceived us. In our conversations it sometimes seemed as if we started from quite different points of view, but when we had been walking towards each other for a while, it happened that we came together and that in peace. Quite different circumstances often teach us to look at, understand, and represent one and the same common truth from different sides, and these representations sometimes lead to a certain one-sidedness. But when the views, perceptions, and representations compare with one another, and no passion, no peculiarity clouds the view, then one arrives at the right, all-round, ecumenical view, and the voices emerge from the opposition of one-sidedness into that of harmony, of unity in diversity. Certainly, this is how it should be with us in matters of ministry. Professor Walther will have printed an exposition of eighteen theses adopted at the Synod of Milwaukee; the exposition will be examined, discussed, appreciated. Neither we, nor our American brethren.

circumstances, and the church will rejoice in this. After all, we have the same basic views of the church; after all, we are one in the recognition of a divine pastoral office; - and after all, the practice of our American breeders, after all that we have already recognized in the past and are now able to recognize even more, is so thoroughly recognized by us as right and good that we want to and will gladly hand over our pupils to these and no other hands! Everything else will be found, especially since the points just mentioned are not even the only ones in which we agree. We have often met in the assertion that we are basically in agreement.

In publicly giving this testimony of unity, peace and love before our brethren on this side and the other, we take the liberty of simply stating those points in which, in our opinion, our American brethren should strive for progress towards perfection:

- (1) The relation of the invisible church to the visible, the necessity of the expression and organization of the life of the invisible church in the visible world;
2. the God-intended connection of the individual church with the whole church, the presentation of the doctrine of the body and its members in the pilgrim church;
3. the distinction between the law and the apostolic order, giving the latter full credit for the government of the visible church;
4. the proper appreciation of the progress and victories of the Lutheran Church in pietistic and other related disputes of the previous century.

We believe that it is within the power and knowledge of our brethren to give an explanation sufficient for us even now, especially with regard to the first two points, on which so much depends. But we are not in a hurry; on the contrary, we wish, satisfied by the unanimity which really exists, that it may not be concluded too quickly, that in the mutual exchange of our knowledge we may still longer be led by the spirit of peace, and not make the conclusion until we can say together: Now the right word is healthy for the matter, which we hand down to posterity like a symbol for which the church of the coming time can fall to us, as we fall to the measure of knowledge which expresses itself in our ecclesiastical, handed-down symbols.

*We later discussed these words with Pastor Löhe and had to assure him that we had, however, already concluded that the teaching on the points in question was already firmly present in the symbols of our Church.

Ed. note to the "Lutheran."

One thing we regret very much is that in the conduct of the richly gifted and learned Pastor Grabau of Buffalo, in the way he treats the Synod of Missouri, Ohio, etc., in his new pastoral letter and now and then in his magazine ("Kirchliches Informatorium"), which we do appreciate, there is so little effort to be found to come to an agreement with our brethren. Verily, the points of agreement between the two are not few. Who knows whether the actual doctrinal differences could not be resolved without the slightest abandonment of any essential points by means of understanding and the discovery of correct expressions that would satisfy all. But, of course, this application of the ban, this absent-mindedness of practice, this tremendous sharpness and severity of judgment and sentence, makes every rapprochement exceedingly difficult. Our brethren of Missouri have not asked us with a syllable to give an explanation of this kind, but we consider it quite necessary, for the establishment of a perfectly clear relation with them, that, with all respect for the gifts and knowledge of Mr. Rev. Grabau's gifts and knowledge, with all our readiness to understand him and to do him all justice, we nevertheless stand more on the side of our brethren of Missouri, Ohio, etc., and consider their practice, as far as we have insight, to be correct, even though in the matter of the so-called "red preachers" there may have been some individual errors here and there. . .

(In the next issue there will be a more detailed report of the Grabauian "Informatorium"; however, we do not want to conceal here that we have to absolve Pastor Schaller in regard to the Nota Bene Nro. 2 pag/II a., just as we did not think of the Prussians who emigrated with Pastor Schaller, but of the Prussian Church in their German homeland, which dates earlier than that of emigration. Grabau, but of the Prussian church in the German homeland, which dates earlier than that of emigration).

Having said all this, we take the liberty of making the following decisions concerning our future action for the North American Lutheran Church, in which we were already firm before the news of the future and arrival of an epidemic, the healthy should not flee," and he should not avoid the company and table fellowship of vicious clergymen, since they might be improved by him 2c.

If we can work for the Lutheran Church in other parts of America, we will do so.

(2) We reserve to ourselves the freedom of our conduct, but it is our determined will, with our brethren and through them, as far as they themselves deem it good, to in other areas.

3. we promote at all times, to the best of our ability, the proper work of our brethren in their synod.

We have not presented this statement to our brethren of North America before printing, but hope that they will recognize from it our sincere, honest will.

Dear brothers, for you and with you go

we gladly! May Jesus and His Spirit unite us and you forever! - May the Lord bless your going out and your coming in from now until eternity! Amen.
Neuendettelsau, Oct. 24, 1851.
W. L." (To be continued.)

Winfrld or Bonifacius, apostle of the Germans.
A Missionary History, by Karl Graul.

(Conclusion.)
After the conversion of the Hessians and Thuringians, Bonifacius devoted most of his efforts to the establishment and improvement of firm ecclesiastical institutions, first among these two tribes. Among both he established monasteries, of which the one at Fritzla under the abbot Wigbert received such a reputation that a great number of young people prepared themselves for the service of the Gospel. In 732, Pope Gregory III, successor of Gregory II, appointed him archbishop, thereby elevating him above all German clergy. At the same time he gave him the authority to establish new bishoprics at his own discretion, but not too many. Important for the knowledge of the time are also a number of enclosed regulations, which therefore deserve mention here. Those baptized by pagans must be baptized again; likewise those baptized by such priests who still sacrifice to idols; horses are no longer to be eaten in church penance, as are pigs, neither tame nor wild; Those who have killed their father, mother, brother, or sister shall not receive Holy Communion until on their deathbed, shall avoid wine and meat all their lives, and shall fast diligently; Christians shall be strictly forbidden to sell their slaves to the pagans for sacrifices to their gods; those who do so shall be treated as murderers. Gregory Ü- had already ordered Bonifacius: not to let the wine be poured out of several cups at Holy Communion, because of the words: "He took the cup; in the case of an epidemic, the healthy should not flee," and he should not avoid the company and table fellowship of vicious clergymen, since they might be improved by him 2c.

In spite of his elevation to archbishop, the zealous apostle had much trouble not only with the remnants of paganism, but also with evil Christians, with vicious and false priests, before everything wanted to come into a proper Christian order. He confesses, however, that he did not deserve this any other way because of his sins. Letters from England, even from kings, encouraged him to continue in his work, and he himself issued an appeal to all the English people not to grow weary and to help him in the conversion of the Saxons, who, after all, were united with the Angles of a

Flesh and chastisement. However, he himself could not achieve the conversion of the Saxons, for besides going to Bavaria once, summoned by Duke Hughbert to help control some of the outrageous disorders in the church system there, he could not immediately achieve the desired goal in his old districts. Before he proceeded to further orders in the rest of Christian Germany, however, he undertook a third journey, probably in the autumn of the year 738, to Rome, accompanied by many Franks, Bavarians, and Englishmen. This time he stayed there for a whole year, highly honored by the Pope, admired by the people and the clergy.

After completing all nöthixx xxxxx xxxrechun gen he went back to germany xxx and went now first to bring the completely decayed church system in Bavaria into good order, and Duke Odilo was helpful to him in this to the best of his ability. He was also able to provide Paxx with new recommendations, in which he forbade the baptized from casting lots, from sacrifices to the dead, from fortune-telling from cults and groves, from amulets, sorceries, from paying attention to divining, and the like. He warns against pagan superstitions, - incidentally a proof that these things did not originate in the Catholic Church itself, but were preserved from paganism in spite of its fight against it and, however, have partly passed over into Christianity. In addition, he warns against foreign British and other sectarian priests, from which it appears that perhaps even from the first Irish missionaries he found much resistance to a firmer ecclesiastical organization and especially to the union with Rome.

With much patience and under heavy struggles he brought about a kind of reformation in this country by stopping abuses that hindered the effectiveness of Christianity, by rejecting, punishing, and dismissing bad church servants, and by making new requests. To strengthen the new order, he divided all of Bavaria into four districts and appointed four bishops to Salzburg, Freifingen, Regensburg and Passau, each of whom was to watch over the preservation of order in his district. He then completed his work in Hesse and Thuringia by appointing bishops there as well,

especially at Würzburg and Erfurt and heals two synods in Bavaria and Franconia. He was greatly helped by the death of Duke Charles Martel in 741. This brave Furst had indeed favored his work many times, and had, however, also been able to show itself to him in the introduction of a Christian order often in...in the way. As a great man of war had he's basically more trusting of the Sharpness of the sword than to the violence of the Gospel and saw it, for example, very if the bishops were capable heroes... and went off to war themselves. His with

the sons and successors Karlmann and

Pipin, on the other hand, fully recognized the value of all The Lord's work was very much hindered by them. He !test touring monasteries to learn about their facilities Bonifacius' efforts and supported him in every way. With would like to keep the brotherly fellowship with them, if and use the best ones for the new foundation. It soon their help, he completed the founding of the necessary only it were not against his conscience.) became, to. Winfrid's joy, it soon became the most dioceses and set in motion another important institution: The first stone on the external construction of the famous in all of Germany - and the headquarters of the namely, that special church assemblies be held from German church was laid in 745, when the bishopric of sciences. In a short time the number of monks time to time in each episcopal district and general ones Mainz was elevated to an archbishopric and given to increased to 400, who divided their time between for all of Germany, in order to discuss the abolition of Bonifacius †). For ten years he supervised the church in prayer, study and manual labor. Already by the abuses and the introduction of good orders and to the Frankish realm and anointed the duke Pipin as king. foundation of this monastery alone Bonifacius has impress upon everyone's heart his duty. In 742 He turned his main care to the monastery of Fulda, earned immortal merits for the cultivation of the country, Bonifacius himself held a general German church which for a long time became a headquarters of learning for the care of the sciences and for the welfare of the assembly, and in 743 another in Flanders, at which all and Christian education for all Germany and gave the German church.

clergy were forbidden to participate in hunting and church a long line of excellent servants. One of his most But the more his work was consolidated and warfare under penalty of dismissal, but were enjoined by capable pupils and assistants, Sturmi, had founded it in prospered everywhere, the more violent was the desire various laws and resolutions to adopt a serious and 744. The latter, after laborious wanderings, was seized in this restless spirit to create something new, although civilized manner and to faithfully fulfill their official duties. with an irresistible impulse to retire into profound he was now already at an advanced age. Where he had *) The eradication of pagan superstition and the solitude and serve his God in silence. Bonifacius begun, he also wanted to end - with the Frisians, for the establishment of institutions for the education of approved his decision, gave him two more companions, fact that the conversion of this strong and capable tribe clergymen were of great concern. At the same time, and instructed him to look for a suitable place to settle in should remain unfinished left him no peace. His first however, the subordination of the German church to the the immense beech forest that then covered a large part concern, however, was to leave his episcopal office to pope was more and more firmly established, but without of Hesse. For three days they rode on donkeys into the a capable successor, who would keep the Christian any thought of infringing in the least on the sovereignty wild forest, until they came to a place where the town of Church in Germany in good swing. He found such a of the sovereign. Church and state authority remained Hersfeld now stands. Here they built themselves huts of successor in his friend and compatriot Lullus, and now in the friendliest communication for a long time, and the tree bark, in which they spent a long time in prayer and he left no stone unturned to obtain the archbishopric of decisions and church assemblies were made known by fasting. To Bonifacius, however, this place seemed too Mainz for him. His heartfelt care for his subordinates Duke Karlmann as *Major domus*. With the help of the dangerous because of the proximity of the wild Saxons. Care for his subordinates expresses itself touchingly, young dukes and church assemblies, Boniface now On his advice, Sturmi went deeper into the forest, alone when he writes in this matter to whom confessor of the succeeded in silencing and removing from office those on his donkey, defying wild beasts and individual hordes king Pipin: Almost all my pupils are strangers; some are opponents who here and there still did not want to obey with prayer and song, until he finally came to a region of priests, appointed to the service of the church and the his orders. These were partly crude and dissolute sublime beauty on the Fulda. This seemed to him peoples; others monks, who are distributed in the clergymen who encouraged the people in their suitable for his purpose, and gladly he returned to his monasteries to teach the children to read, and some are superstition, so that they themselves could live more master. He now hurried over with a host of assistants. already old men, who have supported me for a long time licentiously; partly they were enthusiasts who had made First they called together on the Lord for his blessing on and worked with me. For all of these I am concerned, themselves a following among the people through a holy their work, then the trees fell with a crash under their let them scatter after my death? like sheep without a life and all kinds of strange opinions; partly they were blows, and soon the first beginnings of the monastery of shepherd and that the nations lose the law of Christ at freer-thinking people who might well have some purer Fulda rose up and green seed fields cleared the old the borders! Therefore I beseech you in the name of evangelical insight, but who also had a reluctance to forest. Sturmi had to visit the famous God, let you appoint my son and co-worker Lullus to this submit to a stricter ecclesiastical order. That Boniface service of the nations, and of the churches, as preacher treated these people with seriousness and severity, and erected crosses and prayer houses in the fields, gathered the people and teacher of priests. And I hope that in him, God even had some of the most obstinate imprisoned, was there and deprived them of the churches, had himself called holy, willing, the priests will receive a guide, the monks a also held against him, and he was accused of being a claimed to know the names of the angels, and had gained a large teacher in their rule, and the Christian peoples a faithful dark, domineering monk. But what a heavy sacrifice he following among the ignorant people. Another, Clement, had preacher and shepherd. I ask this especially because made to his sworn official duty and to the good of the begotten a concubine, and with her two sons, and defended this with my priests live a miserable life on the border of the church with such strict proceedings can be seen from a the a. T. that the surviving brother should marry the wife of the heathen. Bread to eat they can acquire, but not clothes; letter to his friend Bishop Daniel in England. To him he †) In a battle against the pagan Saxons, the bishop Gerold was they must be further examined, as I have hitherto complains with great anguish of heart that he does not mortally wounded, and in order to console him, his son Gewilieb was supported them, if they are to persevere in those places know how he should behave against some clergymen promoted to the priesthood by Duke Karlmann and appointed his for the service of the nations. Pipin gladly confirmed the who, through false teaching and offensive life, have successor. But since the following year the bishop murdered with his man thus recommended to him as Bonifacius' made to his sworn official duty and to the good of the his office without anyone having an argument, Bonifacius summoned successor, and so the latter handed over his office to the faithful friend, praised God for such proof of his church with such strict proceedings can be seen from a him in 745 to appear before his sixth synod in Franconia, at which the grace, and strengthened himself by a short rest for his bishop was to be appointed priest. eight bishops, all Englishmen by birth, appeared. Gewilieb was new mission. In the same year he went down the Rhine with a small retinue of clergymen and monks and some servants. In vain his friends tried to hold him back with tears and implored him to finally spare himself. He followed the call of his

Lord, although he knew in his mind that he would not return. He had his shroud packed in his book case and then went confidently toward his destiny. Once more the heathen trembled at the thunder of his preaching, and thousands drank the streams of grace of the divine word from his lips. The fire was not extinguished in the dead old man; it flared up once more in a mighty blaze. Again, as once in Thuringia and Hesse, the raw multitudes flocked, bowed their hard necks before the man of God, and were baptized. Churches were built by the converts, clergymen installed under tones. But the completion of the work in Friesland was left to another. On the banks of the Bürde, Bonifacius had set up camp and was waiting for a number of baptized people to be confirmed. It was the 3rd of June in the year 755. The sun had risen and Bonifacius was preparing for the holy act. Approaching footsteps interrupted the solemn silence. He believes them to be those of the expected Christians and goes to meet them in episcopal adornment to greet them. But as he steps out of the tent, it is a crowd of vengeful pagans with flashing swords. Bonifacius companions wanted to defend themselves. But he forbade them, because it was not for them to repay evil with evil, and concluded, "If ever the love of God filled you, if ever you listened to my admonitions, heed at this moment the words of our Lord and God, and be not afraid of those who kill the body but cannot kill our soul. Cast wide the anchor of your hope, let us, let us not rob you in this holy strife of the victor's crown, which we have already won for ourselves by a long and arduous struggle. In the living strength of faith, manfully and heroically endure the hard trial that has been set before us and fearlessly go to your death out of love for Him who suffered for us and with whom we will rejoice forever in the Father's house.

With such speeches the hero of the faith fell in the 75th year of his age together with most of his comrades under the strokes of the heathens. Having quarreled over the division of the booty, they slaughtered each other themselves, and the rest were seized by approaching Christians. Bonifacius' body was brought to Fulda according to his wishes, for he wanted to lie in the midst of the peoples of his preaching among four tribes converted by him and thus remain faithful to his office while still in the torte. He rests there until this day. There is also shown an old book with a deep arthiebe. It is said that Bonifacius had this in his hand when he was seven years old. A few years ago, the gratitude of German Christians erected a magnificent statue to him, which adorns a beautiful open space in Fulda. Grant dear Christian and German reader, to this man also in your hearth

He is rightly called the apostle of the Germans. He isbut either under the antichristic papacy or under false rightly called the apostle of the Germans, for few menteachers, as Calvinists, Synergists, Majorists, since the days of Paul have done so much for the outwardAdiaphorists, Schwenkfeldians, for whom a Christian spread and inward prosperity of the church as he. He wasmust beware, or are being persecuted by their tyrannical not born in Germany, but he belonged to a kindred peoplepastors against their conscience, or are otherwise on a and had a German heart, as only one could, for he hadjourney, are afflicted with some illness, or otherwise need consecrated his whole strength and his whole life to thecomfort, and want to strengthen their consciences by the German people. What Kart the Great built, he built onuse of the sacraments, desire our ministry, and seek the Winfrid's building, and the house that Luther cleaned and"Sacramenta" with us: In such and such cases we swept out has Winfrid as its master builder. But he builtpreachers are at liberty to impart the sacraments to every all things upon the one foundation which was laid, whichman, whether he be from the beginning or the setting of is Jesus Christ. Now if he has built on this foundation notthe sun, provided he repents aright and believes the only gold, silver, and precious stones, but also wood, hay,gospel, in virtue of the saying of John 16. 16: The Holy and stubble from time to time, then these things will beSpirit will punish the world, i.e., the kingdom of Christ and consumed by fire and have already been consumed inholly preaching, The kingdom of Christ and the holy part, but he himself will remain and, as long as there isministry are spread over the whole world, and are not still a German heart that calls Jesus its Lord, he willbound to any place, person, or time. And that the gratefully be called the apostle of the Germans. Each ofChristians who avoid their pastors, who teach false the main tribes that have fraternized with Germany hasdoctrines and blasphemy, or who want to trouble their consciences against God's word, and seek the Germany. The Englishman Winfrid planted Christianitysacraments in other parishes from righteous teachers, act among us, the German Luther purified it, and the Swedelin a Christian manner, appears from the words of Christ: Gustavus Adolphus came and protected it with his faithful"Beware of false prophets," Matth. 7. Item Paul: 'Behold sword.... May the work of these three men remain for everthe evil workers'; Philip. 3. and Rom. 16: "Behold them on earth, as it is everlasting above. which cause division and offence, beside the doctrine which ye have learned, and depart from the same!" (See: Oeäöllsnvi; tlesuur. Voll I, xaZ. 438.)

Pastor Winkler in Detroit already tells a lot of hair-raising stories in a whole series of essays in the "Informatorium" under the title: "The raging of Satan against the church of God". Stories of misdeeds which those people are said to have committed who have separated themselves from him.... Assuming that everything Pastor Winkler reports about such misdeeds is true, which of course we do not believe, because we know from our own experience how dim hierarchical fanaticism makes the eye: but assuming, as I said, that everything is true, then Pastor Winkler would not prove with it what he has said about the Church of God. W. would not thereby prove what he wants to prove, and ought to prove, namely, that it was wrong to have adopted these people; provided, of course, that they had at first shown themselves to be Christian, for it is impossible to look into people's hearts. But that in a case like the present it is right to take care of those who have separated from their pastor: this has always been the teaching of our church. For example, Tilemann Heshusius, the excellent theologian from whom Pastor Grabau himself had a tract reissued, wrote: "But if it should happen that other people, who do not belong in our parish - sit

Furthermore, Wolfgang Waldner writes in a concern also included by Dedekennus in his Thesaurus: "What Christ the Lord saith of himself, he saith also of all teachers and Christians, that they should have one mind toward all men, saying with Christ, All that cometh to me I thrust not out. And this the holy patriarchs and prophets have done from the beginning of the world, and after them the dear apostles, fathers, and teachers: Whosoever from another dominion and parish come to them, seeking God's word with them, they not only have not put away, but have received them very willingly and gladly. And St. Paul sees a just cause of this for all and every servant of God, ruler and Christian; in his own person Rom. 1. and says: 'I am a debtor both to the Greek and to the un-Greek, both to the wise and to the unwise'. Why: - Cap. 3. He saith: "God is not the God of the Jews only, but also of the Gentiles. The brethren and Christians, who in their consciences at home are entangled with false doctrine and the doctrines of men, are real prisoners and well-troubled people, who also wait daily for their bodily imprisonment, and are kept like sheep for the slaughter. If then they come to our church for counsel, help, comfort, and report from the preaching of the divine Word and the true use of the

Sacraments, let us not drive them away from us, nor turn Parish priests are to make a fence; indeed, they force him to tend cows and swine, like the other peasants. In the Old Testament and the Law of Moses, the Jews were of nature enable us to do to them in this case what we ourselves would gladly have done to us if we were enforced to obey their priests; just as in the papacy no one of their stead." - (Ib. x. 439.)

Of course, Pastor Winkler does not want to admit that he has been guilty of a "tyrannical nature," that he and the priests and preachers are not only despised, but has "weighed down the consciences and entangled also treated badly in other ways.... Now the common man them with false doctrine and human statutes"; however, is free, not only from the burden of the waxen candles, we would like to believe, according to love, that Pastor but also from all the constraints in which they are placed Winkler is not aware of such guilt, but that he has only in the papacy, and enjoy the light of the gospel without acted according to doctrine, which he erroneously any burden, purely for nothing. They ought to thank God believes to be right: nevertheless, his guilt is irrefutably for it, but they are insolent and wilful, and will do no good." documented by Professor Krämer. W. is not conscious (Hauspostille. See Luther's Works, Hall. ed. 'Iom. XIII, of such guilt, but that in everything he has acted only 2530.)

according to the doctrine which he erroneously believes It would be easy for us to regal Mr. Pastor Winkler with to be right: yet his guilt has been irrefutably proved by similar phrases as he needs from us, but we think that Professor Krämer, whereas his passionate outburst these are weapons that neither adorn nor befit a fighter prove nothing but the awakening feeling of guilt. for Christ and only recommend his cause to those who

Mr. Past. W. will further say: Law, I have some guilt, are repentant and consider him to be the defeated one yet the conduct of those who have forsaken me, and over whom the most invective has been poured out. Will whom you have accepted, proves that they are Mr. Past. W., by the way, still wants to give balladeers impenitent men. To this we answer, first, that it is not material to say and sing about us, we will gladly let him true that all have been revealed as impenitent men; have this pleasure and honor. In the meantime, we will rather, many of those who have left Mr. Past. W. have calmly bear witness to the truth. May then as many as proved to be righteous Christians, whose godly walk is possible, even of those who formerly confessed their contrary to Rev. W's. W.'s curses, and we sincerely wish honor with us, call out "Crucify! Neither we nor the truth that Rev. W. refrain from proclaiming all those who have can lose anything by it. By God's grace we shall abide by separated themselves from him as enemies of God and the truth we have recognized, and the truth - will make its of his church, lest one day on Judgment Day God own way, it must triumph. "For right must remain right, himself should have to bear witness for those he has and to it will all devout hearts fall. Ps. 94, 15. reviled and against him.

Finally, however, we readily and willingly admit to him that some of those whom we accepted because they pretended to be troubled in their consciences were afterwards revealed to be unfaithful men with unbroken hearts, who wanted to make the dear freedom in Christ a dachshund of wickedness. But this proves so little against the nullity of our doctrine and practice, as so little once proved against the nullity of Luther's doctrine and practice, that the greatest number of those who forsook the pope and the Roman priests accepted the Lutheran doctrine of evangelical liberty. The fact that the greatest number of those who left the pope and the Roman priests, accepted and praised the Lutheran doctrine of evangelical freedom, and were received into the Lutheran congregations, were now living worse under the gospel than under the coercion and rule of the pope and the priests.

Of this Luther himself writes, among other things, the following:

"Now we are free, not only from the heavy burden of the law of Moses, but also from the pope's estimation. But how one tanks God and his gospel for this freedom is seen every day in the peasants, burghers, nobility. currency has already drawn so much hatred to us here, etc., for now no one likes to give a penny more for the gospel and the preaching ministry; indeed, everyone prefers to steal and rob the poor church of what was given before the age. The peasants in the villages complain, when they have to pay their

the dear man that all the ridicule and scorn which he dares to heap upon us in the face of the Lutheran Church for the sake of our confession, is really our dear Father

Luther and a whole cloud of faithful Lutheran witnesses of truth, who already rest in their graves from the grave, and whom we follow, according to the command of the Holy Spirit, who says: "Remember your teachers, who have told you the word of God, which end look upon, and follow their faith." Ebr. 13:7.

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Mission Report.

Bethany, 29 December 1851.

To the Married Missions - Commission of the Lutheran Synode of Missouri, Thio w. Honored and beloved brethren in the Lord!

The approach of the end of the year reminds me of my duty to report to you on the state of the mission to Bethany. And as I prepare to fulfill this duty, I cannot help but first praise the grace of our God, which has so visibly been with us until now, and has kept the gathered congregation together, despite many successive storms and attempts of Satan. There have been times in the past year when I thought that scarcely a sect could escape the snare of the oppressor; and yet the power of darkness has had to break itself again and again against the word of God, which endures forever.

The old heathen, with a few exceptions, still continue in their traditional ways, and they are kept away from us by such wretched stories to tempt them to Methodism on occasion that I am ashamed to recount them. God will also give measure and purpose to these enemies of his word, when his hour comes. By the way, most of the men have now begun to build log cabins for themselves, as a result of my oft-repeated advice. Six are already erected, two are finished, and three are to be erected in the near future. I hope that they will soon become fond of these more comfortable dwellings and will then no longer move around so much, which will in any case be made more and more difficult for them by the Yankees who are now settling here, who have already purchased the land around them and have also made arrangements for the construction of mills. A stable life for the Indians, however, is something we must strive to achieve with all diligence; for a perpetual wandering may well be favorable in some respects to the fe!derning Methodism, but not to clear Lutheran Christianity.

The older pupils have gradually left the school because of hunting; a new group is only gradually beginning to gather; so that in summer I often had only two or three pupils, in autumn and recently again eight to ten. Some of my first pupils have learned to read quite well; but as they learnt English more and more in their intercourse with their own, I have been able to teach them the English language.

The whole English school system leaves them with very little lasting fruit. This has brought us to the conclusion that it would be much more fruitful to teach these children, whose mostly heathen parents will not allow them to be fully educated in school, to read their own language first. Of course, an Indian spelling booklet would have to be edited and printed for this purpose. The alphabet and the whole way of spelling should not be English, but Latin (German), because the former is not at all suitable for our Indian language. The proofs would also lead too far away from the report, but they are obvious to everyone who has knowledge of the Indian language. We have already made experiments by writing small words on the blackboard, naming them with Latin letters, and then letting the children spell them. They grasped this with ease, and it gave them pleasure to understand the spelled word; while it must be tiresome, of course, to keep on spelling as unnatural as English orthography is, without understanding anything of it. I will speak about it orally at the conference in Frankenhilf. And should, as I hope, this proposal receive the approval of the venerable Commission and be carried out soon, then I hope much from it for young and old in Bethany and Shiboyang.

Surely you, venerable brethren, will join me in praising the grace of God when I now inform you that in recent times, too, a few souls, 15 in number, have again been incorporated into the Church of God. 10 of them are children (three Christian and seven of pagan parents) and five are adults, or at least those who could be taught beforehand. And among these, the widow of the deceased chief Bemassike has become a special joy to us. Not long ago she brought us her youngest child for baptism, who was born after her husband's death, and to whom she was attached with all her soul. The child was already ill, and died on the second day after the baptism. Our terror was great, for we feared that in her heathen blindness and superstition she would think that the child had died as a result of the baptism. And indeed the tempter thus approached her, and that in the person of a Methodist woman.-But the gracious God heard our poor supplication, yea He did above entreaty and understanding. At first, to be sure, the pain of the bent mother was so great that she remained for days without food, and wanted to starve herself to death. But God knew how to turn her heart,

*Fifteen since my last report; seventeen in the whole of the last year. Some and forty is now the number of souls of the gathered congregation. Two couples were Christianly married; two infants born within the congregation (the first), two died and were Christianly buried. Pagans also died two and were buried pagan,

so that she began to seek comfort in the word of God, and consequently to come regularly to church, which she had never done otherwise. Shortly before Christmas she declared her decision to become a Christian; "but," she said, "not until after the holidays, for otherwise it might be said that I became a Christian for the sake of the gift. - (This year we also gave all the Indians who had been baptized by us a little Christmas joy and gift, for which we received some things from Germany; this time their number amounted to forty persons. On the Sunday after Christmas she was baptized and named Salome for the joy of us and her children, who are all Christians. May God bless her and keep her in His grace and make her like Hannah of Jerusalem, who served God so faithfully day and night and knew how to speak so blessedly of the Savior. - The eldest son and successor of Chief Bemassike, whom the Methodists, as he himself says, deceived and baptized in complete drunkenness, also declared on the day of the baptism of his (step) mother, Salome, that he had already broken with the Methodists and wanted to continue to belong to us, and that he had regularly attended the church service for several weeks, which he did not do otherwise, and had definitely declined the invitation to the Methodist meeting. May God also strengthen him in his sleep and increase his knowledge. - Our old centenarian Sarah, of whom my last report told, is also still alive, and still hungry for the pure milk of the gospel; however much she has been harassed at times by the insolent Methodists. God grant her abundant entrance into his eternal rest and joy. Amen.

Finally, I have to bring you the happy news that Missionary Mießler, whose dispatch has already been reported to you from Leipzig, arrived here happily on November 8. May the merciful God now bestow His blessing abundantly on our united work, and may He also strengthen us especially for the speedy and complete learning of the so unapproachable language, which we earnestly desire.

From all this you will have seen, dear brethren, that our God still shines His gracious light over Bethany. Therefore, let us not tire of praising Him with us for all His grace, and let us continue to implore Him that He will continue to confess the work we are doing in His name, that He will gather more and more of this people around His word, around His cross, and that He will keep those gathered with strong arms until He Himself, the Arch Shepherd, will appear to put an end to all deception and sin. "Yes, come HErr Jesu!" Amen.

With warm love and greetings of peace
yours

Baierlein.

Budget.

I hope to meet the needs of the station this term with

AI	
a,OO.	
...to be able to pay for it. The salary of the interpreter is as known 60,00	
My personal and domestic needs will be about 100,00.	
amount to. Finally, I would like to ask the Honourable Comissiou to thank the man who has replaced Mr Eisfeldt for the last five years.	
Months	30,00.
to pay out.	
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To an unbelieving soul.

Thou say'st, "that thou dost dig for knowledge in the muck of the earth," wherein, as it seems, thou dost wallow quite comfortably. ...thou dost comfortably wallow..; And "that the divine perception vanishes from thee more and more," Which yet is found in all fullers at all times; It is a past time for thee to mock the Bible. And to blaspheme the Lord God, the source of all beauty: - All this is natural: thou art already vile. Thou hast stripped off all that otherwise adorns men; Thou hast killed reason, tempted thy conscience: So hast thou rent asunder all the bonds of humanity, And extinguished in thee the holy spark of God. Now art thou, poor soul, reduced to cattle... And serve the devil faithfully, who fully possessed thee; From whose crock of lies thou didst eat with lust. Whereof the devils themselves have an ass: You only want to feast on the dregs of denial. In this dung thou dost rummage with true joy of heart, And praise it to the Germans as true pasture for the soul. But one day your conscience, though now slain, will awaken and tell you the whole truth: "Cursed denier of God, you have lied to yourself. Thou hast wantonly defrauded thyself and Andre of eternal salvation!" Thou knowest thyself best, that all is fabricated, What against God and Bible thou hast ever judged. Therefore become a man again and be reasonable from now on, and stop blaspheming and improve yourself in the future.

Where is it written?

The church father Jerome writes: "What has not its standing from Scripture is rejected with the same ease with which it is proved." (Huoă æe serixturiA sneri8 non llabet auotoritLtem, erræem kuoilitat" oontenmitur, hu" eowprollatur.) From this the Papists can see how firmly, according to their own Church Father's saying, many things stand which they hold fast Fenn they themselves admit that many things belonging to their faith can be proved not from Scripture, but from tradition. Yes, since the papists maintain that no one can interpret the sacred Scriptures but the church, which with them means as much as: the pope and, for instance, the bishops in addition: so among the papists, according to their own confession, actually only the pope and the bishops base their faith on Scripture, the others believe only in the pope and bishops. But since, as is well known, even these do not take their faith from Scripture, no one in the papist sect actually takes it from Scripture. We Lutherans, however, also believe that no one other than the church has the

By the church, however, we do not mean the pope and the bishops with their pointy hats, nor the Protestant peacocks with their choir robes and berets, but all truly believing Christians, of whom, of course, one has more, the other less, the gift of interpretation, but of whom each has so much light of the Holy Spirit that he can well judge about the articles of the Christian faith from God's Word. The first is that of the Holy Spirit, and the second is that of the Holy Spirit, and the third is that of the Holy Spirit, and the third is that of the Holy Spirit.

Kissing the altar.

As is well known, the Roman priests kiss the altar during the liturgy of the Mass. It is strange how they interpret this ceremony. Father Martin of Cochem, in his "Myrrh Garden," published at Cologne in 1701, says: "When the priest kisses the altar, it means as Christ kissed the false Judas." From the holy evangelists, however, we see that the priest kissed the altar. But we see from the Holy Evangelists that it was not Christ who kissed Judas, but that he allowed himself to be kissed by Judas. He saith therefore, "Dost thou betray the Son of man with a kiss?" Luc. 22, 48. Äut oxpHoatio! i. e. the reader makes the application himself.

Idolatry.

When Mr. Kossuth was greeted by the German citizens of St. Louis on March 13 of this year by Mr. H. Börnstein, the editor of the "Anzeiger des Westens", the speaker used. A. of the following words: "And it is not only the Hungarian people, Governor! who now, even under oppression and coercion, have no other object of their love, their thoughts, their dreams and hopes than: - Lajos Kossuth, their father, their leader, their God, - no! not only the Hungarian people, but also all the other peoples of the earth are with you." - A more blasphemous flattery we have hardly ever read. Who doesn't remember Apost. 12, 22.? ____

Therefore it is a shameful thing about the world; whether it be good or bad, it is nowhere fit. For it either wants to be a public devil with evil works, or it wants to be God itself with good works.

Luther.

Wit without common sense is worse than none at all; it only spreads more sail to hurry toward a cliff.

Ed. Joung.

Church News.

Rev. Ehrhardt Riedel, formerly of St. Thomas Church, Van Wert Co, O., having received and accepted a call from Ebenezer Church, Franklin Co, Mo; was solemnly installed in his new office by me, by order of the Vice-President, on Wednesday after Septuagenes.

I. M. John.

The Pastoral Conference of the St. Louis District will hold its next meetings April 16, and the days following, at St. Louis.

Changed address.

Rev. 4. jVI. IloliLNnes, lleüerson Äilll?. O., llÄllerson 6o.,,

Received

for the seminary at Fort Wayne, Ja. K 37.50. from N. N. by Mr. Pastor Kühn. l),.-. W> Sihler.

Receipt and thanks.

The undersigned hereby certifies that he has received from the evang. luther. Congregation of the Rev. Brewer at Addison, Ill, 10 dell. 62 cents, and hereby expresses at the same time his heartfelt gratitude to the benevolent givers, and wishes them God's rich blessing in return, that He may abundantly repay them such gift of love, by grace, both temporally and eternally. H. Werfelmann.

S5.

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Otto Ernst, a pupil at the Lutheran seminary in Hirsselfst.

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Redigirt von C. F. W. Walther.

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(Submitted.) had become true. They were content to gather together a firm unifying bond is missing. No wonder that the A word to the heart for those who do not in little groups of awakened Christians, and to enjoy byquestion of the church gives vent to the most wistful want to know anything about a true church, private edification the pasture which the public preachingcomplaints among them. They see no unity at all, but unless it is visible. ministry denied; they trusted in the whole, full power ofdisunity everywhere. What they see in their inner being No Christian who pays attention to the religious the promise of Jesus Christ: "where two or three areseems to them to be everything they see of church life movements and questions of the present can fail togathered together in my name, there am I in the midst ofelsewhere. Nor can they escape the weakening influence notice that it is especially the doctrine of the churchthem;" and the need of Christian fellowship found itselfon their faith which this uncertain, unchurched position about which one seeks to become clear. It is notnot only satisfied, but also strengthened and elevated tomust have on their inner life. Christian speculation or the intellect struggling for the most delightful enjoyment. But tic times have If, on the other hand, we have to rejoice that in the clarity alone that has made this question the subject of changed. The more members were awakened in theconfusion of faith of our time we have gained a firm discussion, but a deeply felt inner need that has itsruling church parties, and the more the life of faith stroveunifying point in the precious, unadulterated confession Thousands of honest hearts eager for salvation haveto develop from the first feelings of grace to a higher levelof our Lutheran Church; if we feel a firm ecclesiastical found their way out of the desolate straits of unbelief,of Christian knowledge, the more the old doctrinalground under our feet, and if we find our ecclesiastical have returned to faith in the Word, and confess with contrasts, especially between the Lutheran andneed, which for so many others remains an unfulfilled heartfelt love the Lord whom they had either not known Reformed Churches, were bound to reemerge. The waylonging and pining, satisfied; Nevertheless, we must before or had even denied. And because with the first out, which was attempted, to blur the contrasts bybeware of a conception which obscures the true nature awakening of the spiritual life an urge for Christian out, which was attempted, to blur the contrasts bybeware of a conception which obscures the true nature fellowship arises at the same time, they first joinedmerging the two churches, satisfied least of all those who,of the church for us, however much it may seem to give those from whom they had heard the message of life.with clear recognition of the difference, held fast to thethe most appropriate satisfaction to ecclesiastical need; The question of the Church took a back seat for the truth with conscientious fidelity. A separation took placenamely, the idea of a true visible church, the exclusive time being, for the existing visible churches presented between brethren and brethren. While one part took carerealization of which is the community of those who, on a frightening picture of ruin. The souls who had come to preserve the confession of the fathers in its purity andthe basis of our pure Lutheran confession, have an to Christian consciousness could not look upon their church otherwise than as an apostate, renegadeintegrity, and received a unifying bond in this resoluteorganically ordered and structured church system. This mother, who had neglected and forsaken her children. adherence to the confessional writings of the Lutheranidea is now often expressed and in some journals*) is church, the other brethren remained undecided, and mustspread with care, but not in a now feel it all the more painfully that they are not being *) Siebe Grabau's Informatorium. No. 1. taught the truth. D. R.

It is as if, by giving up this idea of the true visible church, and Roman particularism. But the most dangerous thing certain order of certain ceremonies and services." the church itself were given up. To speak of a visible true church, however, has in itself nothing objectionable, if it is done with the reservation that, according to Art. 8 of the Augsburg Conf. Conf. "the church is really nothing of God; only that the expression kingdom of heaven, a net made up of ten virgins, he does not want the else than the assembly of all believers and saints." For kingdom of God, shows us more the spiritual nature, the wicked to be the church, but teaches how the church then it is known that a true visible church is spoken of heavenly goods of it and the subordination of the appears in this world. Therefore he saith, She is like unto only in an inauthentic sense, and that it is by no means intended to say that all who belong to such visible church fellowship are true living members of the church; nor even that this true visible church is the Compler (the totality) of all true children of God on earth. In short, if by something spiritual and invisible, so also is the church. he does not want the pious to be offended true visible church is understood such an ecclesiastically ordered community of Christians, whose confession is heavenly, and the members of the kingdom of God, the nowhere to be found, but we truly say and know that this rightly believing and according to God's word, although hypocrites and ungodly men are also among them; then one may well put up with the expression mentioned. It would be better, however, to use for it the expression: the true believing visible church; for the true believing church may, however, be a visible one in the proper sense of the word; for it is possible that the hypocrites also have the true believing confession. But the true church in the proper sense of the word can never be a visible one, because this is the spiritual body of Jesus Christ, consisting of the truly sanctified Christians, who, however, are nowhere healthy unmixed in a visible community. church, as the totality of those who are born again through faith, and have the Holy Spirit and eternal goods based on God's Word, they by no means thereby shut those who speak with such warmth of the true visible church, but they give this expression a much higher meaning. They want to know of no invisible church outside of the so-called true visible church; and as they cannot deny that true children of God may yet be unbelieving church communities, they want to include them, strangely enough, in the so-called one true visible church. They reverse the concept so strangely that what is invisible must be visible to them. The holy Christian church of the apostolic Symbolum is not sufficient for them, they must have a visible holy Christian church; so that one must only wonder that they do not notice the self-contradiction, when they say in the Symbolum: It is necessary to know what makes us members of believe a visible church 2c. Yet every child knows that you cannot see what you believe. They ironically contradict the Jewish doctrine of a visible kingdom of Christ on earth, and yet, quite contrary to it, they themselves want to know only of a visible church. If it were not for such an error, over which the true church might be lost, it would not be so dangerous, though it is not without its evil effects.

Furthermore, the Apology states most definitely that the true church is a "hidden," that is, invisible church. And since Christ says that the kingdom of heaven is like the expression kingdom of heaven, a net made up of ten virgins, he does not want the kingdom of God, shows us more the spiritual nature, the wicked to be the church, but teaches how the church members to a heavenly head, the God-Man Jesus Christ; these, that is, as a man fisheth the good, and as a the expression church, on the other hand, points to the woman fisheth the bad. As the good and the bad are inner connection, the spiritual fellowship of the members mixed together like a fish, so the church is hidden here among each other. Just as the kingdom of God is among the great multitude and crowd of the wicked, and the members of the kingdom of God, the nowhere to be found, but we truly say and know that this true believers, are not so according to their visible part, church, in which there are saints, is and remains true on as far as they are spiritual new men. Now that a man is a earth, namely one new spiritual man, who belongs to the kingdom of Christ, and then in all the world, in all manner of kingdoms, is not told me by the confession of his mouth, or his islands, countries, cities, from the going forth of the sun outward fellowship in the Word and Sacrament, or his even unto the going down of the same, which have Christ and the gospel, and say that a shell behind which the hypocrite hides himself; but it this same church hath these outward signs: the depends solely on faith, i. e. on the living confidence with preaching office or gospel, and the sacraments." We see from this how the confessors of the Apology This faith alone makes one a true member of the church, by no means thought of the true church as enclosed a fellow member of the kingdom of Jesus Christ. But this within the bounds of a certain outward or visible church faith no one sifts, except God alone. How, then, can the community. As resolutely as they excluded all that was church, as the totality of those who are born again false and contrary to Scripture by their firm confession through faith, and have the Holy Spirit and eternal goods based on God's Word, they by no means thereby shut in their hearts, be anything visible? And if it be said that themselves off from the children of God, wherever they the fathers of our Lutheran church, in their confessional might be in the world. They acknowledged the existence of the true church positively asserting an untruth. For one only has to look in all kingdoms, islands, countries, and cities, from the beginning of the sun to the end. Now the visible Lutheran church had by no means such a spread; their words, although the wicked and ungodly hypocrites have therefore, cannot be understood otherwise than that fellowship with the true church in outward signs, names, even under the corrupt Roman, Greek, 2c. The true church church is hidden. If this is true even of the most corrupt church, which is called the body of all outward visible church communities, it must also be true of other sects which still have Word and of Christ, and has fellowship not only in outward signs, but has goods in the heart, the Holy Spirit and faith. For Sacrament essentially. This does not contradict the proposition that the pure preaching of the gospel and the right administration of the sacraments are the marks of Christ, and what makes us living members of the church. right administration of the sacraments are the marks of Christ, and what makes us living members of the church. For if we should say that the church is only an outward the true church, or, in other words, that where I find Word of police, like other regiments, wherein are evil and good, and sacrament pure and clean, there are certainly true Christ's children of God. The falsehood in the confession of the kingdom is spiritual; as it is, wherein Christ inwardly corrupt church does not, of course, tell me that there are no man will learn from it, nor understand that Christ's children of God. The falsehood in the confession of the governs, strengthens, comforts the hearts, distributes the children of God; but I certainly infer it from what the Holy Ghost, and divers spiritual gifts; but it will be thought corrupt church still has of right doctrine and of right sacrament; for where there is still of the seed from which children of God may be born, there I may, there I ought to, believe that such are there; and experience confirms it. It is therefore the same characteristic in the corrupt church, that shows me the children of God, and makes the church knowable, as both of them do.

orthodox church. The heresy, of course, as I said, does not make it visible to me, but this is rather a characteristic of the mob; but the truth that still exists, the essential pieces of the gospel, and the unmutated baptism that the mob still has, leads me to conclude that here, too, children of God, that is, the real so-called church, are still hidden; For not only does holy baptism certainly prove to be a bath of regeneration in the poor little children, but the truth that is still present can also prove so powerful in some hearts that they turn righteously to God, recognize the error, and perhaps hereafter depart from the false church.

It follows from this that the invisible church is to be looked for in the totality of all those who are called, those who are baptized, thus of course only in and apart from the general visible church, to which Christian souls belong, in so far as they still have the Word and the Sacrament essentially.

This is the doctrine of our godly, orthodox forefathers, as proof only a passage from Luther: "Hear yourselves what St. Paul says in 2 Thess. 2, 4: The Christian will sit in the temple of God. Now if the pope (as I do not believe otherwise) is the true end-he shall not sit and reign in the devil's stable, but in God's temple. Nay, he shall not sit there with devils and unbelievers, or there with no Christ or Christianity: for shall be an antichrist, therefore he must be among Christians. And because he shall sit and reign there, he must have Christians among him. For God's temple is not called a stone store, but holy Christendom, 1 Cor. 3:17, wherein he is to reign. If then Christianity is under the pope, it must truly be the body and members of Christ. If it be his body, it hath right spirit, gospel, faith, baptism, sacrament, keys, preaching office, prayer, holy scripture, and all things that Christendom ought to have."

But if any one were to conclude from this that all visible church communities are basically to be esteemed equal, because the true church is hidden in all of them, this would be a false and most dangerous conclusion. For this would lead to the most horrible indifferentism, to a fickleness and arbitrariness in doctrine, which would finally suspend all certainty of truth, and open the door to unbelief. Therefore I must not be indifferent to which church I join, whether it be right or wrong in doctrine. For not only does the duty of confession require me to hold to those who keep and confess the right faith without human addition or subtraction, and testify against all error and lies of Satan; but fellowship with a false-believing church is never without a great trial of soul. It is as when one sells wines, among which some are poisoned; does he get buyers and sellers?

If a man, by good fortune, buys a poisoned bottle, he dies, got a noble and delicious drink. It is certainly better and safer to buy where one is protected from adulteration and poisoning. The orthodox church, therefore, has an undeniable advantage over the irreligious; for it has the word of truth without addition, it possesses the most powerful force for the spiritual revival of its members, it offers them the healthiest pasture, protects them from soul-dangerous confusions, and has the strongest weapons against the powers of darkness.

For this reason we want to hold our Lutheran Church in high esteem, as the proven true-believing church whose doctrine and confession have never been contradicted by the Holy Scriptures; we want to cling to it with heartfelt love as faithful, grateful sons; we want to exclude ourselves from all unbelieving church communities by our confession, but only not from the children of God who are scattered all over the world, for whether they lie imprisoned under the tyranny of the pope or elsewhere. Of such, too, the word of Christ applies: "Many shall come from the morning and from the evening, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven;" but the following saying is a warning: "But the children of the kingdom shall be cast out into outer darkness"-for those who remain in the outward fellowship of the orthodox church without the inward sanctification of the heart; who, though they have the name of being alive, are alienated and dead to the true life of God. The judgment of that day will not be according to the measure of knowledge, but according to the measure of faithfulness with which we have applied knowledge. To whom much is given, much will be sought; and to whom much is commanded, much will be required.

A. Sch.

(Submitted)

What is a synod?

A word to those who fear the same.

You must often hear it from the mouths of those who consider themselves wise and prudent and want to be regarded as the guardians and defenders of freedom: it is a dangerous thing with a synod, an Act German Consistory, a clerical rule, which is out to catch the poor Germans, who have hardly entered the land of freedom, back under the servile yoke- Yes, when these kinds of people want to bring up something quite important and frightening, they even say: that a synod is a secret Jesuit college, that your preacher is already among them, and that he now expects sooner or later to bring you himself into the same dangerous

You have heard such things, and because you yourselves are not sufficiently acquainted with what a synod is and what it is for, you cannot refute them. This is what you hear, and because you yourselves are not sufficiently acquainted with what a synod is and what it is for, you cannot refute the terrible stories of those wise men; indeed, if you want to be sincere, the matter itself seems dubious to you; you would not like to lose your freedom and, with it, the property of your church, and therefore, with the best will in the world, you cannot help feeling a certain fear.

What is a synod? A synod is a free association of congregations for ecclesiastical purposes, such as the preservation and promotion of the unity of the pure confession, the common defence against sectarian evils, the training of future preachers and teachers for the service of the church, the public examination and orderly installation of the same in their offices, the sending forth of missionaries, the support of poor congregations to obtain a regular service from a preacher, etc. 2c. Is there anything wrong in this? Is it to be feared, is it to be guarded against? Is a free association of congregations a Jesuit college? What have "the wise" to answer to this?! - Those congregations that have come together for a synod have not done so out of boredom or vain polygamy, but the word of God and the local need have compelled them to do so. And you stand in the same need, even if you do not yet recognize it, and the word of God also speaks to you and wants to be heard and obeyed by you. Thus it is said in Ephes. 4:7, "Be diligent to keep unity in the Spirit through the bond of peace." Does the command concern one Christian or all, one congregation or all? Obviously all, you therefore also, you also are to be diligent, not indifferent, not slothful, but spry, active, eager to keep unity in the Spirit. For God does not want the individual Christians and the individual congregations to stand apart from one another, not caring for one another, each looking only to itself and going its own way in selfishness and self-will, without love and without humility. It is not valid, it is a manifest sin, if a congregation only wants to look after itself, only wants to see that it has a preacher, a church, a school, that pure doctrine goes on among it and that discipline and order are practiced; without at the same time also wanting to see what is the other's, without also caring for other congregations, without also wanting to bear their weal and woe with love. Only a Cain says, "What is my brother to me? "Shall I be my brother's keeper?" Christian! Churches should care for one another, should be united with one another in brotherly love, should stand in one spirit and one soul, and also prove by this part of the Christian life) -that they honor the gospel of Christ and that they are in love with one another.

their faith is not rotten and dead. Hebr. 13, 1. Paul exhorts: "Stand fast in brotherly love!" and Philipp. 1, 27, "Walk worthy of the gospel of Christ, that ye may stand in one spirit and one soul." - Do churches do wrong, then, when they unite with one another in brotherly love and remain beggars, always only accepting, never also giving, cooperating, helping? - Now is a synod, an association of congregations that see to it that preachers and teachers are trained for the service of the church, and your children in the future. Where do you intend to get them? Will you wait for one to come running at the happy hour? And when one comes, who among you will test him, whether he be mighty to exhort sound doctrine, and to punish the gainsayers, whether he be not a secret Rationalist, or Methodist, or Unionist 2c. fei? Or is it perhaps all the same to you what a preacher preaches, if he only gives you a discourse, baptizes your children, copulates 2c., but otherwise lets everything go as it pleases? Is it perhaps your own will and wish that the preacher should take care of nothing else, should punish neither false doctrine nor false living seriously, so that only no so-called "discord" may arise, so that the evidently malicious may not be admonished, so that they may not be excluded from the congregation, and so that perhaps those who pay the preacher's salary may become fewer and fewer, and thus your expenses may become higher and higher? If this is still the case with you, if Christianity is to you an article of commerce with which you seek to purchase your worldly respectability and pseudo-piety as cheaply as possible, then of course you are still far from being able to comprehend the benefit of a synod, much less to become members of it. But if, by the grace of God, you are already in earnest about the establishment and preservation of the office of preaching, you will not readily give a profession to every preacher you find, but only to one who is really competent to be a steward of God's mysteries. But whence, I ask again, will ye take him? From Germany again? Oh, yes! That would be very convenient, very cheap! The people in Germany may at least send their sons to schools, seminaries, universities, may use their last efforts to have preachers and teachers formed from them, so that the free, prosperous congregations in America may be well supplied without further trouble and expense. We should be ashamed of poor Germany, Germany should be supported by us, but so we only expect help from her for us, for our children and our children's children. Is that not a sad, sinful impudence! Set yourselves to work to train preachers and teachers for yourselves and your children, build colleges, buy collections of books, pay professors! But how-can you do it alone? By no means! Well, then, unite with other congregations; what one cannot do, more can!

more. Or do you perhaps think again that congregations have already united, that seminaries and colleges have been built, and that you would be able to obtain help from them if the need ever arose? Do you always want to be and remain beggars, always only accepting, never also giving, cooperating, helping? - Now is a synod, an association of congregations that see to it that preachers and teachers are trained for the service of the church, something wrong? Is it not a sin and a disgrace that such a thing should be suspected and blasphemed by wicked men! - If ye desire to be Christians, the commandment of the Lord Christ concerns you also: (Marcus 16.) "Go ye into all the world, and preach the gospel to every creature." You cannot go yourselves because of your professional business, so you must send others to go for you. But such emissaries, missionaries, must first be trained, then sent forth, then also preserved among the heathen. Can you do this alone? Have you the means? No! What will you do now, nothing at all? Emotionlessly and without pity abandon the heathen to their misery? You must not do that either! Unite yourselves with other congregations; the community can do what the individual cannot. Now is a synod, an association of congregations, which together provide for the training and sending of missionaries, something wrong? - It is the will of God, (1 Corinthians 12:4-31,) that the gifts should be turned to common profit. If a church has good knowledge of the Scriptures, or experience in battle, or discernment of spirits, or wisdom in doctrine, or power in faith, or courage in confession, it must not and should not bury such a gift among itself, but should also allow other churches to benefit from it, for God has given the gifts for the common benefit of all, and whoever resists God in this in his own stubbornness steals His gift from Him and must expect God's punishment. - What is to become of the Church of Christ when sloth, pride, and avarice tear all the members apart, when the eye says to the hand, I have no need of thee - or the head to the feet, I have no need of you? - Now is a Synode, an association of congregations who want to lend a hand even in spiritual goods, who want to help that the forks bring benefit to all, something unjust? Does it not show great ignorance of divine things to revile such a synod?

Did the churches of the time of the apostles (Acts 15) unite in the common defense against false doctrine? Are ye stronger, more established, than the apostolic churches? Do you think you are standing? - Take heed that ye fall not! Are the churches, then, who have humbly recognized that they alone cannot resist the mighty enemy, and who therefore unite with orthodox churches in battle, doing wrong? Only the despisers of the word, the enemies of the church, who regard Pilate's word, "What is truth?" as the highest wisdom, and who therefore resent all determination and firmness of the confession, find such a synod irksome and detestable. The congregations born to a synod meet once a year; such a meeting is called a synodal assembly or synodal session. All the members of all the synodal congregations can only come together once, even if that would be the most desirable thing, because the business at home and the large travel expenses prevent for every two, one from the teaching level, one from the learning level. For you already know and understand, I hope, that a Christian congregation consists of just these two groups. The teaching class alone, that is, preachers, teachers, poor-wardens, etc., by themselves, without other members of the congregation, do not form a Christian congregation; and the learning class alone, that is, a group of Christian people by themselves, with the exclusion of their preachers, likewise do not form a Christian congregation, but are and always remain only a group of Christian people. Therefore it is also, by the way, a shameful encroachment of the learning state into the divine rights of the teaching state, if, for example, in a congregational meeting the preacher and lay members are not to vote, or even be present, since the preacher is already by his office, according to God's will, the ruler of the congregation. Only a preacher who holds his office for the sake of his belly and puts up with this miserable abuse of the local political freedom, this contempt of the benevolent office for the sake of disdainful gain, can tolerate this; a faithful shepherd instructs, asks, admonishes, and if this does not help, often he shakes such an ungodly commoner like dust from his feet and goes away. - So at a synodal meeting, as deputies of each congregation, a preacher and a member of the congregation assemble. Yes, you may say, now it is evident that in a synod the aim is to rule the congregations and the preachers, for even if as many congregational deputies as preachers are present at a synodal meeting, the deputies of the congregation members can nevertheless do nothing against the preachers, because they lack the skill of the word too much, and they are then easily led to dangerous decisions that are harmful to the congregations.

But please - do not be afraid! Nothing new can be yet it is not always advisable to remain silent. So I cannot help but take your attention, my dear reader, for a few moments, although otherwise both time and desire for the constitution, unless the congregations themselves have been informed of it beforehand and have given their "bookmaking" are taken away from me. - For the free and cheerful consent to it. - The business of a "ecclesiastical Informatorium", right at its first synodal assembly is of many kinds, such as the appearance and from then on, has taken on the sad and conscientious examination of candidates for preaching business of demonstrating that "the mission is no longer necessary in this day and age". This is a very sad and school offices, the supply of preacherless congregations who apply to the synod, the issuing of theological objections and opinions, the requested settlement of disputes, the regulation of the missionary system, and so on. - Now is there anything wrong with such synodal meetings? Is it not a fine, good, Christian order? -

For your further reassurance, however, listen to the principle that prevails among us with regard to those Lutheran congregations that have not yet joined the Synod. The principle is that of Christian freedom. No congregation will be forced to join the Synod in any way. Not at all! After all, the Lord Christ has not forced anyone into heaven, and should we now force anyone into the

Synod? No! Never! Whoever does not come out of inner urge, real need, cheerful conviction, - in a word, whoever does not come out of freedom, let him stay away, or he will only harm himself and the synod, and all of them. On the other hand, every congregation that belongs to the synod can leave the synod at any moment without any external harm or damage.

Where then does your fear of a synod come from? Where else but from the lies of the enemies of truth, and from your own ignorance. Those "wise men" treat you like children, like stupid children; they want to frighten and terrify you by means of a spectre, and this spectre must now be the synod, this dangerous thing that devours everything, your spiritual and bodily goods, your freedom and your church goods. - Well, you have heard above what a synod really is, do you want to be treated like children any longer, to be lied to like fools? I think you are putting on your children's shoes, and with them also the fear of the synodal ghost! -

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*) We, too, share this attitude of our dear co-worker; only it is sometimes very beneficial for the weak to get to know more closely the persons who have been slaving against a good cause. Therefore here at least A short note. The most zealous opponent of the heathen missions was Dr. Sam. Schelwig, no doubt first of all because in his time the mission was carried on by the "Pietists," so detested by him, such as the godly Aug. H. Franke and others. But how Schelwig's fight against the so-called Pietists was constituted can be seen, among other things, from the fact that, when the Pietists so earnestly insisted on world-denial and self-denial, punished the desire and the waves of riches, he sought to refute them and asserted that it was right and belonged to Christian freedom to go to a comedy, to play the game of dice, "to seek honor among men and riches 2c." What sense does he betray who is driven to defend such things, but to reject the efforts to convert the poor heathen? Who does not tremble when he thinks of such a state of soul? Who is not reminded of the lamentation of the lying apostle, 1 Thess. 2:15, 16? Is it to be wondered at, then, that Schelwig also defended the proposition with all seriousness, "that an ungodly preacher, if he only understands the Word of God literally and presents it rightly, is not only an instrument, but also a workshop of the Holy Ghost?" (All this is found in Schelwig's "Survey of Disputes, which have been aroused under the pretext of piety.")

Editorial.

God, according to his holy pleasure, would like to awaken the hearts of the rulers and noblest teachers of his church, to give the blind heathen more access to the means of grace; and this work, if it is properly begun and conducted, is in and of itself certainly to be highly praised, and then the persons who work at it will also justly deserve their great praise."- Would that the "Informatorium" had taken these words to heart, and examined itself before God's holy and all-knowing eye, whether it also had a heart for the poor heathen, at least of this country, who are so much in need of Christian love, after they have been so long trampled under and robbed by the covetousness of so-called Christians, and in part still are; and whether it also moved a hand, a foot, for their sake? "If thou meet thine enemy's ox or ass, and he err, thou shalt bring him again," saith the Lord (Exod. 23:4). But if we see the souls of our highest benefactor, the souls of our God, so dearly bought, going astray and given away on the way to eternal destruction, we let them go quietly and in the meantime philosophize about "whether the missions are still necessary today? Woe! Woe! - In an "orderly manner" this holy work of spreading the kingdom In an "orderly manner," however, this holy work of spreading Christ's kingdom on earth, par excellence called "mission," is to be "begun and conducted"; and we are not at all disposed to approve the corn of all kinds of sects in the mission field. We know quite well that they preach not Christ crucified, but according to their own hearts, even to the heathen, and expect nothing more from such servants of darkness than what Almighty God is able to accomplish in spite of their activity. But this by no means annuls the commandment of the Lord: "Go ye into all the world, and teach all nations. Nor is this command by any means given only to the apostles; as it is a vain effort to try to prove it from the words quoted, "But the signs which shall follow are these: in my name shall they speak with new tongues. Nor is it written anywhere that God poured down from heaven the knowledge of the language to all those who at the time of the apostles wanted to preach the gospel to peoples of a foreign language, which would be wholly contrary to the economy of God. In addition, the words are quoted incorrectly. It says there (Mark. 16,17) "The signs that will follow those who believe are these: in my name they will cast out devils, they will speak with new tongues" 2c., and these signs were by no means only given to the apostles and other preachers of the word, as is already clear from the words: "to those who believe" and is also confirmed in 1 Cor. 12, 8-10.

But that the commandment of Christ, the gospel.

(Submitted.)

Whether the mission (i.e. the spreading of the kingdom of grace of Jesus Christ on earth) is still necessary today?

Already Solomon complained almost three thousand years ago that there was "no end to all the bookmaking"; what would he say if he saw the bookmakers and newspaper writers of our day and of our country? - And

The promise of the Lord, which is inseparably connected with this command, proves most clearly that it did not only concern the apostles: "Behold, I am with you always, even unto the end of the world. Not in their own power, but in the power and name of the Lord, the apostles and other witnesses of the truth were to go into all the world and bring to all nations the glad tidings of free grace in Christ Jesus, and to this end the Lord promised them his special guiding, protecting, blessing nearness. And because this promise is valid to the end of the world, the command to preach the gospel to all nations, for the sake of which this promise is given, must also be valid to the end of the world, and is also valid, as God wills, "that all men may be saved," and not only those who lived at a certain time.

Therefore, my dear reader, do not be carried about by any wind of doctrine, but stand firm on this rocky foundation of the Word of God, and you will prosper.

And that you may also know with how great injustice the one "extract" in the "Informatorium" speaks of lies that were written by the blessed missionaries Ziegenbalg and Plütchau from the East Indies to Germany, and which "they who know best how to tell which ones come out from there" (as if their mouths were vain gospel books that could never report falsehood!): so I will here set forth for thee such a "testimony that came out from thence" as will doubtless prove itself to thy heart also to be a genuine evangelical testimony. This is an excerpt from a letter of an Indian native preacher on the island of Ceylon, named David, which he wrote some time ago to the Lutheran Missionary College in Leipzig. It says:

"The Almighty God, according to His unfathomable and inscrutable grace and mercy, and His holy counsel made before the foundation of the world, was pleased to stir the heart of the pious and magnanimous King of Denmark, Frederick IV. to send the first missionary, the faithful and famous Bartholomew Ziegenbalg, to Trankebar in 1705, so that he might enlighten the darkness that enveloped my poor countrymen and raise among them the banner of the Most Holy Cross."

"After his arrival in Trankebar, Ziegenbalg labored day and night to spread the gospel, and he succeeded in bringing many to the knowledge of the blessed truth. And the gates of hell have not yet been able to overpower the church he founded. Many faithful and excellent Lutheran missionaries were later sent to us from their blessed homeland, among them especially the venerable Father Schwarz."

"I sincerely thank my heavenly Father for forgiving my worthless life.

I am very grateful to you for your support, which has helped me to this point, so that I can see the prosperity of the mission supported by your Society in my fatherland. Therefore, when I learned that your missionaries all celebrated the centennial of the Bethlehem Church in Poreiar on June 1, 1846, in which I was baptized by the old Lutheran missionary, the venerable Mr. Klein, on April 1, 1775, I immediately turned to Missionary Cordes to express my joyful participation, and also had a description of this celebration printed and distributed in the Morning-Star."

"It is known to you that through the most persistent efforts and toil of Ziegenbalg and his successors, two printing presses, a Tamil and a Portuguese one, have been founded, and in them, under their direction, besides the Holy Scriptures, also the delicious Lutheran songs have been printed, which are so richly able to kindle the mysterious heavenly fire of love for God in hearts. In addition to the Holy Scriptures, they also printed the delicious Lutheran hymns, which are so richly capable of kindling the mysterious heavenly fire of love for God in the heart. These Bibles and hymnals were widely distributed among the Christian inhabitants on the coast of Coromandel and on our island (Ceylon), and were diligently used and carefully preserved by them. Even now they are regarded as valuable relics. The translation is clear and simple in the highest degree, so that it is easily understood by scholars and unscholars, by men and women. The later translations, which come from missionaries of the most diverse societies and confessions, are artificial, turgid, and obscure, and for this very reason almost completely useless. Would that a reprint of that old translation could be made under the supervision of your missionaries, some of whom are said to be especially proficient in Tamul; it would be of greater blessing to the congregation and the growing generation."

"Remember me before the gracious throne of God, and ask Him that, by virtue of His gracious promise, He may send me His Holy Spirit, that I may persevere in the faith to the end. I promise you that I will not cease to pray for Zion and for your Society, and for the messengers whom you send forth."

"Since I am eighty years old, I feel daily the clearest and most pleasing signs of my imminent deliverance from this pit of misery, and await the future of my Lord. I do not know, therefore, whether I shall yet experience the joy of receiving an answer to my letter, and of hearing something of the further prosperity of your mission; but of this I am certain that, even when I am transferred to the eternal dwellings of peace, I shall never forget you and your work. Before the throne of God we shall meet again to praise Him, the Triune, forever."

Behold, my Christian reader, what a smell of life to life are the first missionaries

of our Church in India! And this David, whom thou hast surely loved, is one of the ripe fruits of their labours. And when we, too, have once been caught up from the land of tears and strife, when we have entered into the rest that is still available to God's people, we shall still find hundreds and thousands there whom God the Lord, through his servants, the missionaries of our church, has rescued from the authority of darkness and brought to the wonderful light of the knowledge of Jesus Christ. Therefore rejoice, and praise God that even in the last days He sends forth His messengers, and lets the poor Gentiles come in, because there is still room for them in the eternal tabernacles of peace. Rejoice in this and be sure that as long as the day of salvation still lasts, as long as the Lord still calls: "Turn to me and you will be saved, the end of the world" (Is. 45, 22.) as long as He Himself has not yet come.) So long as He Himself has not yet come "to see His guests," so long are the gates of His grace still open to all men; so long "is there still room," and therefore also the will of the Lord, that His messengers should go forth anew "into the highways and by the fences," to invite all, and "urge them to come in, that His house may be filled.

So long, therefore, as nations are still far from "the citizenship of Israel and from the testaments of promise"; so long as nations still walk in the shadow of death and do not know the way of peace; so long as they still live "without God in the world" and therefore also without hope in life, without comfort in suffering, without confidence in death; In short, as long as they do not know Him whose will it is that all men should be helped, and that they should come to the knowledge of the truth, because He gave His blood, Himself, "for salvation to all, that these things might be preached in His time (1 Tim. 2, 4 - 6.): as long as thou also, as a Christian, hold thyself bound to do thy part, that the name of God "may be made known unto the Gentiles, and they turn unto God."

Sierakowski.

Five virtues, which according to Hieronym. Weller, Luther's friend, a preacher should have.

"The first virtue is to work out the sermon carefully, to be very careful to get used to preaching extemporaneously.

Then he should appear with fear and trembling, that is, he should call upon God to give him the Holy Spirit to govern his tongue. Pericles prayed to the gods each time before he ascended the oratory stage, that he might say nothing that would hurt anyone. How much more will the teacher of the church of Christ have to pray that he will not say anything that will hurt anyone?

injure the honour of God, or provoke weak souls to offence!

Thirdly, let him take care that he bring forth nothing paradoxical (contrary to orthodoxy), nothing that itches the ears, but that which truly serves to edification, that which straightens timid consciences and crushes zealous hearts.

Fourth, beware both of making fine words, and of being bitter and hard. If he must rebuke, let him say so: Dear friends, God knows that I do not speak out of hatred.

Fifthly, the preacher should make it short. Dr. Luther said to a theologian who always preached for about two hours: "Vos facitis taedium verbi," i.e., "You cause us to be weary of God's Word;" and Philip (Melanchthon): "A preacher must be especially eloquent if he is to preach for more than half an hour without boring the hearer.

Good musici make a pause, trenn the play is sweetest, and so are the preachers best, who know how to begin and to stop." (See: Urtio lor- wūnāi stuäii UwoloZioi. Roriub. 1565.)

Only consolation.

A preacher in Saxony, when he was court preacher at a princely breeches, was called to a sick gentleman who addressed him as follows: "Mr. Court Preacher! I am very ill, and fear I may die, therefore I have sent for you to come to me, and will now ask you to tell me something edifying; but one thing I must ask of you at once, that you tell me nothing of Jesus, for I do not wish to hear anything of that." - The preacher said: "It is dear to me that you tell me this as soon as possible, for that would have been the first thing I would have wanted to talk to you about. However, there are many other edifying things we can talk about. May I speak to you of God?" - Yes, I would like to talk about that, because I have always had a lot of respect for God. The preacher spoke of God's love for mankind, which was so pleasing to the sick man that he asked to come back soon.

The next time the preacher came again, the sick man said, "Well, what nice things will you tell me today? I have been longing for your visit for a long time." That day he talked much of God's omnipotence, wisdom, and omniscience. This conversation was already much more serious than the previous one, but it was still pleasant to the sick man. On a third visit the clergyman spoke of God's holiness. And now he said how God was such a holy and pure being and surrounded with nothing but pure and holy beings. This conversation was even more serious than the previous one. But it became even more so during the following visit, where the

Conversation related to God's righteousness- But now the sick man began, "Mr. Court Preacher, now I can stand it with desecrators, replied Rauschenbusch, but from yourself I have heard it said that you were such a wicked man, but I now well see that you do not believe it yourself." -

But now the preacher went away, and did not come again the following day, for he thought: May what he now feels go a little deep with him. At last the patient sent for

the preacher, and when he came he said, "My God, I am being bitter and hard. If he must rebuke, let him say so:so frightened I cannot contain myself; tell me something Dear friends, God knows that I do not speak out of comforting again, for I feel as if I were already in hell, or

as if hell were within me; do you know nothing by which I might find reassurance again?" The preacher answered:

"I know nothing more to tell you than that God is merciful, but also wise, holy, and just, and by virtue of His justice cannot do otherwise than punish evil. I would know many

sedition imposed on him by Duke Georgen, Anno 1533": more beautiful and excellent things, but you don't want to hear about them, so you must die in this unfortunate state

holy Christian church, in which sat no lay, neither kings nor princes, but only the pope with the cardinals and bishops in front under the holy spirit, and the priests and monks on both sides with oars, as if they were leading to

heaven. Some were drowned, while others were pulled to the ship by ropes and cords, which the holy fathers threw out to them out of grace and the sharing of their

good works, and helped them so that they would not drown, but would come with them to heaven, clinging and hanging to the ship. And there was no pope, cardinal,

bishop, clergyman, nor monk in the water, but a vain Layen. Such a painting was a picture and short concept of their doctrine, what they held of worldly estates, and is also the right picture as they hold it in their books, that they cannot deny. For I also was one of such fellows, who helped to teach such things, and so believed, and knew no other way."

Dr. Wilhelm Bidenbach (Felix Bidenbach's father, born 1538), former preacher and professor at Tübingen, writes that he also saw this picture described above in a Capuchin monastery in Schönbach near Tübingen.

Unfortunately, it is only too true that this picture would still not look bad in many a Protestant church of our day, and would make a vivid conterfection of the doctrine led therein, for, although no one among the Protestants believes any longer that the preachers can help the poor

laymen into heaven by the merit of their good works, many so-called Protestant preachers do not behave differently, as if it were not the believers, but actually the preachers, who are the true nucleus and fountainhead of the Christian church, beside whom the laymen only swarm; as if they alone held the keys. Protestant preachers behave no differently, as if it were not the

believers, but actually the preachers, who are the true nucleus and fountainhead of the Christian church, beside whom the laymen only pout; as if the keys of heaven were given to them alone, so that no layman could get into heaven unless the preacher helped him in; as if they were not the Christians' servants, but their commanders the masters of the ship.

The Lutheran pastor Rauschenbusch came to a sickbed, and the sick man could not stop describing himself in the strongest terms as the greatest of sinners. "Then is it really true what I have heard from you?" said the pastor. At these words the sick man straightened up, "What have you heard of me, pastor, no one can with reason say anything bad of me?"-and now the sinner, who had been so humble before, poured himself into a eulogy of his past life, and into imprecations

Revocation.

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How the papists envision the church.

So Luther writes in his "Responsibility because of the sedition imposed on him by Duke Georgen, Anno 1533":

"Then they painted a great ship, which was called the holy Christian church, in which sat no lay, neither kings nor princes, but only the pope with the cardinals and bishops in front under the holy spirit, and the priests and monks on both sides with oars, as if they were leading to

heaven. Some were drowned, while others were pulled to the ship by ropes and cords, which the holy fathers threw out to them out of grace and the sharing of their

good works, and helped them so that they would not drown, but would come with them to heaven, clinging and hanging to the ship. And there was no pope, cardinal,

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Doctrine and Life.

But if they say, "We do not live as we teach, and have not such a spirit as bears such fruit," I would gladly suffer them to say so; for in that case it may be felt with age that there is not a good goat speaking out of them. We ourselves confess this, and it is not necessary to get it by a heavenly voice and a higher spirit, that we unfortunately do not do all that we ought. Yes, St. Paul, Gal. 5:17, says that all things will never come to pass, because the spirit and the flesh are with and against one another on earth. But by the grace of God I can show many fruits of the Spirit among our people, and I would even set my person alone, which is the least and most sinful, against all the fruits of the whole Old Testament (Anabaptist) spirit, if it should be praised, however highly he (Muenzer) reproves my life. But to reprove someone's doctrine for the sake of a frail life is not the Holy Spirit. For the Holy Ghost reproves false doctrine, and tolerates the weak in faith and life, as Rom. 14:1, and 16:1, St. Paul teaches, and in all places."

Luther.

Lay obedience in the Roman Church.

Cardinal Bellarmin writes: "The Catholic faith teaches that every virtue is good, every vice is bad. But if the pope errs in commanding vices and forbidding virtues, the Church is bound to believe that vices are good and virtues are evil, if she does not want to sin against conscience. For in doubtful things the church is bound to rest on the judgment of the pope, and to do what he commands." (De xont. row. l. IV. e. 5.) The Roman Catholic historian, Paul Sarpi, reports that this was a Papal rule: "That the reigning Church was to be believed, even if she said that that was black which appeared white to the eyes." (Üi8t. interäioti Venoti lib. 2. x. 48.) Francis Toletus writes: "If a peasant believes his bishop, who propounds a heretical doctrine in regard to the articles of faith, he acquires a merit by this belief, although what he believes is an error, because he is held to believe until it is known to be contrary to the church." (l "8tr. saorerä. 1.4, o. 3.) Most conclusively, therefore, the greatest theologian of the Roman Church writes: "Job says, "The oxen plowed, and the asses walked beside them in the pasture" (Cap. 1, 14.), because, indeed, in matters of faith the lower, which are signified by the asses, must follow after the higher, which are signified by the oxen." (DIwwas II. cz. 2. art. 2. §.6. 8sä contra.)

What heart pleases God.

At Wittenberg the Lord Luther visited a very sick student, and asked what he wanted to bring God when he departed from this world? The young man said: All good, dear father, all good. Luther answered, How can you bring him anything good, since you are a poor sinner? Then the pious student said: Dear Lord Father, I want to bring God, the heavenly Father, a penitent, humble heart, sprinkled with the precious drops of the blood of Jesus Christ. Thereupon the Lord Luther said: Go on, dear son, you will arrive safely and be a welcome guest in heaven for God, the heavenly Father. - From Herberger's Heart Postille.

Bible.

When in 1546 Bugenhagen sent a beautifully bound Bible as a gift to the Queen of Denmark, he wrote: "The Biblia has no lack, except that it cannot be studied by itself, it wants to be studied and read."

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Year 8, St. Louis, Mo. April 13, 1852, No. 17.

Sermon,

held Dom. Reminiscere 1852 at St. Louis, Mo.

Communicated on urgent request.

I. N. J.

May God give you all much grace and peace through the knowledge of God and of Jesus Christ our Lord. Amen.

To the same, our dear Savior, beloved listeners. Among the many reproaches now levelled at Christians, one of the most general is that they are not people of progress, but of retrogression; namely, that they do not progress with the times, but rather, while everything is hurrying forward, stand still, even go backward. And it is true that no Christian who is in right knowledge takes part in what is now commonly called progress. For what is it that is now commonly called and praised as progress? - In order not to be unjust, we must distinguish between two classes of progressors. The first are those who call it the progress of our time that Christians no longer fight over differences of faith. These say that in older times people often fought for long years for the sake of a single word in the Bible;

We would gladly credit our pious fathers with this, for theirthe princes and by the priests of the church had been kept life had fallen into a time in which many superstitions stillin ignorance and immaturity. Before the sun of the prevailed, and therefore the spirit of love and forbearanceEnlightenment of the nineteenth century, those dark ages had still been lacking: in more recent times, however,had now disappeared. The age of faith had been followed knowledge had advanced, and the last nest of former biasby the age of reason, the age of submission by the age of had fallen; the time had therefore come when it could nofreedom. Now no enlightened man believes what he longer be excused if one still wanted to argue for the sakecannot grasp with his reason, grasp with his fine hands, of faith. For long enough religion had been a bone ofand see with his eyes. Down, therefore, cry such, with the contention among theologians; now it was time to laykings from their thrones, away with all priests from their down our arms, to tear down the confessions which hadpulpits, out with the Bible from the schools, down with the hitherto separated Christians from one another aschurches from the face of the earth. Light, liberty, and weather-beaten churchmen, to no longer flee and shunequality! that is our watchword. Behold, this is what is now anyone as a heretic, but to establish a great union of allcommonly called progress and enlightenment. How now? Christians, to conclude a general church peace, and toShould a Christian really be able to take part in such join hands as brothers with all who confess the name ofprogress? Surely not! If he wanted to go the same way the Son of God with their lips. - There are, however, in ourwith the first class, with the Union men, he would have to day, as I have said, other so-called progressives who goabandon his care and zeal for the purity of the divine word; still farther, namely, who call it progress to abolish alland if he wanted to join the second class, the proclaimers religions. These speak: Long enough, they say, hasof freedom from all bondage, he would have to renounce religion, and especially the Christian religion, been thethe word of God altogether, yes, even contradict the loud cause that men have not enjoyed the earth and its joys,voice within him, his conscience itself. No, in this sense and have consoled themselves with heaven and held off.no Christian can be a man of progress; in this sense, on Long enough, they say, has mankind been the contrary, he must indeed go back, and back

to Christ and his apostles, yea, back to the prophets of the old covenant, and to all the messengers of God, who from the foundation of the world have brought his word to us men.

But, beloved, do not think that because of this Christians can rightly be accused of being people of retrogression. He goes backward who goes away from God, and he truly goes forward who comes nearer and nearer to God. A contemptible slave is he who serves sin and vice; but truly free is he who overcomes sin and has made himself free from its dominion. He stands still who does not increase in the improvement of his heart; but he hastens towards the most important, highest goal of man who becomes more and more complete in sanctification. In vain, therefore, do those boast of progress who depart more and more from their God; they are the men of retrogression, whose way goes not up, but down, into the abyss of eternal wretchedness; and in vain are Christians reproached for not going on with the times; it is precisely Christians who not only go on with the times, but who themselves hasten ahead of time, for they have always turned their faces towards eternity. Their whole life is a hastening from the world to heaven; a lifting up from that which is on earth, and a striving after that which is above; a becoming ever free from error and sin, and an ever living in the love of God and their brethren. Christians are also urgently exhorted to this progress in our Sunday apostle today; let us therefore devoutly consider this exhortation in this hour.

Text: 1 Thess. 4, 1-7.

On the basis of this epistle let us now consider:

The exhortation of the holy apostle to become more and more complete, viz:

- 1. to whom this exhortation is addressed,
- 002 Which the apostle exhorteth with this exhortation; and
- (3) How necessary it is to obey this admonition.

Lord Jesus, Duke of our blessedness, who not only desires that we leave all things and come to you, but when we have come to you, then also follow you unhesitatingly, and advance further and further with you to the blessed goal: Have mercy on all those among us who have not yet come to you; go after them, seek them out, and knock at the door of their hearts through your word and your Holy Spirit, until they open to you and you can hold the supper of grace with them. But awaken and encourage all who have already become thine, that they stand not still, and so at last lose that which they have already apprehended.

but grow in Your grace and knowledge, grow in love and all good works, until at last they arrive in the land where Your people rest from their labors, and their works follow them. Hear us for Your own sake. Amen.

1.

As small as the number of men is who are serious about their piety, so great is the number of those who always want to become better and more pious. There are certainly very few who say that they do not need to improve, or do not want to improve; and I believe that here among us there will certainly be no one who does not think: "Of course I too must improve.

Accordingly, some will think that the exhortation of the holy apostle in our epistle today is addressed to all of us here. Therefore, some will think that the exhortation of the Holy Apostle in our epistle today to become more and more complete is addressed to all of us who are gathered here. But he who thinks so is not a little mistaken. Let us only hear the apostle; how does he speak at the beginning of our epistle? He saith, "Further, brethren, we beseech and exhort you in the Lord Jesus (having "received" from us how ye ought to walk and please God), that ye be more and more complete." Behold, in these words the holy. In these words the holy apostle addresses only those who had "received," that is, accepted, what he had preached to them before, and who had already become his dear "brethren" in Christ, that is, in a word, true converted, born-again, living, believing Christians. Those, therefore, who were not yet such born-again Christians among the Thessalonians, the apostle did not exhort to become more complete.

And do not be surprised, for say yourself: Can a tree grow taller that has not yet been planted? Can a man grow taller that has not yet been created? Can a man grow stronger that is still dead? Can a man come nearer and nearer to the goal who has not yet trodden the path to the goal? Is this not impossible? - But it is equally impossible for him to become a more complete Christian who has not yet begun to be a Christian. Do you therefore, dear hearer, wish to know whether the exhortation of the holy apostle to become more and more complete is true? Therefore, if you want to know whether the exhortation of the Holy Apostle to become more and more complete is also addressed to you, you must examine yourself to see whether you are already a Christian.

Here again some of us will perhaps think: "Well, aren't we all Christians? We are not heathens after all! After all, we are all descended from Christian parents; we are all baptized; we all believe in God's Word: what more could we want? - Ah, dear listener, who think so in your heart, you do not yet know what a Christian is. A Christian means in German

a man who is anointed with the holy. He is anointed with the Holy Spirit. A Christian is not just someone who outwardly belongs to the Christian community. A Christian is rather a person who has undergone a great change in his inner being through the effect of the Holy Spirit. A Christian is one who has such a living faith in Christ in his heart, through which he has received a new heart; a Christian is one who is not only born of Christian parents, but who is also born again of the Holy Spirit; a Christian is one who has received such a mind that he has bidden the world and sin good night forever; Who now would rather die than commit the least sin; who has his greatest delight in God and his word; to whom therefore the grace of God is a thousand times dearer than all things, dearer than all beautiful apparel, dearer than all beautiful houses, dearer than all precious possessions, dearer than all gold and silver, dearer than all honour before men, dearer than house and home and wife and child; in short, dearer than the whole world with all its treasures and glories. For a Christian is ready to forsake all these things a thousand times rather than to deny one iota of God's word.

Now I ask you: "Are you such a Christian? Have you ever undergone such a great change? Have you ever become such a different man, converted and born again by the Holy Spirit? - and has the light of the Holy Spirit been burning in your heart since the time of your conversion? - Do you perceive that you are now no longer guided and led by your natural light, or merely by your literal knowledge, but by the power and light of the Holy Spirit? Are you guided and led by the power and light of the Holy Spirit? - Or hast thou perhaps once before been converted and alive, but hast again fallen away inwardly, and again died spiritually, and hast now perhaps only the appearance of godliness, but deniest its power? -- Or dost thou perhaps even regard what is now said of the Christians as idolatry? dost thou think that they go too far? - Behold, thou revealest that thou art still a natural, blind, and spiritually dead man, who understandeth nothing of the spirit of God.

Oh, dear listener, do not deceive yourself wilfully; for God's sake do not consider yourself a Christian if you are a mere outward work Christian. What is the use, then, if you absolutely will not let yourself be taken for a Christian, when you are not yet one, or are no longer one? Then you will have to hear, when you appear before Christ's judgment seat, that Christ says to you: Depart from me, I have never known you, you evildoer.

But you, who are not yet a true born-again Christian, know that the apostle's exhortation to become more and more complete goes to you

...yet nothing. For you quite different admonitions are necessary. Before you can strive to become better, you must first become good. Before you can run more and more hurriedly on the way to heaven, you must first be awakened from your spiritual death and brought to the way of heaven. To thee, therefore, apply the exhortation of the apostle Paul: "Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee." To you first applies Peter's Pentecostal sermon, "Repent, and ye shall receive the gift of the Holy Ghost. Spirit." You must first recognize that you are still a poor, lost, forlorn sinner; you must strike into yourself like the prodigal son, and learn to say, "I will make myself known, and go to my heavenly Father, and say: Father, I have sinned in heaven and before thee, and am henceforth not worthy to be called thy son, thy daughter: make me one of thy hired servants." When it comes to pass with you that you finally go to God with supplication, sighing, and pleading, and seek mercy, then only will you become a child of God, a right son and daughter in the house of the heavenly Father, a right Christian, and then the exhortation of the holy apostle in our epistle will also apply to you.

2.

Let us therefore see, in the second place, what the apostle actually requires by this exhortation.

The apostle himself leaves us in no doubt about this, adding, "For ye know what commandments we have given you through the Lord Jesus: for this is the will of God, your sanctification." From this we see, that wherein Christians are to become more and more complete, is, in a word, sanctification.

It is therefore a great and difficult task that the holy apostle sets before all Christians. The apostle herewith sets all Christians. According to this, a Christian should not think: you are now, praise God, a true Christian, you have faith and therefore stand in favor with God, there is now no trouble with you, you can now calmly and without worry and trouble see a blessed eternity coming to an end. Nay, saith the apostle, a Christian ought never to think that he is finished; a former ought never to be satisfied with himself; a Christian ought rather to say with Paul, "Not that I have already apprehended it, or am already perfect; but I pursue after it, whether I may apprehend it, after I am apprehended of Christ Jesus." A Christian is to be a man of progress; he is therefore never to sift quietly, but always to seek to advance. A Christian is to be found always busily doing the will of God, always struggling for the jewel, always running after the crown of glory. With every day he should strive to come nearer to the goal, with every day to become more like Christ, with every day more perfect, in a word, with every day more holy. Sanctification in the narrower sense

But the sense of sanctification is nothing else than that if you want to be a Christian, you must also become more and more complete in the zeal of living in good works. You must become more and more zealous in the service of God, more and more zealous in prayer, more and more zealous in hearing and reading the Word of God, more and more frank in the confession of your faith, more and more faithful in your office and profession; more and more diligent in the purification and renewal of the heart; and more diligent in the law of the Lord, and speaketh of his law day and night." A Christian must search and search and study God's Word without ceasing, so that he may be freed more and more from all error, see through the whole counsel of God for his salvation more and more clearly, recognize the connection of the revealed teachings more and more clearly, distinguish pure doctrine from false doctrine more and more clearly, and be able to answer the question "What faith are you?" more and more clearly, thoroughly and completely, and convict the opponents more and more clearly and refute them more and more powerfully and more complete. Christians should earnestly strive, as the apostle writes to the Ephesians, "that they may all attain to the same faith, and to the same knowledge of the Son of God, and become a perfect man, according to the measure of the perfect age of Christ: that they be no more children, being swayed and awed with all manner of wind of doctrine, by the craftiness of men, and deceitfulness, to deceive us." But let not a Christian further think, If only I fall not into gross sins, whereby I lose the grace of God; if only I abide in the good state wherein I am now placed by the grace of God. Nay, saith the apostle in our epistle, if thou wilt be a Christian, thou shalt also become more and more complete in the purification and renewing of thine heart. Where there is still any impiety, where there is still any deceitfulness, where there is still any corruption, where there is still any ungodly thing manifested in his heart, thou shalt seek to expound, as the Israelites did the law at Easter, with all earnestness out of every corner of thy heart. You should also try to rid yourself of your weaknesses and strive to become ever stronger in faith and more devoted to God's will, ever more heavenly-minded and joyful in God, ever more humble before God and man, ever more ardent and unselfish in love, ever more chaste in your desires, ever more gentle, ever more watchful over your thoughts.

Finally, a Christian should not think, "If only I live in such a way that I do not cause trouble for anyone. No, says the apostle, will

3.

The question now arises: But how should it really be so necessary to obey this exhortation? - Let me answer this important question in conclusion.

But to this I must answer at once: Yes, it is indeed most necessary for every Christian to become more and more complete, and that first of all because, as the apostle says in our epistle, our sanctification is God's will and commandment. "For this," saith he, "is the will of God, our sanctification." It is true, of course, that by sanctification no one is to be saved in the first place; blessedness is a gift of grace. It is also true that whoever believes in Christ, God has forgiven him all his sins, and God is ready to forgive him all the sins he will continue to commit throughout his life. - Yes, in holy baptism we are already washed away. Yes, in holy baptism we are already washed from all the sins of our whole life. For repentance is not a new means of salvation, but the return to the ship of our baptism, which we had left, but which, though we waver and fall away, stands fast for us, and in which, if we take hold of it again in faith, we can still steer over the roaring ocean of the sinful world to the safe harbor of eternal life. But gracious and kind as God is, he is also a holy God. He cannot, therefore, love or suffer sin; he must hate and abhor it, and only in purity and holiness can he have his pleasure. Therefore it is and remains his earnest eternal will that Christians, whom he has forgiven of their sins, should be ever more cleansed of sins.

and be sanctified more and more according to theirif they will not become more complete in sanctification,come, and shall not be able to do it;" and what the whole nature, and be transfigured into his image. But ifwill be threatened with God's wrath and vengeance. Butapostle writes, "Create ye salvation with fear and you are a Christian, is it not enough for you to hear, "Thatlet us not be alienated by this. The reason is this:trembling." That old song therefore cries out to thee: I may become more and more complete is thealthough sanctification does not make one a Christian commandment of my God? Or wilt thou say: Since I(rather, a person cannot pursue sanctification until he has cannot and shall not be saved by sanctification, neitheralready become a Christian), it is impossible to be a will I pursue sanctification, though it be the will of God?Christian and not pursue sanctification.

be it far from me. Just as in nature, wherever there is life, there is no

But more! The holy apostle also says this at the closestandstill, just as in nature there is eternal rain and of our epistle: "God hath not called us to uncleanness,movement and progress, so also in the kingdom of grace, but to sanctification." From this we see that it is for this;in Christianity, there is no standstill. He who does not go very reason that we are called into the kingdom of grace,forward in his Christianity does not stand still, as he that through grace we may attain to sanctification.thinks, but goes backward; and as a child, when it does Sanctification is the ultimate goal of the whole work of not grow, certainly sickens and faints, and as a tree, our beatification; for this very reason our sins arewhich no longer puts forth new branches, certainly forgiven, so that we can be freed from sin; for this veryApproaches death: so the Christian sickens and faints reason God the Father adopted us by grace as hisand dies spiritually, who does not increase in the children in holy baptism, so that we now walk as hisenlightenment of his understanding by a better and better children; for this very reason we are redeemed by Godknowledge of the truth, in the purification and renewal of the Son, not with gold or silver, but with his holy, precioushis heart, and in the zeal of life in good works. And as the blood and with his innocent suffering and death,sickness and infirmity of the child finally comes to death, purchased and won from all sins, from death and theand the death of the tree to death and falling away, so power of the devil: That we might be his own, and livealso the Christian who falls further and further behind in and serve him in his kingdom, in everlastingsanctification must finally die spiritually and fall again into righteousness, innocency, and blessedness, even as hethe dominion of sin.

is risen from death, and liveth and reigneth for ever: forThousands and thousands have already been pardoned this cause also hath God the Holy Ghost called us in theChristians, and because they shunned daily penance and gospel, that he might enlighten us with his gifts, andzeal in sanctification, have either slowly sunk back into sanctify and uphold us in the right faith. He who hasspiritual death, or in the storm of temptation to unbelief or become a Christian is thus called to run toward heaven,sin have suddenly fallen away, never to rise again. They to fight against sin, and to the holy priesthood of God.were once living members of the body of Jesus Christ, He, therefore, who is a pardoned Christian, but does notgreen branches on his vine, and zealous fighters in the want to grow in sanctification, who wants to be a runneranks of the contending church, but later they either had and not run, who wants to be a fighter and not fight, whoto be cut off, as contagious rotten members, or they wants to be a sacrificial priest of God and not sacrifice,themselves left the banners of the Duke of their denies that he is a Christian.blessedness, or they only hung like withered branches on

But, m. L., the holy apostle goes still further, andthe tree of the kingdom of grace, and now, eternally inculcates the necessity of sanctification still moreexcluded from the fellowship of the triumphant church in earnestly, saying, "That ye avoid fornication, and thatheaven, they lie in the dreadful prison of the lost, from which there is no salvation, no redemption, no return. O every one of you know how to keep his barrel in sanctification and honour, and not in lust, as the heathenwhat hell must he feel before others in hell, who was once do, who know nothing of God; and that no man go tooalready in grace, and is now banished from Christ's far, nor defraud his brother in trade: for the Lord is thepresence for ever! He who once tasted here the powers avenger of all these things, as we have before said andof the world to come, and the gracious word of God, must testified unto you." You see, the holy apostle here drink there eternally from the cup of God's wrath, without a ray of hope of ever again experiencing a sensation of reminds even Christians, when they do not pursuepeace and joy! O inexpressible misery! O nameless sanctification, but want to give room to sin again, ofheartache! - Therefore, O Christian, let it be told thee God's vengeance and wrath. This, of course, seemswhat the Lord saith: "Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in.

Wrestle rightly, if God's grace, now draws thee and converts thee, That thy spirit may be rightly discharged.
Of the burden that weighs him down.
Ring, for the fort is narrow, And the way of life is narrow, Here all remains in the throng, That aims not at the heavenly hall.
Have you already won the pearl'. Do not think that now Thou hast vanquished all evil that hath hurt us.
Perceive with fear yea of thy soul, Thy salvation with trembling.
Here in this cavern
You're in danger every day.
Hold on tight to your crown, hold on manly to what you've got;
Right insistence is best, backsliding is a nasty guest.
Oh, mean well, ye warriors, fight fair, and be afraid;
Go ye all days far he, Till ye come to the kingdom of heaven.
Make haste, make haste to meet the Lord,
Say: My light, I am ready, Now lay down my little hut.
I thirst for eternity. Amen!

Travelogue of the editor.

(Continued.)

When we arrived in Bavaria, we found that the ecclesiastical conditions there had moved to a new stage. The Oberconsistorium had just issued a rescript in response to the complaints filed by Pastor Löhe and several of his friends concerning the legal existence of the Lutheran Church in Bavaria. In this rescript, the concerns of the latter were declared unfounded, they were assured of the unrestricted existence of a Lutheran church in Bavaria, and remaining in it was made an obligation of conscience. A joint meeting was necessary. Such a meeting was then scheduled for October 9. It was held in Schwabach. Of course we accepted Pastor Löhe's invitation to be present with great pleasure. The result of the discussions has already been communicated; It consisted, in order to repeat it here with a few words, in the main in that the persons concerned drew up and signed a written declaration to the Oberconsistorium to the effect that, on the basis of the assurance of the Oberconsistorium, while awaiting improvement, they wished to remain in the Compler of the Landeskirche, but that they had to renounce in writing and from now on also in fact all mixed communion (between Lutherans and Reformed or Uniate) practiced in the same. This step, the implementation of a principle which we also advocate here, naturally had our fullest approval. - Of great importance

It was a great pleasure for us to see here a larger number of those who form the circle of Bavarian Lutheran servants of the Word, in the midst of which stands Pastor Löhe. Presently, as far as we can remember, there were also the pastors Wucherer of Nördlingen, Stirner of Fürth, Fischer of Aufseß and Fischer of Artelshofen, Volk of Rüpland, Rödel of Mengersdorf, Semm of Memmingen; catechist Bauer (head of the missionary institute) of Nuremberg, and Assessor Hommel of Erlangen. Although doctrinal differences between us and them soon became apparent in our private conversations with one or the other of those gathered, we must confess that the spirit that made itself known among these noble men soon turned our whole heart toward them. We found here a singleness of heart, an openness, a sincerity, an earnestness, a joy of faith, a courage and zeal to give everything for God's Word and glory, and a unity such as we had not yet found in Germany in larger Christian communities. †)

After the end of the conference, Pastor Wyneken traveled back to Neuendettelsau to preach there on the following Sunday, and I traveled to Erlangen via Nuremberg, where I again spent the night in Mr. Volk's dear house. Since, as already mentioned, I had been commissioned by the Synod to prepare a certain paper and to have it printed in its name in Germany, but had been prevented by illness from completing it here, I decided to do so in Erlangen, where I hoped to be able to obtain the literary aids necessary for my work most easily from the university library there. I now thought that I would be able to complete the work for printing within a period of about two weeks; however, almost daily interruptions (which were brought about by invitations that were as friendly as they were honorable) prolonged our stay in Erlangen - Pastor Wyneken soon joined me there - to a monthly one. On October 10 I arrived in Erlangen. I hurried first of all to my old dear friend from my candidate years, Dr. Delitzsch, who had been called here from Rostock a year ago and now works here as a full professor of theology. The joy of seeing him again, after a long series of years full of experiences, was great. Although in the meantime the unassuming friend of his youth had become a learned, influential and famous German professor, he was still the old one from

He was humble in heart, who was not ashamed of the friendship we had formed in our youth, and who met me with that, I would like to say, only a Delitzsch could show that kind of intimacy of love. Through Professor Delitzsch I was soon introduced to his colleagues, with whom we found - Pastor Wyneken had already been personally acquainted with most of them - a most gracious and friendly reception that exceeded all our expectations. These were the professors and doctors of theology Hofmann, Thomasius, Höfling and Schmid; furthermore the professors Karl and Rudolph von Räumer and von Schaden of the philosophical faculty, and Professor von Scheuert of the legal faculty. The fact that it was vacation time was a fortunate circumstance for us. This made it possible for these distinguished gentlemen to devote more time to us than they would otherwise have been able to do. Few days passed on which we did not dine at the tables of one or the other of the aforementioned professors, according to the invitation we had received, and take part in their conferences at the third place. It would be going too far if I wanted to mention all the interesting things that were offered to us through our dealings with such excellent men, and to describe the benefits that we derived from them. Concerning our American Lutheran Church, we found the most active interest here, especially for our theological institution in St. Louis, whose further strong support was promised to us with great readiness. Here, too, however, it was not without struggle. With the exception of Professor Delitzsch, all the theological professors here professed the principles of the sacred ministry, which Professor Dr. Delitzsch had already expressed. Professor Dr. Höfling recently expressed and defended them in several writings directed against Pastor Löhe. According to these, the ministry is not only, as our symbols say, given "directly" to the church and rests in it at its root or "originally" (*principaliter*); but it is also to rest, insofar as it is conferred on certain persons in particular, established in a congregation, and publicly administered by the community, not on a special divine appointment, not on an express command of the Lord; but has arisen solely out of a "social and ethical necessity," that is, it should have come into life in the church only because otherwise the church would not exist as an orderly society and would not achieve its purposes as a gathering institution. The most extreme thing that Professor Höfling admits here is that the Lord did, however, express his will that the Church should, in the manner (which has always been customary), carry out the command given her to administer Word and Sacrament, "indi

cirt," had given to understand. However, he rejects any divine appointment of the office of pastor by means of a specific divine command as something that would give the office the character of a ceremonial-legal institution and would be contrary to the highest principle of the Protestant (Lutheran) Church. Of course, we had to firmly contradict this view, since our confessions, based on the divine Word, rather state: "We have a certain doctrine that the office of preaching comes from the common calling of the apostles. (Schmalk. art. 1. Appendix. New-York ed. page 318.)." But that the apostolic office rests on divine command and divine appointment is not denied even by Prof. Höfling. Further, in the 7th article of the Apology, it is said, "The church has Gölte's command that she shall appoint preachers and deaconos." (Page 194.) According to this, then, the church has not only in general the divine command to put the means of grace into practice, but also the specific command to appoint the office which lies in it in such a form that it shall be administered by certain persons, by "preachers and deacons;" the sacred office in the narrower sense, the pastorate or presbyterate, is therefore not only indirect because of the command which the church has in general, but is a direct divine order and foundation. We have therefore finally had to bear witness to the fact that the conception of the office of preaching, as it appears according to Professor Höfling's expositions, is fundamentally the Socinian one, which our Church has continually rejected. *). It was not without consternation, by the way, that we learned from private correspondence that the Lutheran theologians at the University of Dorpat, who are otherwise also so excellent, are in complete agreement on this point with the majority of those at Erlangen.

Another cause of a certain discord, which wished to diminish somewhat our impartial enjoyment of communion with the revered men, was, that the same were the

*Among others, the Socinian Schmalz writes: "We do not deny that from that custom of the first apostolic church it follows that what once happened can rightly happen to this day" (that special persons were called and appointed to the office of preaching), "but not because of necessity, but for the sake of good order and propriety, or also for the sake of the authority of the first church. (In the writing against Wolfg. Franz p. U77. 79.) It cannot occur to me, of course, to want to parallel Prof. Dr. Höfling, who has become so dear to me, in the remotest way with a Socinian teacher, since he not only does not cherish Socinian principles in any other respect, but is also far from drawing such conclusions from his doctrine of the sacred office of preaching. He is also far from drawing conclusions from his doctrine of the sacred office of preaching that could lead to any kind of Socinian confusion. This already lies in the fact that he claims an ethical as well as social necessity for the office of teaching and pastoring. I only wanted to point out how such a doctrine had already existed in the church, but had also already been overcome by it.

†) Interesting for us Americans at this meeting was the circumstance that, after the negotiations had begun, a soldier entered, who showed an instruction given to him by high authority, according to which he had the order to supervise the negotiations.

We felt that we had to disapprove of Pastor Löhe's steps towards the reformation of the Bavarian state church and, respectively, of the Lutheran church of this country, and that we could not carry on the work hand in hand with him. As little as it was possible for us to allow ourselves a final judgment on all the details of this matter, which was in part foreign to us, we had to absolutely agree with Pastor Löhe on the main point, the immediate withdrawal from the mixed communion and the renunciation of it by word and deed; since in this case it is not a matter of a deplorable state of affairs, but of a sin, of a practice which not only disfigures the church, but alters the very nature and existence of the church. However, we cannot praise it enough that our reverent objection on this point, as on the former, did not change the cordial friendliness with which the professors had met us from the beginning.

In addition to what has already been reported, there were two other things that made our stay in Erlangen as pleasant as it was fruitful. First of all, we enjoyed the daily company of the court assistant, Mr. Hommel, one of Pastor Löhe's most trusted friends. To be sure our daily get-togethers also produced almost daily a hard bouquet about church, ministry, antichrist and the like, but Assessor Hommel, with all the determination and energy with which he appears, is so fundamentally humble, with all his dialectical garb (i.e. in disputing) so down-to-earth and open, with all his apparent hardness of judgment such a heartfelt Christian, fearing God with all his heart, that through all the disputations never even the shadow of a disagreement could come into our community. With each passing day, this dear, honest man has become more and more precious to us, and we hope to have left behind in him a faithful, personal friend of our church in Germany. Mr. Hommel has recently published an excellent musical agendas and dedicated them especially to his fellow believers in America; We intend to present it in detail in the near future, but we would like to call the attention of all those of our brothers in the ministry to this work in advance, who have perhaps felt the lack of musical aids for the execution of a complete chant liturgy for preachers, choir and congregation for a long time, and we would like to point out here that everything that is necessary for the liturgical part of the public as well as the domestic service can be found in it in a masterly execution with the preceding instructions.

The other circumstance, finally, which made our stay in Erlangen so pleasant and

The most fruitful thing for us was that here we became rev. min. from Schwirz in Preuß. Silesia; *) F. acquainted with a crowd of godly students with whom Pöhlmann, cand. theol., from Lorenzreuth in Upper we soon had almost daily lively intercourse. Here, too, Franconia in Bavaria; M. Frommel, stud. theol. from a confessional Lutheran student fraternity has recently Carlsruhe in Baden; A. Wagner, stud. theol. from been formed (in addition to other generally Christian Dresden in Saxony; J. Niemack, stud. theol. from student fraternities, such as that of the so-called Kirchwehren near Hanover; E. Kollmann, stud. jur. "Uttenreuther"), under the name "Philadelphia", as a from Grüssow in Mecklenburg-Schwerin, and Th. descendant of the Leipzig "Philadelphia" and as a result Merz, stud. theol. from Greiz in Reuß. They had signed of a suggestion from there. The members of this themselves in a fraternal letter of encouragement, fraternity dine daily - since there are still only a small which they had given me to the students in the number of them - at one table, at which we also had to Concordia Seminary here, in order to initiate an appear several times. We tried to be useful to these intellectual exchange between the students on this young, eager and hopeful men above all by giving them side and on the other.

(To be continued.)

(Submitted.)

Friendly request and reminder of the congregations of the Synod with regard to Support for the Fort Wayne seminar.

It is well known to the readers of the Lutheran and especially to the congregations of the Synod that about three years ago we purchased a piece of land, 15 acres, one mile east of town, on which there is a brick house, a frame house and a barn, together with a beautiful orchard, for the price of 2500 dollars for our local seminary. The congregation of Fort Wayne contributed 1600 dollars, the congregation of Pastor Jäbker 376 dollars, and the remaining amount was contributed by other, mostly neighboring congregations. Since the number of pupils increased and the apartment for one of the teachers was outside, the available space was soon insufficient, and we were forced to build a new brick house about two years ago, in the size of the old one, with four rooms and a large dormitory extending from one gable to the other. Since we had moved stronger walls, cost close to 1000' dollars. - Since the Seminary Fund was not able to cover the costs, although we used funds from it, which, as we later learned from Germany, had been sent to the Seminary Fund for another purpose, we were forced to incur some debts, which we are now obliged to pay off. For this reason, the congregations of our Synod, and especially those which are already more prosperous, and perhaps also have former students of Fort Wayne Seminary as pastors or schoolteachers, are fraternally requested to kindly come to our aid in this emergency for Christ's sake; for since the local and some of our congregations are not yet able to provide the necessary support, they are not obliged to do so.

*)This is the son of the well-known, so steadfast confessor of the truth among the preachers of the separated Prussian Lutherans, who still preaches the sweet gospel in Schwirz with youthful strength and vivacity.

of the surrounding communities already contribute and more reluctant to do God's work, the more God abundantly to the maintenance of poor students *) and blesses them with money and goods. For as often as to the raising of the teachers' salaries, it would not be one hears in the public papers of rich endowments and unwise if the communities in the distance, to whose bequests of pious Presbyterians, especially in the New and caring love the local seminary, as property of the England States, one hears nothing of the kind;. For synod, also has a just claim, would come to our example, of the rich Lutheran farmers in Pennsylvania and Ohio, who could easily maintain all Lutheran fraternal aid to cover the above debts.

In addition, we have to build another small new schools, if they had the heart as well as the means to do building, since the present classroom is too small for theSO. 26 pupils who are here at present, and needs to be enlarged.

This Christian brotherly request to the congregations of the Synod is by no means made with the intention of limiting their love-giving for the heathen mission in any way; But it is striking that most of the congregations do much more for this than for the preservation of their own schools in St. Louis and Fort Wayne, which ought to be even closer to the hearts of the congregations, since the Christian and ecclesiastical prosperity of the youth and the coming generation depends on their faithful care, under God's grace and blessing, and the church can exist at times without missions, but not without schools for its future servants. Or what mother would neglect her own children in order to do good to others?

For this reason, finally, the dear brethren in office are heartily requested not to withhold from their congregations the necessary instruction and admonition as to how they should do the one thing and not leave the other; and if, for example, only four times a year, and especially on the three great church festivals, after an earlier, appropriate address, collections were levied in the congregations for their educational institutions, then already through this no inconsiderable strengthening would flow to them. In addition, since greed for money and avarice are the prevailing evil in this country, and since the poor are almost entirely lacking in the countryside or in the middle cities, it is of great importance that the congregations become accustomed to Christianity, God willing, to fight this pernicious inclination through cheerful and willing giving, and to strengthen themselves in the practice of the faith through love. Without such wholesome accustoming, however, it is quite natural that our German faith-meals here in the West, which are gradually attaining prosperity, should become more and more like those in the East, namely, that they should become all the more stingy and miserly.

*) But also for the comfortable maintenance of the students who are provided with means, so much is done in food through the loving gifts of the local and surrounding communities that the annual maintenance of a student at the seminary amounts to only 25 to 30 dollars, for which he has housing, fire, light, food and laundry. The mending of clothes and linen is done free of charge by Christian-minded women of the community, who meet weekly on Thursday afternoons for this purpose, and also offer gifts of new linen from time to time.

On this occasion it will perhaps be of interest to other readers of The Lutheran, whose free Christian love and benevolence we would also accept with tank, to learn that the Lord has blessed our seminary, which "has grown out of its small beginnings, in its 5-1/2 years of existence, so that already forty young brothers, of whose faithfulness and efficiency in their ministry we already have many samples, have entered the service of the church as pastors and school teachers.

We can also testify with a clear conscience, to the praise and glory of God, that among our 26 young friends who are currently at the Seminary, despite the many differences in gifts and knowledge, the same Christian attitude prevails, and that we, as far as the human eye can see, do not fear from any of them that they are merely preparing themselves for church service in a businesslike manner, but that it is a matter of heart and faith for all of them to one day serve the Lord and His Church, and to become legal ministers, that we do not fear from any of them that they are merely preparing themselves for church service in a businesslike manner, but that it is a matter of heart and faith for all of them to serve the Lord and his church one day, and to show themselves to be true-believing, doctrinaire, and blameless servants of God. Accordingly, there is in them a cheerful earnestness in their studies and a conscientious use of time for the acquisition of the necessary knowledge and skills; likewise reverence and confidentiality at the same time in their conduct toward us, their teachers, and an open brotherly nature in their mutual conduct, in which wholesome punishment is also not lacking. In sum, they are certainly not unworthy of the support of Christ's love, in the manifestation of which the giver receives more than the receiver.

Therefore let us do good, and not be weary: for in his time we shall also reap without ceasing. Now therefore, as we have time, let us do good to every man that hath a feather, but most of all to the companions of faith." Gal. 6, 9. 16.

Fort Wayne, the 22. March 1852.

W. Sihler.

Testimony that also Melanchthon and Brentius once did not desire worldly protection for their doctrine.

So these two noble men write (similarly as Luther once wrote to the Elector) to Philipp, Landgrave of Hesse, in the year 1590 from Augsburg:

"We believe that princes and cities would do right and Christian if they would let us, who teach, answer for our doctrine and not take it upon themselves to protect it, and especially against imperial majesty, as Duke Frederick, of praiseworthy memory, let Luther stand his own trial, did not want to protect him against imperial majesty. If the princes were so minded, we poor fellows would have less to worry about and would want to suffer cheerfully, and the princes and other authorities would have more peace." (Ooäeüenui tüesuur. oous. I, 329.)

Contradictions in our Lutheran doctrine.

Thus Luther wrote to Melanchthon: "How can our doctrine seem to contain anything but vain contradictions in the eyes of the ungodly, since it demands good works and condemns them, abrogates church customs and yet retains them, honors the authorities and yet punishes them, confesses sin among the saints and yet denies it!"

Short rule for reading the Bible.

Te totum applica ad textum Rem totum applica ad te d.
i. Keep strictly to the text, but apply the whole content to yourself.

Church News.

Since the congregation at Fort Wayne is constantly increasing, and since far more than 100 families from all over the country, at a distance of between 1 and 7 miles, also belong to it; - since, furthermore, the pastor, with his diminishing physical strength, is also entrusted with partial work at the seminary and a part of the visiting trips of the president of the synod: therefore the congregation, together with its pastor, decided to appoint an assistant preacher in the person of Mr. Pastor Kühn, and to entrust him with certain duties of the holy preaching office, together with its complete direction during the occasional official visiting trips of Pastor Sihler as vice-president. The congregation decided with its pastor to appoint an assistant preacher in the person of Pastor Kühn and to entrust him with certain duties of the holy preaching office including its complete direction during the occasional official visits of Pastor Sihler as Vice-President.

The congregation and its pastor were all the more pleased with Pastor Kühn, since both had had the opportunity to become sufficiently acquainted with his faithfulness and zeal during his six months of outreach under the leadership of Pastor Crämer, while Pastor Sihler was serving in St. Louis; the former through his own experience, the latter through the constant correspondence he had with Pastor Kühn about congregational matters and individual members of the congregation.

For this reason both of them give themselves up to the joyful hope that the Lord, according to His promise, "He gives grace to the humble and success to the sincere " will be able to do so

He will continue to be with this servant of his and crown his faithful work with his blessing.

On Sunday Oculi (March 12), Pastor Kühn was introduced to the congregation as assistant preacher in place of Pastor Sihler, assisted by Pastor Crämer.

Mr. Michael Wilhelm Sommer, hitherto a pupil of the Seminary at Fort Wayne, was examined by order of the second Vice-President of our Synod, after having preached a trial sermon, and after having received a vocation from the congregations at Franklinville, Longgreen and Hartford Co., Md. by Pastors Keyl and Nordmann, was found capable, and was hereupon ordained on Sunday Reminiscere in Baltimore before the assembled congregation.

On the next Sunday the former pastor of these congregations, Father Nordmann, introduced him, with which he preached his farewell sermon, since he has accepted a call to the newly formed Lutheran congregation in Washington City.

Address:
Rsv. U. W. Summer,
RrankImviUe Raetor^ Hxper RaUs,
Baltimore Oo., Nä.

"The evangelical review."

A circular has been issued by the editors of this English theological quarterly, which has already been repeatedly reported in the "Lutheran", with the purpose of drawing the attention of the theological reading world to the limited circulation of this periodical, and especially to appeal to the brethren in office for their cooperation in placing the enterprise on a firmer basis. The number of paying subscribers does not yet reach 500, although in no less than 350 pastoral districts of the Lutheran Church preaching is done in the English language, and according to the calculation of the addressees there are certainly 600 preachers here, who, in order to be properly informed about the state of our church, cannot do without such a magazine. Some of them might not have taken it up, because it opens a lazy mouth for the unsymbolic as well as the symbolic Lutheranism; the editors, however, declare that they cannot depart from the plan connected with this arrangement. To facilitate the purchase of the journal, the price of the four issues of one year is fixed at \$2.50, and of three copies of such, if prepaid, at One Address \$6.00.

All messages are to be addressed:

Rev. C. P. Krauth, D. D., Gettysburg,
Pa.

Received	
for the Fort Wayne seminar,	
partly in money, partly in life means (calculated to money)	
From January 1, 1851, to January 1, 1852.	
1. from the community of Fort Wayne	
a. Of individual goods K 66,65.	
b. From the communion - Casse 97.	
	-----\$ 165,65.
2. anS of the Lord's church Past. Jäbker 55,39.	
3. from Mr. Past. Friste3	,75.
4. anS whose congregation15	,21.
5. ,, the congregation of Mr. Past. Besel 6.	
6. " ,, ""Trautmann4,65.	
7. """"Stretchfoot4.15.	
8. "" , , "" Seitcl4	
9. "" " Frankenmuth4	
10. ,, " ofMrPastor Hußmann3,45.	
11. """"Piercer	
	Humington 3.
12. "" ,, "" Engraver	
	Wintlcy Co. 1.50.
13. from Mr. Job. Schuster in Detroit1	,25.
14. from the congregation of Mr. Past. Hattstädt 6.	
	K 274.
	W. Sihler, P.

Receipt.	
The receipt of 1 Doll. 50Cents from the Lutheran congregation in Monroe (Mich.) through Pastor Hattstädt, for the necessary construction of a church, is gratefully acknowledged by the Christian donors with a heartfelt wish of divine blessing.	
	L. F. E. Krau se, Rev.
Macomb Co. (Mich.), March 22, 1852.	

Receipt and thanks.	
In support of me, I received	
from the members of the Chicago - Conference - 10.00. from the Chicago Young Men's Association to my	
Trip to Fort Wayrre9	.00.
from the congregation of the Rev. Hattstädt 3,50- from Mr. M. Angrcrer,	
member of theGemcinde in Monrre 1,50. from Mr. Pastor Hattstädt2	.00.
All the donors are hereby cordially thanked. May God bless them abundantly, both physically and spiritually. I especially wish the Chicago Young Men's Association God's grace and blessing for a prosperous blossoming.	
	H. Perlewitz.

Received	
a. to the Synodal Missionary Fund:	
From St. John's Parish, Minden, Washington Co, Ills.	\$2, 5.
" of the church of the Lord Past. Schürmann 2,15.	
" H. H. at Cole-Camp, Benton Co. mo.	1.00.
" Mr. Georg Fischer of Staunton, Ills.	1,00-
" the congregations of the Rev. Hattstädt in Monroe, Mich.	4,00.
b. to the U nt er h al t of theConcordi a-C ollegc: from t he Municipality of Altenburg, Perry Co.,	Mo. 12.00.
c. for college construction:	
" Henn Chr. Volkmann50	,
F. W. Barthel, Cassirer.	
100 dollars from Cincinnati for the account of the	
Mr. Past. Sauer receive	

Paid	
the 6th year Mr Christ. Volkmann.	
the 7th year Messrs. Past. Hattstädt (2 Er), Chr. Volkmann.	
the 8-year olds are Carl Jung, Herrmann zlohl- meier, Christ. Stoubus,	
Henry Vieths, A- Wagner.	
the 9th year Mr. Past. Bansemcr.	
The in No. 12 to Mr. Past. Winkler 70 Cts.	
are also related to Year 9.	

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(Offenb. Joh. Cap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. April 27, 1852, No. 18.

Travelogue of the editor.

(Continued.)

In the last issue we mentioned a letter which the members of the student fraternity existing under the name "Philadelphia" in Erlangen addressed to the students of Concordia College in St. Louis. On the assumption that it will not be uninteresting to most readers of the "Lutheran" to learn what is contained in that letter, we now communicate it herewith. It reads as follows:
"Dear brethren! Grace to you from God our Father and the Lord Jesus Christ! It is the church of one faith in one Lord that urges us on. To testify to you that we love you, though we do not know you, even as we love Him, though we do not see Him. We must rejoice in our hearts to hear that you stand on the same ground and strive for the same goal as we do. Therefore we offer you our heart and hand, not for the establishment, but for the strengthening of a covenant, which we do not have to make, but which the Lord God Himself has sealed and strengthened. We are members of One Body, children of One Lord, sons of One Mother; we confess One Faith with you, stand on One Confession, on the three ecumenical symbols and on the unfeigned Concordia of our Lutheran Church.

Lutheran Church, have One Purpose, to serve the you can. And so God bless you in your studies, that you Crucified with body and soul, prepare ourselves for One may become able to fight for our Lutheran Church with Profession, to ask in Christ's stead: Be reconciled to God! the full armor of Lutheran warriors. Especially keep a - Your fathers in Jesus Christ earnestly sought and place in your heart for our Lutheran Church in Germany; faithfully reaffirmed with our fathers the bond of peace. express your gratitude to her through earnest Let us keep holy the heritage of our fathers, and defend supplication that she may more and more recognize and it against the devil and the world with the faithfulness preserve the heritage of the struggle and victory of our which, for the sake of Christ and his church, by the power father Luther. So we greet you with a holy kiss, and of the Holy Spirit, leaves life itself. Brethren, the enemy entrust you and us to our highly praised Lord and Savior, of Christ, the devil and his servants, will direct his infernal Jesus Christ. May the same prepare, strengthen and arrows against the poor afflicted company of the children fortify us all; to him be glory and thanksgiving from now of God in these last times more than ever. Brethren, from on until eternity. Amen.
The Lutheran Student Association in Erlangen Philadelphia."
Who can read this, if he otherwise loves our church and our old German fatherland, without heartfelt joy? Since such language is again used by the young men who are preparing themselves for the service of the Church of Germany, and indeed, as we have clearly had the opportunity to recognize, from the bottom of the heart, we can confidently hope that also in our dear German homeland the lampstand will not yet be thrust from its place, but that the Lord has also decided there to continue to build His holy Zion in grace. So then, beloved

Readers, who carry the welfare of the Church on your God's will, which he of course willingly complied with. hearts, awoken by the testimony given, when you come cannot omit to mention here that we in Nuremberg also enjoyed a shameful love in several other Christian Church, to remember also this band of young men who families, especially in those of Mr. Zeltner, Mr. Fabricius, Dr. Beck, Mr. Fleischmann. I intend to come back to Mr. Bauer in the next issue, where I will commemorate him hot battles of these last sorrowful times. - with more.

But we go further. Our stay in Erlangen was A second place where we paid repeated visits during prolonged by so much, among other reasons, because our stay in Erlangen was Fürth, where we found the at this time we repeatedly received the friendliest friendliest fraternal welcome in the Hanse of the faithful, invitations from other places, which we could not fail to excellent Pastor Stirner (next to Mr. Catechet Bauer, co-gratefully accept. First of all, it was the faithful Lutheran editor of the "Correspondenzblatt der Gesellschaft für innere Mission im Sinne der luth. Here we also took the city preachers of Nuremberg who caused us several opportunity to visit the other faithful pastors, Kraußold and Pürkhauer, Reuther, Vorbrugg, Heller, Steger, Friedlein, Lehmus, who also met us with brotherly love. Invited to do so by Pastor Stirner, I made a public confession of our whole crowd of like-minded faithful preachers from the faith here in the city church before an audience that was surrounding area gathered at various times. We were as numerous as it was attentive.

asked to give an exact report about our church conditions here, and they listened to it with the most lively interest. Of course, the disturbance of the fraternal relationship between our Synod and the Bavarian Central-Missions-Verein, whose committee, as is well known, has its headquarters in Nuremberg, was also discussed. It was with great joy that we heard here that all necessary steps had been taken to place this association, which as an institution founded and dependent on the government had at first had an undecided character and was composed of very heterogeneous (dissimilar) members, on a purely ecclesiastical basis; indeed, that this had in fact already been done and only required the approval and confirmation already sought from higher quarters and expected soon. However, the more we were pleased to find such a large circle of faithful Lutheran church servants here, the more we were hurt to learn that even between these fine men and Pastor Löhe there was no intimate agreement, but rather that the former did not want to approve of the latter's recent steps in the matter of the reformation of the Bavarian regional church, although they all recognized the necessity that, for example, the mixed communion should be held in the church. However, they were all of the opinion that, since so many problems had already fallen by and by with the returning faith, partly by themselves, partly by the church authorities, one should not disturb the begun calm and natural course of development by challenging steps.

Pastor Wyneken received the request to speak out in Nuremberg.

(To be continued.)

(Submitted.)

Ueber den letzten Bericht der deutschen ev. luth. Synode von Pennsylvanien. *)

Unfortunately, in this latest report there is again a great deal of evidence for the often raised but always unheeded and unrebutted accusation that this Synod in doctrine and practice quite unmistakably contradicts its confession of the unchanged Augsburg Confession; for as the tree is discerned from the fruit, so the doctrine is discerned from the practice. For example, it is impossible for a man who swears and swears to sanctify the name of God in his heart, or for a man who deceives and overcharges his neighbor to be a friend of righteousness. Scripture and the Augsburg Confession. The same is true for those who approve something in words or participate in something in deeds that is contrary to this doctrine.

Above all, the Pennsylvanian Synod is in obvious contradiction with the Scriptures with regard to its "brotherly" relationship to the Reformed, Uniate, Methodist and Herrnhuthers. Scripture. For example, St. Paul exhorts all Christians in 2 Corinthians 6:14, 17: "Pull not on the strange yoke with unbelievers; come out from among them, and separate yourselves." If the work which the Reformir

*) Unfortunately, this essay, which was sent in some time before the editor's return, only appears in this issue. The dear readers, together with the sender, would like to excuse this delay with the circumstances that could easily cause such a disorder.
D. R.

The name "reformed" is the same as that which we practice, and not a foreign one: why do we not also take the name reformed, or why do the reformed not call themselves Lutheran; but "foreign" means, as is well known, that which does not belong to us, as this term (foreign yoke) is more closely defined by the following word "unbelieving. But by unbelievers are not to be understood merely those people who have no faith at all, for otherwise the Christian church would have had to hold communion with all heretics from the beginning, since most of them would accept most of what is in the Bible, except for certain things. Rather, unbelievers in the strictest sense are all those who do not want to believe even a single piece of the Bible and consequently pull on a strange yoke. Whoever, for example, does not want to believe that holy baptism really makes little children as blessed as Peter and Paul were; whoever does not want to believe that Christ, according to his words in Holy Communion, makes even the unworthy blessed? Whoever does not want to believe that Christ, according to his words in Holy Communion, gives even the unworthy his body and blood to eat and drink with his mouth, can he justly be called a believer? And where in all the world is the Master to be found who, out of the command of the Holy Spirit, says. Spirit: "Come out from among them, and be ye separate," the meaning, "Go in unto them, and fellowship with them?"

Also the Augsburg Confession. Confession does not profess such a "brotherly" relationship, especially with the Reformed. Indeed, the latter themselves have made such a relationship impossible by not wanting to sign the Augsburg Confession when it was presented to them, and by making a special confession that deviates from it. Indeed, the latter themselves made such a relationship impossible by refusing to sign the Augsburg Confession when it was presented to them, and by drafting a special confession that deviated from it; six years later, they again became unfaithful to the Concordia they had concluded with the Lutherans. And now is it possible to stand in brotherly fellowship with those of whom we confess in the tenth article of the unaltered Confession that we reject those who live differently from the Holy Communion? We reject those who live differently from the Holy Communion than is taught there! Should not the Reformed themselves have so much sense of honor as to demand that those who wish to stand by them as brethren should first retract such rejection? But what righteous Lutheran could do this?

Thus, the Pennsylvania Synod has once again accepted Reformed and Presbyterian preachers as advisory members (page 5), in order to compliment the synods of other confessions that do the same, and not to appear harsh and repulsive. For, in all seriousness, in ecclesiastical matters, one certainly cannot seek the counsel of those whose doctrine we must reject. Yes, the Synod even admitted a Reformed preacher as such into the Lutheran ministry (p. 40.) without requiring of him a recantation of his former confession and his decisive consent to the unchanged Augsburg Confession. Confession.

If the Synod were really an Evangelical Lutheran, it would be impossible for it to do things in common with especially against its own predecessors in office, as well this Synod. It is striking that the Synod did not even take the non-Lutheran, even anti-Lutheran General Synod, as against itself, when, without any hesitation, it repeats up such an important subject for discussion, while it paid e.g. in the publication of the liturgy and church after its president "the Herrnhuthers have the same attention to far more minor matters. This phenomenon agendas (pp. 29 ff.).

Finally, the Synod has gathered in Reformed and enter into a more intimate relationship with them? confession of faith with us" and accordingly decides to can be explained, however, when one considers the Presbyterian churches for joint services (p. 3), whose That the Synod is not really what it claims to be, introduction of such a church order, before which the confession it must reject as false, if it really considers namely Lutheran, can also be seen from its procedure members of the ministry probably have a secret horror, its own Lutheran confession to be right. Yes, she has regarding the profession of the holy ministry. If this for which reason they would rather pretend not to have especially involved herself in a multiple contradiction important doctrine, as it is so succinctly stated in the 14th heard of such a proposal or to have forgotten it again; by also attending the service in a Methodist church article of the Augsburg Confession, were not to be applied perhaps many do not even know what all belongs in such (ibid.); for the chosen text Psalm 93:5, "Thy word is thein the Synod If this important doctrine, as it is so succinctly a church order, e.g. the chapters on doctrine, on right doctrine," when rightly explained and applied, stated in the 14th article of the Augsburg Confession, preaching, on church discipline, on the appointment of could not be expected to be anything but a refutation were better recognized by preachers and better brought church offices, on schools and church visitations. To of all false doctrine, including the Methodist, and to the attention of the congregations, the tiresome write such a church order, which would be "genuinely commendation of the right doctrine, namely, the practice of renting for a year, something quite unscriptural Christian Evangelical Lutheran" and yet at the same time Lutheran.

I must also mention here that the Synod decided to abandoned. One must be astonished when one goes country", which unfortunately is now so genuinely enter into a more intimate relationship with the Unity through the list of the change of preaching positions on unevangelical and un-Lutheran: that is a true Brethren (Brüdergemeinde or Herrnhurher) (pp. 14 page 6 and the following and finds how those who call masterpiece. and 17). But did not a single one of the 51 preachers themselves Evangelical Lutheran change their positions What we may expect for a church order under the present have the slightest knowledge of the mass of as completely unevangelical and un-Lutheran as one present circumstances, if one is to come into being, is leaven of false doctrine with which the writings of this changes one's clothes. One of them takes on a foreign shown by the new liturgy or church agenda of 1842. sect are filled, of the falsehood of their pretending to congregation "for the time being out of compassion," Three committees of nine Lutheran preachers have be true successors of the old Moravian Brethren and while another wants to serve another congregation "for a worked on it for four whole years, three synods have faithful followers of the Augsburg Confession, of their year. Ten preachers have "given up, resigned or left" their unanimously decided to print it, and already now one defamation of the Church, and of the fact that they are posts, and only in the case of one is a reason given, must again think of organizing a new, and, what one not the only ones who have been in contact with the namely lack of support. If a preacher no longer likes it in does not like to let be said, improved edition, because Brethren. Confession, of their invective against the a congregation, if he can "make out better" elsewhere, one is gradually beginning to be ashamed of this work of Lutheran Church and its righteous teachers, of their then he leaves, like a guest from the inn, when he has art. The committee entrusted with the improvement of proselytizing - or rather seducing - zeal, by which they drunk his glass of beer, and if a congregation does not this edition has still not come to fruition in the course of have brought many Lutheran Christians over to their like the preacher "it no longer resembles him," then it a whole year, and it is easily possible that the side! Are then all Pennsylvanian preachers so utterly gives him notice, like a farmer to his farmhand. Now if this commission now renewed (p. 29 ff.) will not have been unacquainted with the ecclesiastical antecedents of is to be evangelical-Lutheran, God preserve every completed even after another year has passed. But if this their own State, that they know not the least thing of preacher and every congregation from such Lutheranism should happen, experience will teach that it is only a how the venerable Mühlberg, that righteous soul The same is true of the so-called licensing of patching of new rags on an old dress, by which the tear was ever tormented by the unrighteous works of Count candidates, which dates back to a time when more and only becomes worse and worse. But what shall we say Zinzendorf, the founder of this sect, and his followers more liberties were taken in deviating from the right to this, that the Committee is instructed "to act with a and how the work of the Lord was thereby made so doctrine and the established church customs; the one similar one of the General Synod?" Is not this putting the

much more difficult in many congregations, and how who is once legally called and ordained is then no longer cart before the horse? he could not and would not make common cause with a candidate, i.e., no longer one who first expects a calling, The main difficulty in this undertaking is that one does the Herrnhuthers in this work of the Lord any more but one who has actually received it and is accordingly cannot know what one wants, whether one wants to be 3/4, than Zerubbabel once did with the Samaritans, who ordinary pastor. Is not this procedure of conferring on 1/2, 1/4, or even less Lutheran. But that much is clear to did not admit that they took part in the building of the candidates all the official functions of a pastor, without most people: they don't want to be completely Lutheran. temple. But as these then became his and the people's considering them real pastors, in obvious contradiction It is similar with the new edition of the Small Lutheran worst enemies, which is described in Ezra 4.1. and with the text of the ordination discourse, Acts 2:42: "They Catechism, which was also decided by the Synod (p. 31). following, so also the Herrnhuthers were hostile to continued steadfastly in the apostles' doctrine" (p. 43). Therefore, the catechism that was customary in the Muhlenberg; even the affinity of the names between since neither in the whole doctrine of the apostles, nor in oldest congregations is to be printed, whereby, however, the two is strange, for Samaria is called Hermhuth in the ecclesiastical practice, is there any trace of it to be the question arises again whether it is really a literal copy German. Did the essay in the German "Kirchenfreund" found? - of the original catechism. However, the following with the boastful headline "Zinzendorf the first condition has been set Lutheran preacher in America" so mislead the leaders work out a genuinely Christian Evangelical Lutheran

of the Synod that they allowed this honorary name to Church Order deserves, as very timely, not only on the be taken away from their venerable father Mühlberg part of this Synod, but also on the part of all the other without any objection, and is it not in all respects a Synods, to be welcomed. deplorable testimony that an entire Lutheran church, which wants to be Lutheran, has been called "Hermhuth"?

"The execution will show whether the members of the ministry understand Greek better and can translate that passage into pure German better than Dr. Luther. But what will the people think, if the Lutheran translation is put in the text, and the Pennsylvanian under the text? They will think, if Luther is right, let him be right; if not, strike out his text and put your note in its place; indeed, the people will pronounce judgment on such corruptions with Luther's own words from his preface to the Small Catechism: "The preacher should take the same form before him, on which he will remain and always do the same thing one year after another; for the young and foolish people must be taught with the same certain text and form, otherwise they will easily go astray, if one teaches today like this and for a year like this, as if one wanted to improve them, and all effort and work will be lost."

The decision of the Synod not to change the New Pennsylvanian Hymnal (p. 29) does not do it any special honor, since this is a clear proof that it neither wants to recognize nor improve its already publicly rebuked errors.

With regard to the Sunday School Hymnal, the President of the Synod asks: "Would it not serve the good of our church, as well as of the Reformed, if these two sister churches would publish a common one, which could also be arranged in such a way that it could be used in each church alone? (p. 13.) Now all the synodals, if they wished to be Lutheran otherwise, should have unanimously answered with a decided "No." How the hymnal is to be arranged in such a way that it could be used in each church alone is a riddle to me, on the solution of which I would set a high price; for either one part of the hymnal would have to be intended for the Lutherans alone, and the other for the Reformed alone. In that case, however, the Reformed would remain in their jrrtbum and the Lutherans would be deprived of their truth, or the poison of false doctrine would have to be extracted from the whole book, but all the art of the most famous chemists would fail. The Synod's attitude toward the more general Nevertheless, the Synod has entrusted the execution of this feat to a committee and instructed it to confer with the High German Reformed Synod for this purpose. (S.57). It would be desirable, however, that the Synod choose an edition of the Bible that truly deserves the

But what is to be said of the levity with which the Synod treated the "serious charges against Candidate Brandt," the then leader of the Emigrant Church in New-York, and asked for a decision on them? What did it do with the three letters which it had received in regard to it from credible witnesses, namely, from a Lutheran pastor, an agent of verdeutsche Gesellschaft, and a public notary? The Synod

If they do not take care of a purified edition of the Bible for the purpose of making changes, they will soon find that they themselves no longer know which is the true Lutheran translation.

I would like to call attention to two important literary phenomena, which we owe to Dr. Hopf in Nuremberg. One is his appreciation of the Lutheran translation of the Bible, and the other is a new edition of the German Bible, revised by Luther himself in the year 15)5 , of which several volumes have already appeared.

Finally, the synodal resolution is also very commendable, "that a committee be appointed to work out a short but sufficient explanation of the five main parts of the Lutheran Catechism in questions and answers with attached biblical passages, and that this explanation be arranged in such a way that it does not displace the use of the Catechism. (.p. 31.) The more those charged with this task recognize its importance, but also its many difficulties, the more conscientiously they will go about preparing for this work, and especially undertake a strict examination of the available resources, among which those from Luther's time, and especially his Large Catechism, absolutely deserve preference over most later ones.

(Submitted.)

Introduction of the Lutheran order of worship in B.

Grace and peace in Christ! My beloved brother, you are surprised that I write such a greeting above my letter, because it is no longer customary. I once read in an old book that Christians should put such a greeting at the top when they write to Christians, and that is because in this they should also distinguish themselves from the children of this world; but especially because in this greeting Paul is wished all the good that we can wish for. For grace is the forgiveness of sin, and peace is the rest of conscience which is where there is forgiveness of sin. But what I really wanted to write to you is this. You have had the old beautiful Lutheran service in our church since the first Advent. You will be surprised that this has not always been so with us, and I was also surprised when I came here, because we are not used to anything else. But most people here are not used to such things.

For in Germany it is no longer so in many places, especially since the Union was introduced. The previous pastor had his hands full with other matters than the fight against the reformers and secret societies; he had to show above all what the Lutheran doctrine actually was; therefore he could not even get to the point of denouncing the Lutheran doctrine.

He did not want to introduce a Therese service, even existed for 300 years in most places, with few though he often very much wanted and tried to do so. It exceptions, until the close of the last century. But as must be said that the time had not yet come. Shortly more and more abominations of desolation arose in the before he was called away, the congregation had holy place in doctrine, it was no wonder that this glorious decided that his successor should give instruction on order of worship was also laid waste, and hence it comes the Lutheran service, and this was done in several about that many of us no longer know anything about it. meetings.

We should not misuse the public freedom of religion in this country to allow this devastation of the good order of attended: out of 280 often only 40-50, although they worship to continue or even to approve of it, but we were always admonished anew from the pulpit. So it should also return to the old way of Lutheran worship finally came to pass that on the first Advent in 1850 the with the return to the doctrine of the Lutheran Church. beginning was made with the introduction of the This is especially advisable because it gives the Communion service. The pastor was no longer to read congregation the opportunity to actively participate, the preface, the Lord's Prayer and the words of especially through the responses that they sing. This institution, but to sing them, and the choir and the whole manner has proven itself wholesome and edifying congregation were to respond by singing. The pastor for more than 300 years, and it will remain so in all who gave further instruction about all this from the pulpit. At wholeheartedly want to become obedient to the model of first, some people did not like this arrangement, Lutheran doctrine. Yes, it is a debt that we should long especially because they were unaccustomed to it; ago have paid to our mother, the Lutheran Church, that however, more and more people have gotten used to it, we also openly and freely confess her in ceremonies, and some people like this arrangement who otherwise and thus also openly and freely contradict the emptiness would have disliked it. Only a few have separated and indifference in ceremonies that the apostate themselves from the congregation because of this, in Lutherans of this country have, as the tenth article of the spite of all the teaching.

Formula of Concord teaches. If other parties, as the This now remained for a whole year, except for someapostate Lutherans, the Uniate, and especially the insignificant changes in the service. The time when theRoman Catholics, hold fast their ceremonies, in spite of whole complete order was to be introduced was left toall contradiction, why should we Lutherans not do the the discretion of our pastor. Now, toward the close of thesame? Why should we put on their uniform for the sake previous church year, this matter again came up in theof some Uniate and Reformed, since these would congregational meeting. In that meeting our pastor saidcertainly not put on the Lutheran uniform for the sake of something like this: I have let this matter rest for almostsome Lutherans. But if some would not submit to this old a whole year, for the sake of the weak, that they mayorder and therefore separate themselves from the have time to get used to the old time of the Lutherancongregation, they would only reveal the thoughts of church with the singing of prayers, etc., at thetheir hearts that they either do not know the Lutheran communion service (which takes place one Sundaydoctrine or do not want to follow it, for it teaches that one after the other), and that no one may think that we areshould submit to all good church order for the sake of not Lutherans if we do not have the full Lutheran service.order and peace. But it by no means teaches that for this We are not to pay too much attention to the outwardreason one may separate oneself from a Christian ceremonies, like the Papists, but also not too little, likecongregation and thus from the body of Christ; nor does the Unionists and the enthusiasts. All ceremoniesit teach that anyone should demand that others in such should promote the practice of the Word of God;established matters should be guided by the obstinacy therefore God Himself prescribed many ceremonies inof a few, for in such a way nothing would ever come the Old Testament, and also in the New Testament theabout in such matters. The objection that this would apostles made such ordinances, e.g. Sunday andcause trouble to the weak in faith has no foundation; for, others. What they understood by the ordinances, andaccording to the Bible, the weak in faith are those who, what later times rightly retained as being in accordancecause of their timid spirit, cannot immediately rid with the Word of God and, depending on thethemselves of certain prejudices, but who gladly accept circumstances, also increased, from this a certain fixedinstruction and want to become stronger. Such weak order of worship was formed in time, which, however,ones certainly become more and more accustomed to later on, especially under the papacy, became more andsuch ceremonies, which existed in the time of our fathers more corrupted by all kinds of false additions. When Dr.for more than 300 years. But only he gives cause for Luther came, he did not throw everything away asannoyance, who papist, but as a wise master builder, he separated what was unsuitable from the good material, and from it built the Lutheran order of worship, as it is almost known today.

by false doctrine or evil living, so that they become angry thereby; but neither of these takes place here, otherwise, even at the time of the Reformation, much trouble would have been given, by abolishing the idolatrous ceremonies, and leaving only pure and wholesome ones. Thus the people are not given such vexation, but rather they themselves take vexation without any cause, and therefore the word of Christ applies here also: "Blessed is he who is not vexed in me." Finally, if any one would say, this and that is catholic; I say, "Yes!" and also "No!" Yes! it is catholic, i.e. according to the generally holy, Christian church order, and that is not a reproach, but on the contrary a praise. No! I say, if you put before catholic the word Roman, for it was precisely Luther who removed the Roman Catholic or the false from all ceremonies and retained only the Christian-Catholic good. If we did not want to have all that the Catholics have, we should not have churches, altars, pulpits, organs, and many other things. Finally, experience will teach us that the introduction of the new order of worship will cause far less offence, and even meet with far more approval, than many think.

Hereupon the pastor proposed to start with this order in the weekly and afternoon services from the new church year on, so that the people could get used to it little by little, and then later on the necessary changes could be made in the main service as well.

When this matter was further discussed, those present came to the unanimous decision to introduce the complete order of service from the first Advent and to begin with it immediately in the next afternoon and weekly services. The congregation was informed of all this from the pulpit and further instructed about it.

I will share with you what I have learned, especially about the order and meaning of Lutheran worship on Sundays and feast days:

The first hymn: "Kyrie Eleison" is a short confession of sins by the congregation and a plea for mercy to the Triune God.

"Glory to God in the highest," which the pastor sings, and the song that follows, "To God alone be glory," with which the congregation joins in, is a song of praise and thanksgiving for all the benefits of the Triune God.

This is followed by the greeting of the servant of God to the congregation "the Lord be with you" and the counter-greeting of the congregation to the servant of God "And with your spirit" (namely, be the Lord).

The priest then sings a collecte, which word means a gathering of the hearts for devotion, as each one begins with the encouragement: "Let us pray!" These collects, as well as most of the Holy Communion, have been sung slowly since ancient times.

so that everyone can pray devoutly. The congregation affirms these prayers by singing the "Amen" with the choir.

At these services, as well as at Holy Communion, the priest turns to the altar because he is praying to God with the congregation. At the greeting, at the readings, and at the benediction, he turns to the congregation because he is speaking to them.

The reading of the Epistle before the so-called main song and the reading of the Gospel after it dates from ancient Christian times and is similar to the custom in the Old Testament Church, where passages from the books of Moses and the Prophets were also read.

After the Gospel follows the confession song of the Christian faith. This and the first two songs at the beginning of the service used to be standing songs that were sung on all Sundays and feast days, which order we also want to maintain here.

During the singing of the last verse of the faith, the pastor goes to the pulpit and reads the Gospel without further ado, since blessing and prayer have already preceded it. After the sermon follows the oldest short church prayer from 1580, then on communion days the intercession for the communicants, as well as the announcements, whereupon the whole distress of Christianity is summarized in a loud Lord's Prayer and then closed with the apostolic blessing: "The grace of our Lord Jesus Christ, etc.".

Then a few more verses are sung, after which the priest sings an intonation and the congregation responds by singing.

This is followed by a collecte and the benediction. After the "Amen" the congregation sings a short verse and prays a silent Our Father at the end.

If Holy Communion is held, those who do not want to or cannot be present leave. If Holy Communion is held, those who do not want to or cannot be present leave, singing and after a silent Lord's Prayer. Then the pastor sings the preface with the congregation and the choir, and the latter two sing the "Holy" as it is found in the St. Louis Hymnal. This is followed by a short address to the communicants from the Agende, the Lord's Prayer, with the choir and congregation singing the conclusion, then the words of institution, and finally the hymn, "Christe, thou Lamb of God." After the distribution, under which a communion hymn is sung, the conclusion of the service follows, as already mentioned.

The service has been held in this manner since the first Advent, and the congregation is accustomed to stand not only during the reading of the Word of God, but also during all that the preacher sings, and they themselves respond by singing; likewise during the prayer, the preface, etc. 2c. and the closing verse. On Sundays, in the afternoon services and in the weekly services, before the sermon is preached

Usually only a short hymn is sung, after which everything is held as in the morning services, except that the church prayer is omitted. After the catechism sermon, the first two verses of the hymn "Ach, bleib bei uns, Herr Jesus Christ, 2c." are sung, followed by the examen, and after the same the verse "Let me be and remain thine." The conclusion is as usual.

You will probably want to know how the people like this new or old order, but I cannot write much about it, because I do not go to the people very often. I have heard so much here and there that some people imagined the matter quite differently from what they are now experiencing. Some thought that far more would be changed than has really been changed; others were secretly afraid of certain things, e.g. white choir shirts; still others feared that the morning service would last too long, since it now lasts no longer than before, namely two hours, if no Communion is held. But I have also spoken to some who have a hearty joy about it; and I wanted to write all this to you, so that you may also rejoice with us.

Farewell in the Lord! W.
[Walther]
B., Jan. 13, 1852.

Correction.

In the "Lutheran Church Messenger," No. 6, P. Steimle sent in the statement and at the same time referred to the testimony of "hundreds" that it was a lie in the N. Docker Staatszeitung that Hr. k. Stohlmann had, on attending Kossuth's service, "preached a sermon with reference to the arrival of the same and offered God's blessing for his holy cause." Since now in No. 12 of the "Lutheran" in the article: "the Kossuth fever" under the condition that that story is truth, the falsely reported conduct of Hm. Since in No. 12 of the "Lutheraner" the article "the Kossuth-fever", assuming that the story was true, the falsely reported conduct of Mr. P. Stohlmann had to be decidedly disapproved and punished from the ecclesiastical point of view, this rebuke, as inapplicable to Mr. T. St., is hereby revoked, and the writer of this can testify with a clear conscience, as before God, that he would much rather that the N. Docker Staatszeitung lied and that he believed it, than that Mr. P. St. really did this, of which he was falsely accused.

Mr. T. Steimle only regrets on this occasion that the "Lutheran" did not first make more exact inquiries before he let such facts out into the world, and thinks that he should soon know that such papers as the N. Y. Stztg. only want to embarrass the preachers where they can.

But to this the following is to be replied:
At first glance, Mr. P. Steimle seems to completely misjudge the entirely different factual situation; for

In the sense of the N. Y. Staatszeitung it is certainly not a vituperation, but rather a praiseworthy recognition, when it tells Mr. P. Stohlmann about that Kossuthianisiren on the pulpit. In addition, the enthusiasm for Kossuth and his cause was so widespread at that time among preachers and non-preachers that not even the Lutheran Church in the East, which hardly professes to be one of the narrow-hearted and limited so-called Old Lutherans, published a single scriptural testimony against it. Since, as is well known, Father Stohlmann does not belong to these hated and scorned people, it was much more plausible that he did what the N. York State Newspaper reports, than that he, in the sense of the rusty and short-sighted Old Lutherans, would have punished from the pulpit the fanatical unrest for Kossuth and his cause out of and according to God's Word. If such a punishment had been reported by that political paper, an unpartisan and understanding reader would have been much more likely to conclude that it was a malicious fabrication in order to make Father St. cry foul in front of the Kossuth-drunk masses.

Finally, however, the writer of the "Kossuth Fever" in the Lutheran has nowhere come across a counter-statement by Father Stohlmann and his congregation, immediately after that story, in which they, out of a sense of ecclesiastical honor, would have punished such a lie and testified to the truth, which, after all, the right Christian and ecclesiastical seriousness, as opposed to the rapturous enthusiasm for Kossuth and his cause, would have required of both. Nor did the "Lutheran Herald" make a similar counter-statement for itself, and nowhere did it show any ecclesiastical indignation over that fabrication of the N. Docker Staatszeitung, although it did not take the liberty, contrary to the 8th Commandment, of imputing malicious intent to the author of that essay. *)

Nevertheless, as little probability as there was for this author, according to the state of things, that that political paper had lied, he nevertheless recorded the possibility of fiction; for he thus wrote: "Is it really so, as is reported here, etc.?" And from this it is clear to every unpartisan, only the matter, without

*) Incidentally, as far as the mass of gloating personal outbursts and spiteful judgments of opinion against the above author in No. 23 of the "Herald" is concerned, the latter considers it beneath his dignity to reply to it with even a word. Moreover, he considers it a vain waste of time to engage in a fruitless pen war with the editor of the "Herald," since the latter proves more and more clearly in every number - quite apart from the poor letters of praise sent in and printed from the "Herald" as well as from his vituperative and spiteful outbursts against just judgment and punishment - that he is more interested in writing than in learning, and in general for lack of, in part, a truly ecclesiastical attitude, theis of healthy sober knowledge as of the divine word, so of the signs of the times, he has neither an inner nor an outer vocation to write a paper that would be able to represent the Lutheran church in doctrine and defense, stories and poems.

It is clear enough to the reader, who keeps in mind the favour and disfavour of the persons, that the Shmber of the "Kossuth Fever" had no malicious intention with regard to Hm. D Stohlmann had no malicious intent.

Dr. W. Sihler, P.
Fort Wayne, March 7, 1852.

Flower reading from the "Herald,"

Thus it says in the 24th number of the lukewarm volume: "It can also be seen from other unambiguous statements of the Saviour that the idea was quite foreign to him to regard his church as a kind of police state, in which the transgression of the legal order should be reprimanded and punished and the last punishment should be civil death, the expulsion from the congregation. - This is a gospel such as the hirelings among the preachers and the most impenitent among the laity love to hear. Oh, that God would look into it, and instead of such pillow and pillow-makers (Ezek. 13:16-23), give to our poor American Lutheran Church, in which church discipline is so very much in disorder, and the binding key is so very much at an angle, men who will lift up their voice like a trumpet, and proclaim their sin to the people! See 1 Corinthians 5:13 and the whole chapter.

There it says: "Thus, for example, I am casually with the above" (the Lutherans) "in, the doctrine of the Holy Communion. But I do not like it that they do not have enough of the mighty words of the Savior in their administration," (?) "but add 'true,' and thus pretend to make it better. - Is it not as if one heard a cryptocalvinist speaking here; for it has hitherto been objectionable only to these that the Lutherans say for their very sake, This is the true body 2c. and thus confess themselves only to the "mighty words of the Saviour," as to words which they hold to be true. But supposing the writer were not a Cryptocalvinist either, it is the more grievous that he should attack his fellow-believers for a practice which most orthodox churches have had for centuries, and, as he should know, not to add anything to Christ's words, but to stay with Christ's words. A Christian must confess the pure doctrine even then.

not ashamed, where it is easy for the adulterers of the truth to bring upon him, in the sight of the ignorant people, the suspicion of departing from God's word; for as error also

But however the truth and the honest confession of it may be pelted with dirt and distorted, folly will and must triumph at last.

It is strange that the dear "Herold" to the article published in the "Lutheran" about the Kossuth fever so grimly about the writer

as if the latter had not attacked a poor man, but our dear Lord God Himself. But it is often so; when our Lord God is attacked, one can look "after love" through the fingers; but if one comes too near to a man, even by mistake or by the slander of others, then one would like to set heaven and earth in motion against such unheard-of outrage. The most grievous thing here, however, is that the "Herold," together with almost all the "Christian" local newspaper writers, has in former times itself extolled Kossuth's ungodly goings-on, and now that Pastor Stohlmann is erroneously reproached for this very homage in response to a publicly printed report, against the writer of this punishment as against a "clean" fellow, yes, villain, who out of obdurate malice has sullied an honest man with the slobber of unparalleled slander. If the "Herold" considers the Lutheran doctrine of authority, defended in the "Lutheran" (in that essay "the Kossuth fever") by our dear and faithful brother Sihler, to be true, he would have to say, if he wanted to act Christianly: Dear brother, you are mistaken; rejoice, Pastor Stohlmann is far from celebrating a godless cause as a "holy" one and from allowing himself to be carried away by the current of the spirit of the age; the New York state newspaper has lied; you will therefore certainly be pleased to publicly justify Pastor Stohlmann and to recant the erroneous testimony about him to which that report of lies led you. If, on the other hand, the "Herald" considers his former false opinion of the legitimacy of Kossuth's and similar agitations for the promotion of the revolution to be true, then the "Herald" as an honest man would have to say: Dear brother, you are mistaken; Pastor Stohlmann is, alas! not yet so enlightened as to pray for Kossuth's holy cause. But enough and more than enough of this! May the merciful God help that for once honesty, impartiality and that simple eye, which looks only to the truth and God's honor, will guide the struggle, and that especially Christian newspaper writers will keep the word of Scripture before their eyes and in their hearts: "Will you defend God with injustice, and use cunning before him?" Job 13:7.

Monks asked him whether he wanted to condemn the Lutheran doctrine and return to the Roman Church, threatening him with a terrible, cruel death if he refused. He replied that he held Luther's doctrine in his heart as the eternal divine truth, and therefore he could not and would not condemn it; but their idolatry he must reject according to God's word. At this the heretic was enraged, and had the executioner smash both his thighs with a wooden club, thinking that by such torture he would be led away from the known truth; but by the grace of God he persevered, and with a loud, joyful voice sang beautiful, glorious psalms, so that the people in the street could hear it. The next day the tormentors came again, and asked if he would be converted. He said, "I thank God with all my heart that he has converted me; if you do not want to be lost forever, you may also convert." Then the executioner had to beat both his arms in two with a club, but the tortured man continued to praise God and was happy in all his torment, which was increased by the deprivation of food and drink. On the third day he was again admonished to recant and repent, but since he remained as before, his back and ribs in his body were crushed and bruised with a club. Finally, on the fourth day, because he stood like a rock on his confession completely immovable, the executioner had to tear skin and hair from his head and finally pour hot lead down his neck, over which Gilius gave up his spirit blessedly.

This moving story is told by Dr. Schlüsselburg, pastor at Antwerp, in his postilion on the Gospel on Sunday Exaudi.

If you, dear readers, ask how it is possible that a man can endure such torments and yet remain confident and strong in spirit, you may seek the answer in 2 Corinthians 12:9, 1 John 4:4 and 5:4 for yourself. But rather than indulge in a fruitless wonder at such and similar manifestations of divine power and grace in poor and weak children of men, or in a wrathful zeal against their tormentors, consider that it is written of martyrs, "Follow their faith." Behold, we enjoy the fruits of their blood and tears. For if the Christians of the first centuries had become weak and despondent in the afflictions which they had to endure for the sake of their faith, what would have become of the Christian Church? If the dear confessors whom God raised up at the time of the Church Reformation had allowed themselves to be frightened by the fury of the enemies and the torment of torture, the pure doctrine would soon have been suppressed again. God has made it so easy for us to confess our faithfulness; we have neither tribulation, nor fear, nor persecution, nor hunger, nor nakedness, nor travel.

A martyr of the evangelical church

was Gilius von der Banner, a rich, respected and pious merchant at Antorff in the Netherlands. The Protestant congregation there had sent him with several others to call experienced, zealous men from Germany who were to introduce the Reformation in Antorff. When he returned home and the papal heretics learned of his return, they had him forcibly removed from his home and placed in the prison "Auf dem Stein". In the morning some

We should therefore be all the more zealous in our Christianity, for we should not be afraid of the sword for this reason. We should therefore be all the more zealous in Christianity. But oh, how Christianity has become so lazy, how God's word is so worthless among us, how we are so careless in the perception of our salvation, how little courage we have and show toward the world, and how it would go if a time of persecution and a new baptism of blood should again come upon the Christian church! But no one thinks that this is impossible. What were the so-called democrats aiming at in the revolutionary years of 1848 and 1849, and what are their plans still directed at? At nothing but the overthrow of the Christian Church. And where they received power (even if only for a short time) through God's fate, did they not first of all attack the Christians? - But do we know what is still to come? One does not need to be a prophet to see that great tribulations are approaching, judgments that will decide whether the candlestick of God shall stand longer in its place with us or be thrust from it. Let us therefore, dear readers, consider with earnestness how a Christian may prepare himself for such times, and what may be incumbent upon him therein, that he may save his soul. Instruction for this God gives us abundantly in his word, especially in the 2nd and 3rd chapters of the Revelation of John. -

(Nördlinger Sonntagsblatt.)

The Lord's Supper.

Kneel before the throne of God, Bow before God the Son, Pray to the Lord of the world; Who calls us with sweet words, Unlocks for us the gates of heaven, And keeps his supper now.

O infinite mercy, That with arms of love open Embraces our souls sweetly; And with these outward signs, heavenly treasures without equal, Christ's body and blood "gives" to us.

Above all that we see, Above pleading and understanding, God's love and mercy abound: Thou wilt not merely suffer for us, bleed and die on the cross For the reconciliation of our guilt;

Nay, thou wilt marry with our souls, O Jesus, thyself; Therefore hast thou made this choice: That thou mightest give us thy body, And with thy blood drench us, In the holy banquet of love.

O thou abyss of eternal goodness, My mind cannot comprehend this marvellous pledge. How with bread and wine thy body and blood unite, Is beyond understanding.

But because thou Lord hast spoken, Thou who never didst break thy word: "Take, this is my body, my blood;" Therefore I will not be robbed of it, Only help me that in true faith I may receive this holy good.

For he that misseth himself so high, And drinketh and eateth unworthily, Eateth and drinketh his judgment;

So that he hath not distinguished thy body from common meat.

Therefore holy shivers pass through me, And deep sorrow fills me, That, alas, I am a sinner; And mine' owe me damn To hell's flames of fire: - Alas, my God, where shall I go?

But thou wilt not spurn me, thou wilt not come in to me. Thou merciful love, thou... "Come, say you with faithful looks, Tinder, I will refresh you, That in me you may find rest."

Now I grieve thy love, If I fearfully tarry away; Therefore at thy word I come. He that receiveth the thief is come for me too. And thrust me not from him.

Then will I draw near with confidence, And receive the sanctuary, As Jesus' mouth hath spoken to me. He cometh not to judge me, And to destroy the tinder, In the avenger's majesty.

Behold, he cometh to forgive me, And to give me salvation and life With his body; To feed my weary soul with these heavenly gifts. That I may abide in him for ever.

Oh, then you will give yourself to me, And sink me completely into you, So that you live alone in only. So I will love the brother, practice faithfully. And serve thee with all my heart.

H. Fick.

Requested explanation.

In accordance with the wishes of Mr. Rev. Schwan, I hereby declare, in accordance with the truth, that I did not give cause, either orally or in writing, for the designation "Rottenprediger" attached to Mr. Pastor Schwan by Mr. Rev. Winkler in the Informatorium "Rottenprediger" neither verbally nor in writing.

Schmidt. *)

*) The undersigned is the predecessor of Pastor Schwan in Cleveland. Editor's note.

The German Lutheran Synod of Missouri, Ohio, and a. St. will hold its sessions this year at Fort Wayne, Indiana, from the Wednesday after the second Sunday xost Lrirütat. the 23rd of June, until the 3rd of July inclusive.

Lud.wig W. Habe!, Secr.

Changed address.

The present address of Mr. Missionary Diehlmann is: Jbb-. Dre/tZmann, oare ok knv. KiLvnnn, LsAinarv eÜP, Aliob.

Receipt and thanks.

With thanksgiving to God and to those whose Christian songs have made it possible for me to attend classes at the Concordia College here, I confess to having received the following contributions:

From the Young Men's Association at Buffalo, N. A. \$7.00.

Bon Herr Pastor Stecher in Huntington, Ja. 2.00. 27om Young Men's Association in Altenburg, Perry Co. Mo. 12.00. From some of the young men of the Lutheran congregation.

in St. Louis, Mo. 9.50-

Through Mr. Pastor Held, collected in his Ge municipality in Auglaize Co, O. 2.00.

May God grant to every giver the abundant promise he has promised, and help that the purpose for which these gifts of love were given may not be missed; in conclusion, I take the liberty of commending myself to the Christian intercession of every giver.

I. P. Beyer.

I hereby certify to have erhalles to my examination at Concordia Collegium, by Mr. Pastor Birkmann: \$2.60. by the Lutheran congregation at Waterloo, Ills. 1.00. from Mr. Horn there. 50. "" Jobanni there.

I express my heartfelt gratitude to the generous donors and wish that the rich and almighty God, who has helped my poverty through this, may repay them many times over.

A- Hügli.

Received

s. to the Synod al - Casse:

From the congregation of the Rev. Schliepsiek at Pleasant Riege, Madison Co, Ills. \$5,90.

" of St. John's Parish, Minden, Washington Co, Ills. 3,55.

b. to the Synodal MissionS Fund:

" of the St. Louis community7 ,15.

" " in Collinsville, Ills. 4,15.

" the schoolchildren there1 .00.

" of the township of Ehester, Ills. 2,05.

a. to u nt erch a l t o Concordia College: from Collinsville Township, Ills. 4,15.

* Parishioners of Mr. Pastor Lehmann in Cape Girardeau2 ,75.

cl. for poor students:

* the confirmands in Neumelle80 .

F. W. Barthel, Cassirer.

Paid

the 7th year, Messrs. Past. Baumgart, Past. Brandts C. Müller, Joh. Rodekahr (2 half), H. Stünkel.

the 8th year, Messrs. Past. Baumgart, Past. Brandt, Ernst Beyer, Bück, Heinrich Brnns, David Bruns, Past. Claus, Past. Töpken, Heinrich Frerking, Fr. Graf, W. Hofmann, Christian Knoll, Carl Müll", Friedrich Meyer, Andr. Paar, Past. Nudel, Heim. Noncr, Joh. Rodekahr (1st half), Jul. SchlInn- pert, Louis Stünkel, Louis Scharnhorst, Heinrich Thole, Vogel, Conrad Weißcnburger.

the second half of the 8th year, Messrs. Flottmann, Job. Köpf, Scheer, Waldenhorst, Windhorst and 4 Cens.

To the message.

Since some of the numbers 1 to 8 of the current volume are completely out of print, new orders can only be placed for the entire volume from No. 9 onwards.

F. W. Barthel.

Printed at M. Niedner's, north corner of Third and Chestnut streets.



(Offenb. Joh. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 11th May, 1852, No. 19.

Travelogue of the editor.

(Continued.)

We have already mentioned in the 14th number of the current year that Dr. Harleß, OberHofprediger, when we reminded him of the urgent need for an extension of our Preachers' Educational Institution in St. Louis, immediately met us with a kind offer of a letter of recommendation to Her Majesty Queen Marie of Bavaria, since he did not want us to induce good, faithful and the same confessor. Louis, immediately met us with the kind offer to provide us with letters of recommendation to Her Majesty Queen Marie of Bavaria, the same confessor, Dean Ritter Bürger in Munich, to effect a general church collection in the Lutheran churches of Bavaria, since such a collection may only be organized with the permission of the government. The less we ourselves had thought of such a way in which we could receive desirable support, the less we dared to reject the unsought offer. We later discussed the matter with Mr. Löhe, the professors in Erlangen and the faithful pastors in Nuremberg and Fürth, and since they too were all in favor of our taking the path indicated to us, and the latter in particular promised themselves many good things from a contact between the representatives of our church here and the representatives of the Bavarian Lutheran church, Mr. Löhe also promised himself that we would be able to help them. Prof. Dr. Thomasius also promised us the introduction at the Oberconsistorialrath Dr. Boeckh in Munich.

So in God's name we finally left for Munich on November 10 by rail via Nördlingen, Donauwörth and Augsburg. The next day we paid our first visit to Dean Bürger, explained to him the purpose of our visit and handed over the letters of recommendation we had received in Dresden. With great courtesy, the Dean immediately promised us his best mediation and invited us to his table the next day; he declared himself all the more willing to support us with funds, since he did not want us to induce good, faithful candidates from Bavaria to enter the service of the American Lutheran Church. He also complained about the lack of such and told us, among other things, that in the recent examination of the theological candidates held with his assistance in Ansbach (if I remember correctly) eleven of them were rejected as those who did not pass the examination. Certainly, a sad testimony to the pernicious influence of the political agitation of recent years on the studies of many of the young academics; but an equally pleasing proof that now many of those who preside over the church in Germany, in spite of the ever more perceptible absolute lack of candidates for the office of preacher, are not inclined to ignore every dear, dear, dear, dear, dear, dear, dear, dear, dear, dear, many good things from a contact between the dear, dear, dear, dear, dear, dear, dear, dear, dear, dear, representatives of our church here and the dear, dear, dear, dear.

The dean has decided to entrust every so-called student with a parish after he has completed his studies, or, according to the local custom, to provide every untested person with a license on dangerous probation. It is true that Dean Bürger is the pastor of the "Protestant" congregation in Munich, and he has not yet been able to decide to demand from each member the express declaration that by joining the congregation and taking part in Holy Communion in the same, he or she will be exempt from the obligation to be a member of the congregation. He has, however, assured us that he also accepts the doctrines of distinction of our church, such as that of the real presence of the body and blood of Jesus Christ in the Holy Communion, as opposed to those of the Lutheran church. The same dean, however, assured us that he also resolutely rejected the distinctive doctrines of our church, such as the real presence of the body and blood of Jesus Christ in Holy Communion, in contrast to the Reformed doctrine of the power of Holy Baptism to give birth again, and the like. The dean, too, belongs to those who, for the sake of their confession, regard all their hearers as Lutherans, and yet do not want to tell them so, for fear of frightening them.

From Mr. Dean Bürger we now went to Mr. Oberconsistorialrath Dr. Boeckh, where we handed in the letter of introduction given to us by Professor Thomasius. We must confess that getting to know this highly respected man more closely will be an extremely pleasant and precious memory for us for the rest of our lives. The same

immediately met us with such heart-warming intimacy of the letter of request addressed to the Queen by the Oberhofprediger Dr. Harleß to the Dean Bürger, which he the following day at noon at the Dean's table and heard that it became easy for us to speak out against him without hesitation. He also told us that the faith laid down in the public symbolic writings of our church was the faith recommended by accompanying letter. We had to fear immediately sent it back to him, the Dean, for review. of his heart, and after we had described to him more than that the Dean could easily be compromised by such aWe were heartily pleased that the matter had not yet precisely the position which the ecclesiastical kindness shown to us, not entirely without our fault, progressed further, and asked the Dean to refrain from community, as whose delegates we appeared here, Therefore, we immediately sent him a short letter, in the recommendation he had most graciously promised took, he expressed his warmest joy in this. He which we first of all asked him to refrain from handing us, since our conscience would not permit us to give our immediately assured us not only that he would use all over the letter addressed to Her Majesty the Queen, request any further consideration. Unfortunately, we his influence to ensure that our request would be granted, but also that he was convinced that he looked Oberconsistorialrath Boeckh that the letter he had sent there, since the opening made to us by Dr. Boeckh was forward to the development of the orthodox Lutheran Church in America with as much hope as he looked made to us by him has caused us no small consternation of which we were not at liberty to make use. After a forward to the future of the Lutheran Church in Germany and has convinced us that we cannot, without violating friendly farewell from here, we now paid our second visit with concern, and that he would therefore be all the our conscience, especially our Christian sincerity, make to the Oberconsistorialrath Dr. Boeckh. He received us more glad to seize the opportunity to establish a the request presented to him to a high Oberconsistorium, again with the same goodwill, and where possible with connection with the orthodox Lutheran Church in North America. Whereas in other places in Germany we found that the practice, that the practice of admitting former that it was precisely the openness and in all too many pastors not an eye for the fire still reformed and un-reformed persons to our administration straightforwardness with which we had expressed our smoldering under the ashes of a revolution that would of the sacraments, without having expressly witnessed to viewpoint that had increased his trust and love for us and certainly return in its own time, but would then certainly their de facto conversion to the Lutheran Church, is his willingness to serve us; that he basically agreed with be more terrible, but rather an inexplicable confidence incompatible with the doctrine of our Church, and that aus on the issue of mixed communion, and that the in the conditions that have been restored, we found just Lutheran must therefore renounce such a practice and difference only concerned the manner in which such a here, in the Dean, as well as in the Chief Consistorial prevent himself from participating in it in any way. If, grievance was to be remedied. When we replied that Counselor, a bright view of the uncertainty in which the however, we were now to appeal to a high Superioreven if, under different circumstances, we would not political as well as the ecclesiastical conditions in Consistory, we would be making it appear as if we, too, hesitate to accept support from him, the Germany find themselves. wanted to take a stand against the faithful Pastor Löhe Oberconsistorialrath, after openly stating our principles,

When we finally wanted to leave the and against his conduct, which was based on sound we would either have to conceal our attitude from the Oberconsistorialrath, he confidentially informed us that Principles of Lutheran doctrine 2c. At the same time we weather gentlemen, contrary to Christian honesty, or, if we the Oberconsistorium, in which he had hitherto tried to declared ourselves willing and ready for any closer verbal wanted to act with the same openness (as we could not represent Pastor Löhe in the best possible way, had discussion. do otherwise), we would have to make the granting of unfortunately seen itself compelled to issue a rescript in Dean Bürger then reported to us in writing that a royal our request impossible ourselves: so the good man response to the last declaration submitted by Pastor servant had come from his house immediately after we finally concluded by saying that he certainly saw how, Löhe and several pastors like him concerning the mixed had left, through whom he had already sent the letter we under the present circumstances, it was safest for our communion of the Lord's Supper (see the previous had brought to the high address so as not to delay it. Mr. conscience to withdraw our request until the matter was number), in which the aforementioned were given the Oberconsistorialrath Boeckh, however, answered us with settled; adding that, if God should bring about a happy alternative of either giving up the special ecclesiastical the friendly written request that we "visit" him again on outcome, we could renew our request in writing at any position they claimed, to calm down with the assurance the following day (Wednesday, November 12). Since we time, and he would then conduct our matter in our name of the Oberconsistorium that it would remedy the were forced to spend a number of hours in Munich as if it were his own. So we took leave of him with the grievances that had gradually arisen in an expedient without being able to do anything related to the purpose feeling of the deepest respect for the amiable man. At manner, and thus to remain in the Comple of the of our delegation, we used some of these free hours in the same time, we could not help feeling a deep Landeskirche without condition - or to resign from their between to admire the art treasures of all kinds that had melancholy on both sides when we thought about the offices! This opening was so unexpected and accumulated in this city, as in hardly any other indifficult position he occupies as a member of a college, devastating to us, especially after the explanations of Germany, of all kinds, especially some of the magnificentsuch as the Protestant High Consistory in the Kingdom the Oberconsistorialrath about his ecclesiastical new churches there, the Pinakothek (picture gallery) and of Bavaria. In all the negotiations that were conducted, it standpoint, that we hurriedly recommended ourselves in the Glyptothek (the museum of sculpture), where artists was vividly brought home to our souls the struggle that order to first consider carefully before God what position there, who are close relatives of mine, gave us a man of Lutheran conviction would have to go through we should now take after this change in the situation that admission. I must confess, however, that my mind was if he wanted to save his soul. *)

had been communicated to us. We saw the danger we too much occupied with the above-mentioned to be able *) By the way, while we were still present in Germany, Pastor Löhe were in of violating our conscience. Therefore, there to tell the reader anything of the unusual glories which and his friends responded to the either/or of the Oberconsistorium was no need for long deliberations here either. Our my bodily eye saw. with an

decision was soon made, namely to withdraw our request for support. The most worrying thing for us was the delivery

So we left Munich on the same day, with empty Luther's writings have gradually fallen almost completely Altenburg in 10 folio volumes, from 1661 -1664; - 4. at coffers, but also with a light, happy conscience, and we out of their hands. This is undoubtedly also one of the main Leipzig in 23 folio volumes, from 1729-1740; - 5. at Halle naturally preferred that to the opposite. What blessing reasons why here in America there is so little clear in 24 quarto volumes, from 1740- 1753; - 6. at Er lang eil could a support of earthly means have brought to our understanding of what is actually Lutheran, and that many ven 1826 -1849 in 66 detav volumes. These editions, institution and to our synod in general, if it had been even honest men who want to be faithful to their Lutheran however, are of very unequal value, and we therefore hope bought by concealment, even open denial of the truth?

(To be continued.)

Brief history and characteristics of all collective editions

From Dr. M. Luther's works with special regard to the Erlangen edition by Carl Heider 1826-49,

(From the Journal of Protestantism and the Church N. F. Vol. XIX.)

Editor's Note: One of the main reasons why the Lutheran Church so soon departed from its original doctrinal type, and why even some papist leaven has gradually penetrated into it, under the pretense and pretence of particularly strict orthodoxy, is undoubtedly this: that by the devil's deceit, the Lutherans have been deprived of the very doctrinal type that was originally theirs.

Neither - nor answered; they had, in fact, declared that they could neither give up the conditions attached to their remaining in the regional church, nor resign their offices themselves. In a recently received letter dated March 9 of this year from the hand of Pastor Löhe, he writes to me that the matter is still as it was, only that in a "your Consistorialrecript the threat of suspension has been pronounced. The large group of laymen who petitioned the Oberconsistorium for the full right of Lutheran closure and constitution have been summoned to the Consistory (from Neuendettelsau, however, only the head) in order to teach them better. Mr. Past. L. adds: "With the exception of a college of churchwardens, everything has remained faithful." Professor Dr. Delitzsch is eager to bring those close to Mr. Pastor Löhe together in spirit to further the cause of the same. "Prof. Delitzsch," writes Past. Löhe further, has written about communion in the Lord's Supper, almost quite correctly." The latter also avoids the following to me: Harleß wrote me shortly after your departure that he read your writing in the Aushängebogen, found it symbolic - and true to the Scriptures; but remarked in a later letter that he had heard wonderful things from North America about your views! -We can well imagine that we have friends here who would be pleased to do us such a friendly service as to report to Germany many a "wonderful thing about our views. We hope with God, however, that the "wondrous things" will soon be cleared up, and that they will probably remain on the shoulders of the helpful reporters. God has given us a profession which has called upon us for a number of years to publicly express our faith orally and in writing (and we are not ashamed of this faith which we have publicly expressed, but are rather determined, with God's help and grace, to remain with it and to die on it): whoever, therefore, loves the truth, should, if he wished to report on our faith, submit what we ourselves have publicly professed, and remain at home with his views about our possible "views. - But then, of course, the "pious purpose" which the Christian reporter associates with his reports, especially in the case of a Harleß, would remain more than unattained....

1. the Wittenberg edition. 1539 - 1558. At the request of the Elector Johann Friedrich, Luther's writings were to be collected and printed together during his lifetime. Luther did not like this, but rather wished that mien in the world, at the noble Luther and the doctrine led all his books had "remained there and perished". But by him, thus seeking to undermine confidence in Luther because he could not prevent their collection, he consoled and weaken the desire for his writings, †) If things are to himself at least with the thought "that filed books would in get better, there is no other way than for preachers and time remain in the dust and be forgotten, especially where laymen, next to the Word of God itself and next to the public he had written something good by God's grace." He confessions, to acquire Luther's works and to study them himself entrusted the editorship of the collection to M. diligently. Yes, this is the real specific against the sickness Georg Rörer, who, under the supervision of Casp. of our poor church and against the destructive, corrupting Creuziger, who died soon after, took care of the first four influence of its deceitful workers. For those who are German volumes, until he followed a call to Denmark, concerned about the thorough knowledge of the true whereupon Georg Major took his place. As long as Luther Lutheran doctrine and who have not already come to the lived, he read the last printing himself at all times; but point that they want to know that what they find good is eo immediately after his death, crypto-Calvinist textual ipso considered genuinely Lutheran, we therefore provide changes and omissions were made. The whole collection the following comparative overview of the various editions consists of 12 German and 7 Latin volumes in folio. Of the of Luther's complete works. We hope that this will draw the German ones, the first appeared in 1539 with Luther's attention of many to these writings, which are almost preface by Hans Lufft. The second was begun during indispensable, at least to every Lutheran preacher, but Luther's lifetime in Nie. Schirlenzens Druckerei, but which are also so necessary in these tempting times to because of the war unrest and especially because of the every layman who does not want to be moved by every imprisonment of the Elector, it was not completed until wind of doctrine, and that they will be moved to prefer to be 1548 in another printing house. It also has a preface by deprived of a comfort and refreshment than to remain Luther, with an addition by Georg Rörer, but this does not longer without this treasure, which more than replaces a seem to have been written by Luther himself, but rather large library. We hope all the more that many will soon be compiled from his writings. The 3rd-12th volume appeared found who will not shy away from the costs of acquiring this in the years 1550-58. The index to these 12 volumes was work, since we have received the assurance from the made by the proofreader of the Lufft printing house, Georg Heidsr'sche Buchhandlung in Erlangen that anyone who Walthers, and published in 1558 by Hans Lufft in the 4th obtains the excellent new edition directly from here will volume. The individual volumes of this edition have been receive the entire work, which currently consists of 70 reprinted several times later in different printing houses, so volumes, for 31 Gulden 30 Kreuzer (i.e. for 13 American that one can assume three to four complete editions from 1539-1600, none of which, however, has been organized as a whole according to plan.

n Luther's complete works have not been printed more than six times, namely 1. at Wittenberg in 19 folio volumes, from 1539 - 1358; - 2. at Jena in 12 folio volumes, from 1555 -1558; - 3. at

†) A proof, how especially all hierarchs cannot hide their secret enmity against the honest Luther and his writings destroying pope and popes, is given by the Buffalo Informatorium,

Of the 7 Latin volumes, the first was published by H. Lufft in 1545, with two prefaces by Luther and Melanchthon. Here Luther confesses that in his first books, out of humility, he still conceded many and great articles to the Pope, which he later condemned as the highest blasphemies and abominations, therefore he asks that such writings be treated with

Read carefully and with great pity. The 2nd - 7th volume appeared in the years 1546 - 1558. Individual parts of this edition have also been reprinted, but never the whole. As far as the inner nature of this edition is concerned, it 1. contains not only Luther's writings, but also some of Melanchthon, Regius, Bugenhagen, Menius, etc. - 2. In addition to the original German writings, it also contains several Latin ones in here and there incorrect translations. - 3) On the other hand, lacks, in addition to some deliberately omitted controversial writings, more than 500 Lutheran writings, which were only included in later collective editions. - 4) The sequence of the writings is not chronological, but (as Luther himself is said to have wished) arranged according to subject matter. - The text is corrupted here and there by arbitrary omissions and changes; namely, in the second volume of 1548 (which Nie. Amsdorf already criticized in 1549), in the writing "that these words: this is my body, still stand firm," more than one page and four whole paragraphs have been omitted. Likewise in Pein's "Sermon of the Sacrament of the Body and Blood of Christ against the Swarm Spirits," of 1526, many passages are altered. Cf. vol. 29. pp. 318-359 of the Erlang. Ed.

2. the Jena edition. 1555-1558.

After the Elector and Duke John Frederick of Saxony had lost the city and with it the University of Wittenberg during his imprisonment, he founded another university at Jena and had a new, more careful collection of Luther's writings published there even before the Wittenberg edition was finished. There, even before the Wittenberg edition was finished, he had a new, more careful and more faithful collection of Luther's writings organized. At the end, the original prints of these writings were carefully collected, Georg Rörer was recalled from Denmark, appointed librarian in Jena, and the supervision of the printing including the correction was assigned to him. The editing was done by the Weimar court preacher Joh. Aurifaber, with the assistance of Matthäus Nat(en)enberger, who was much loved by Luther, the expelled bishop Nie. v. Amsdorf von Naumburg, the Weimar court preacher. Stoltz and others. Although the Elector died in 1554, his sons, Joh. Friedr. the Middle, Joh. Wilh. and Ioh. Friedrich the Younger promoted the enterprise in finer sense.

The eight German volumes were all printed by Christian Rodinger and his heirs in the former Carmelite monastery, the first in 1555 with N2c. von Amsdorf's, as well as with Luther's preface to the 1st Th. of his German writings of 1539. As a result of a textual change, which Rörer allowed himself in this part, a ducal rescript insisted on strict fidelity to the original text.

The complete parts were reprinted from 1560 - 1564 and again from 1575 - 1580, single parts, however, so often that it cannot be determined which of them belong to the same edition. The register by the v. Assenburg, Court Preacher at Amford, Timotheus Kirchner, and published it in folio in 1564, whereupon it was reprinted in 1592.

Of the four Latin volumes, the first appeared in 1556-158; the second in 1564 ff. (see Lidliottl. o^prianioa p. 32.); the third in 1579-84; the fourth in 1600-1612. Individual parts were also specially reprinted.

According to the Duke's decree, in this edition 1. neither the meaning nor the words were to be changed; 2. each scripture was to be printed in its original language and no translations were to be included; 3. the chronological order was to be observed as much as possible; 4. foreign writings not originating from Luther were to be omitted, with very few exceptions; 5. the original editions were to be carefully compared and the printing was to be arranged exactly according to them, and in these respects the Jena edition is certainly far preferable to the Wittenberg edition. However, not only the excellent *Enarrationes in Genesin*, which already appeared in 4 volumes in Nuremberg in 1554 and were included in the Wittenberg collection, are missing, but also the *Enarrationes in XXV psalmos priores* which came to light in 1559 and which are also missing in the Wittenberg Collection. Collection, along with more than 500 other Lutheran writings, including the letters, which only later came to light.

Eisleben's two supplementary volumes 1564. 65.

The Weimar court preacher Joh. Aurifaber, who collected Luther's still printed writings with great diligence, had already suggested to the Elector, before the beginning of the Jena edition, that one should start with some of the still printed writings. He dared to collect 2,000 letters of Luther; Spalatin's housewife had 200 of them; Dr. Jonas 250. He knew about 40 places, where manuscripts of Luther could be found, and Luther's children had a large drawer full of such, which the Elector Moritz and Melanchthon had long been looking for. In addition, Nörer has an inexpressible treasure of Luther's sermons, which he copied from him from 1523 to 1546, as well as interpretations of many books of the Holy Scriptures, colloquia and table readings. He also told the audience of an unspeakable treasure of Luther's sermons, which he had copied from 1523 to 1546, as well as interpretations of many books of the Holy Scriptures, colloquia and table speeches, counsels and disputations, all of which were still unprinted and would require many volumes. But the Elector answered: "The question is whether it is good to print everything that Luther wrote, including his letters, and whether his other writings will not be forgotten.

He was also unable to pay the costs, since he was already burdened with expenses. This caused displeasure, and it came to such a pass that Aurifaber incurred the disfavor of Duke John Frederick, the Mediator, and lost his court preacher position. He therefore decided to publish his collected Lutheran manuscripts at Jena. But because the editors of the collection there caused him difficulties, he carried out his project at Eisleben, where Count Mansfeld paid him; the first part appeared in 1564, the second in 1565, but a promised third part did not appear. The manuscript of the same was bought after Aurifaber's death by Duke Julius of Brunswick-Lüneburg-Wolfenbüttel from the widow and brought to Wolfenbüttel. Later it came to the university library in Helmstädt, after the abolition of this university to Göttingen, and from there again to Wolfenbüttel, where it still is. In 1796 Paul Jac. Bruns published a part of it under the title: Ungedruckte Predigten Dr. Martin Luther's (über etliche Kapitel des Evang. Matthäus) in 4., and Dr. G. K. Vollmann published them again in Helmstädt in 1817, increased by 13 sheets; but they found so little approval at that time, that the printing could not be continued. In the year 1847, however, the present secretary of the ducal library at Wolfenbüttel, Dr. W. Hock, undertook to publish a further part of this manuscript under the title: Dr. M. Luther's unprinted sermons, 1. vol. sermons about Joh. 3 - 4, 10 and Matth. 23,13 -- 24, 34". Berlin 1847-8, to be printed for the first time, which very meritorious enterprise is to be wished the best progress.

The two volumes edited by Aurifaber were reprinted in Leipzig in 1603. The writings of Luther published in them were, with very few exceptions, neither in the Wittenberg nor in the Jena collection, and go, in chronological order, up to the year 1538.

3. the Altenburg edition. 1661 - 1664.

The perception that Luther's works were no longer to be found in many regional churches, despite explicit regulations of the Electoral Saxon Church Order, caused Duke Frederick William of Saxony to organize a new complete edition of the same through his court preacher Dr. Joh. Siegfried Sagittarius. Although, as Sagittarius states, some 450 pieces have been included in it, which are not in the Jena edition, it is nevertheless the most deficient and incomplete of all the complete editions. For 1. it lacks all Latin writings in the original language; 2. of these Latin writings only

3. partly by mistake, partly by misapplication of the Christ. Friedr. Dörner, with the assistance of M. Joh. Jak. Greifs, who compared the Altenb. copy to be printed with the original and corrected it afterwards. Greifs, who compared the Old Bible copy to be printed with the original and corrected it, translated several Latin writings first, and prepared the register. The sequence of the writings is not chronological, but ordered according to the materials. The edition is, however, more complete than the Altenburg edition, because it includes not only the entire volume of the Altenburg edition, but also the Halle supplement of 1702 and contains several of Luther's writings, some of which have never been printed before and some of which are only known in single prints, as well as several Latin writings in their first translations. Nevertheless, it is still very deficient, in that 1. it lacks all of Luther's original Latin writings, and 2. 169 of them also lack translations (p. Registerbd. x. 145). At the same time, it suffers from a large number of printing errors, since, according to the complaints of the editors, the printing was hurried too much and the necessary expense was spared. Up to the 16th volume, D. Börner provided preliminary reports on the writings contained therein, but from the 17th on, he remained in arrears, allegedly because he was planning to write a book of his own on the subject. The register is diligently worked and very useful. This edition found little approval from the beginning, so that, for lack of sales in Germany, a whole load of it is said to have been sent to Russia by sea, which, yet appeared, when the bookseller Gebauer in Halle 1739 however, sank, and another large part lay in a tower of the city wall at Altenburg still at the beginning of the 18th century, which no one cared about.

Halle's Supplement 1702.

Since still a significant number of not only printed, but also individually already printed writings of Luther in the previous collective editions of his works had not been included, so Joh. Gottfr. Zeidler in Halle undertook their publication. In 1702 he let publish a folio dedicated to the royal hereditary prince Friede. Wilhelm, with a preface by Dr. Johann Franz Buddeus, which contains mostly sermons and prefaces by Luther, but also his interpretation of the 10 Commandments of 1516 and 1517, the extremely rare first Psalter translation of 1524, the Augsburg Confession, and a few foreign texts. Confession and a few foreign letters and prefaces. Most of it had already been printed separately, some of it was only taken from handwritten sources, and the second part, which was to follow, did not appear.

4. the Leipzig edition. 1729 - 1740.

It was edited by Prof. d. Theol. D. Joh. Gottlieb Pfeiffer and D.

and then still be without all the Lutheran writings that have been newly found for 100 years. 2. it does not properly legitimize the original printings and manuscript sources on which its text is based. She frequently asserts that the original editions have been carefully compared, but does not give the bibliographical marks of the original editions used and thus does not guarantee the authenticity of her text. Since, however, many of Luther's writings were published two or three times in one year with all kinds of changes in Wittenberg, or were improved and multiplied in the course of time (not to mention the many reprints with their often hopeless variations, about which Luther complains so bitterly): it is, however, very important to know whether the correct original print was used. In the same way, in many cases Walch does not tell us whether the manuscripts used were originals or copies and where they are kept. The language of the Walch edition is not Luther's language, but that of his editor, who, in order to make it bite-sized for his readers, has not only blurred the original forms and inserted or removed a myriad of small words from the text, but has also very frequently exchanged good and correct predicates with other, often meaning-distorting, often meaning-transforming ones, and has even, out of carelessness, omitted entire lines and sentences. Finally, the Walch edition lacks all those letters, concerns, prefaces, and sermons that have been brought to light for the first time since 1753 by Lingke, Niederer, Schütze, Faber, Strobel-Nanner, Bruns, Bollmann Höck, and the Erlangen edition, and whose volume is not small.

5. the Welsh edition. 1740 -1753.

The registry volume of the "Leipzig Collection" had not brought to light for the first time since 1753 by Lingke, Niederer, Schütze, Faber, Strobel-Nanner, Bruns, Bollmann Höck, and the Erlangen edition, and whose volume is not small. 1740 -1753 in 4. printed. In the prefaces and introductions to the first part, Walch gave the necessary historical and literary notes about the writings contained therein. This edition is undoubtedly the most complete and most convenient of all those published up to that time, in that it not only included several writings that were missing in the earlier collective editions, but had already been printed separately, but also provided many Latin writings in their first translations, and included a large number of writings, especially historical and polemical writings on the Reformation by other authors, to explain the Lutheran writings. Nevertheless, it too has its significant errors and shortcomings. For

1. it gives the Latin writings of Luther not in the original language, but only in translations, of which, moreover, the older ones now and then deviate significantly from the originals, so that learned theologians, in addition to the Walch edition, always also the Wittenberg or Jena Latin, together with the offprints not included in the latter, (such as, for example, Enarrationes in Genesin and Enarrationes in psalmos XXV priores, also printed only in Nuremberg in 1559). e.g. the *Enarrationes in Genesin* published in four quarto volumes at Nuremberg 1554 and the *Enarrationes in psalmos XXV. priores* likewise printed only at Nuremberg 1559) must have at hand.

and then still be without all the Lutheran writings that have been newly found for 100 years.

2. it does not properly legitimize the original printings and manuscript sources on which its text is based. She frequently asserts that the original editions have been carefully compared, but does not give the bibliographical marks of the original editions used and thus does not guarantee the authenticity of her text. Since, however, many of Luther's writings were published two or three times in one year with all kinds of changes in Wittenberg, or were improved and multiplied in the course of time (not to mention the many reprints with their often hopeless variations, about which Luther complains so bitterly): it is, however, very important to know whether the correct original print was used. In the same way, in many cases Walch does not tell us whether the manuscripts used were originals or copies and where they are kept.

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6. the Erlangen edition. 1826 - 1849.

Both because of the deficiencies and errors of the Walch edition, as well as to meet the needs of the reawakened life of faith in the Protestant church, the same publishing bookseller Mr. Karl Heyder in Erlangen organized in 1826 a new, as complete as possible, easy and convenient manual edition of Luther's complete works in both their original languages. In the announcement it was promised "not to deliver a mere reprint of an earlier edition, but a newly revised text with the use of all available means. Namely, however, should

- 1. with each writing the oldest editions again compared,
- 2. in the case of repeated editions, the text of the new edition revised by Luther himself is supplied,
- 3. prefaces and letters of the collectors and translators excluded,
- 4. Each section is preceded by a brief historical introduction,

5. the orthography and punctuation are changed according to the present principles, but linguistic peculiarities remain absolutely untouched, and 6. appropriate registers are added to the whole.	5. the orthography and punctuation are changed according to the present principles, but linguistic peculiarities remain absolutely untouched, and 6. appropriate registers are added to the whole.	5. the orthography and punctuation are changed according to the present principles, but linguistic peculiarities remain absolutely untouched, and 6. appropriate registers are added to the whole.
If these principles did not find their full application in the homiletic section (Vol. 1-20), because a large part of it did not flow from Luther's pen, but was merely copied from his oral lectures, connoisseurs, on the other hand, will not fail to notice that more has been accomplished in the following 44 volumes than was promised.	If these principles did not find their full application in the homiletic section (Vol. 1-20), because a large part of it did not flow from Luther's pen, but was merely copied from his oral lectures, connoisseurs, on the other hand, will not fail to notice that more has been accomplished in the following 44 volumes than was promised.	If these principles did not find their full application in the homiletic section (Vol. 1-20), because a large part of it did not flow from Luther's pen, but was merely copied from his oral lectures, connoisseurs, on the other hand, will not fail to notice that more has been accomplished in the following 44 volumes than was promised.
Apart from the fact that this edition is the first in 236 years to reproduce Luther's Latin writings in the original language, it is also the most complete of all and the first critical edition to restore the original text in its integrity. For the last Latin edition of 1600 - 1612 does not even contain all the writings already printed at that time, namely neither the excellent <i>Enerrationes</i> in <i>Genesis</i> (published in 4 volumes at Nuremberg in 1554), nor the <i>ünrrationos breves</i> in <i>xsalrnos XXV. priores et se^uentos aliquot</i> , nor the Latin letters of Luther already edited by <i>Obsopoeus</i> in 1525, by <i>Flacius</i> in 1549, and by Aurifaber in 1556, - not to mention the large number of those Latin letters, concerns, prefaces, and other writings, which were first published by Buddeus in 1702, Löscher in 1720, Schwarz in 1740, Niederer in 1765, Schütze in 1780, Strobel-Ranner in 1814, and DeWette in 1825. The two larger writings mentioned here first, however, have been delivered by the Erlangen edition in 12 volumes as it then will communicate the others in due time and place, too. Likewise it has already published one volume of the German writings missing in the Walch edition, which will be followed immediately by two others, and later at its place by the others.	Apart from the fact that this edition is the first in 236 years to reproduce Luther's Latin writings in the original language, it is also the most complete of all and the first critical edition to restore the original text in its integrity. For the last Latin edition of 1600 - 1612 does not even contain all the writings already printed at that time, namely neither the excellent <i>Enerrationes</i> in <i>Genesis</i> (published in 4 volumes at Nuremberg in 1554), nor the <i>ünrrationos breves</i> in <i>xsalrnos XXV. priores et se^uentos aliquot</i> , nor the Latin letters of Luther already edited by <i>Obsopoeus</i> in 1525, by <i>Flacius</i> in 1549, and by Aurifaber in 1556, - not to mention the large number of those Latin letters, concerns, prefaces, and other writings, which were first published by Buddeus in 1702, Löscher in 1720, Schwarz in 1740, Niederer in 1765, Schütze in 1780, Strobel-Ranner in 1814, and DeWette in 1825. The two larger writings mentioned here first, however, have been delivered by the Erlangen edition in 12 volumes as it then will communicate the others in due time and place, too. Likewise it has already published one volume of the German writings missing in the Walch edition, which will be followed immediately by two others, and later at its place by the others.	Apart from the fact that this edition is the first in 236 years to reproduce Luther's Latin writings in the original language, it is also the most complete of all and the first critical edition to restore the original text in its integrity. For the last Latin edition of 1600 - 1612 does not even contain all the writings already printed at that time, namely neither the excellent <i>Enerrationes</i> in <i>Genesis</i> (published in 4 volumes at Nuremberg in 1554), nor the <i>ünrrationos breves</i> in <i>xsalrnos XXV. priores et se^uentos aliquot</i> , nor the Latin letters of Luther already edited by <i>Obsopoeus</i> in 1525, by <i>Flacius</i> in 1549, and by Aurifaber in 1556, - not to mention the large number of those Latin letters, concerns, prefaces, and other writings, which were first published by Buddeus in 1702, Löscher in 1720, Schwarz in 1740, Niederer in 1765, Schütze in 1780, Strobel-Ranner in 1814, and DeWette in 1825. The two larger writings mentioned here first, however, have been delivered by the Erlangen edition in 12 volumes as it then will communicate the others in due time and place, too. Likewise it has already published one volume of the German writings missing in the Walch edition, which will be followed immediately by two others, and later at its place by the others.
The most indisputable advantage of this edition, however, is and remains the restoration of the original, pure text according to the original editions printed under Luther's own eyes in Wittenberg, with careful retention of all language peculiarities and only the adaptation of the orthography and punctuation to the present. As is known, several Lutheran writings have already undergone crypto-Calvinic distortions of their text in the first Wittenberg collective edition, and also later, partly through the endeavor to make Luther's language more palatable to the 18th century, partly through negligence in the treatment of the original printings and the new texts, such a myriad of changes, additions and omissions has found its way into almost all collective editions, but mainly into the Walch edition.	The most indisputable advantage of this edition, however, is and remains the restoration of the original, pure text according to the original editions printed under Luther's own eyes in Wittenberg, with careful retention of all language peculiarities and only the adaptation of the orthography and punctuation to the present. As is known, several Lutheran writings have already undergone crypto-Calvinic distortions of their text in the first Wittenberg collective edition, and also later, partly through the endeavor to make Luther's language more palatable to the 18th century, partly through negligence in the treatment of the original printings and the new texts, such a myriad of changes, additions and omissions has found its way into almost all collective editions, but mainly into the Walch edition.	The most indisputable advantage of this edition, however, is and remains the restoration of the original, pure text according to the original editions printed under Luther's own eyes in Wittenberg, with careful retention of all language peculiarities and only the adaptation of the orthography and punctuation to the present. As is known, several Lutheran writings have already undergone crypto-Calvinic distortions of their text in the first Wittenberg collective edition, and also later, partly through the endeavor to make Luther's language more palatable to the 18th century, partly through negligence in the treatment of the original printings and the new texts, such a myriad of changes, additions and omissions has found its way into almost all collective editions, but mainly into the Walch edition.

*) One compares herewith the preface of the Red.

sacrifices has so far hindered the printing so much. they impressed the Indians not a little and knew how to We have always had this experience, both with children For the material for the volumes still to be delivered has put themselves in their favour by their flattery. Our who were in our school and with adults; they may have been prepared since 20 years in such a way that as German friends, however, did not want to hear anything been showered with love and good deeds by us, and they soon as the printing and paper costs are covered by more about the themselves may have been affectionate towards us, as larger sales only to some extent better than so far, ...of the land. With this the Methodists were able to they always want to be, but as soon as they are seduced nothing stands in the way of the quick completion of the influence our Indian community in an indirect way. One of by the Methodists, they become our worst enemies, and edition. That at the end of the whole purposeful our members had long since married a woman from the so suddenly that one can hardly believe the possibility. registers will follow has already been publicly promised Sibiwaiing... The heart bleeds for us in such experiences and we in the announcement of 1826 and therefore needs no Indians married, who was still a pagan. Initially she was lament it to the Lord, who will see it in His time! Of course, renewed assurance. persuaded by threats from Sibiwaiing to remain a pagan only Methodism is capable of producing such fruits, and against her convictions. Since this woman as well as her we are not so surprised about it, since one can clearly husband had brothers and sisters among the Methodists, see that not only poor ignorant Indians are seduced by they constantly lured her to Methodism by all kinds of them and cheated of the salvation of their souls - that not pretenses and promises, which the Indians of Sibiwaiing, only we Lutheran missionaries are suspected of the worked on by the Methodists, also faithfully helped to heroes and, where possible, the members of our own achieve. At last it happened, in spite of all pleading, congregation: - but that Methodism in general bears fruit admonishing, and warning on our part by our common in every place where it has taken root, as the "Lutheran" member. All admonitions from the old father of this man recently showed us in sufficient measure in the case of a and from our congregation were also fruitless, and he Mr. "Mulfinger".

Mission Report.

Shibahyongk, 5 Feb. 1852.
To the reverend Missionary Commission of the
Synod of Mo., O., &c. States.
Venerable fathers and brothers in Christ!
Since the time has again come for us to send in our
budget according to order, I will do so herewith, along
with a report from our station.
Although in general we have much cause to thank
the Lord for His abundant grace during the past year,
we can also look back on it with sadness and grief. It
was a time of manifold inward and outward struggles,
and the unkindness of the weather, the many terrible
storms, the dreadful thunderstorms and the dreadful
raging and roaring of the lake outside our door, indeed
the whole of nature, seemed to be in harmony with our
experiences in the mission.
The temptations of the devil, both direct and
indirect, have never been so great for our young and
small Christian congregation as in recent times; never
have the helpers of the evil enemy, namely, the
Methodist miasionaries, who deny the power of
godliness, but walk in the appearance of godliness,
been so busy as in this very time. 3, 5, together with
their creatures, are as busy uprooting the tender plant
of our Lutheran mission as they are at this very time. At
least in their opinion, they are spinning their fine
threads with which they seek to ensnare our people;
but nothing is so finely spun that it finally reaches the
suns!
Suffice it to cite a few examples of this. In
Sibiwaiing the old chief offered the Germans living
there some land for sale, which they wanted to buy. The
Methodist missionary on the Caucalin River, together
with his interpreter, an Indian, heard this and warned
the chief against the Germans, because they might
cheat him, and also told him what he should ask for his
land, etc.; but in order that it should appear as if they
meant heartily well with the old man, they came, at his
invitation, the bad way from Saginaw and measured the
piece of land offered for sale, and although they
understood as much as nothing about land
measurement, they did not know anything about it.
Soon after, however, a better catch was to be made. if not in many - nevertheless in individual souls proves
This apostate with his older brother, who had meanwhile itself powerfully, as we see in the old man above, who
become a Methodist preacher, came and asked their earlier already and more and more shows traces that he
parents that they should move away from Shibahyongk to is seized by the Lord Christ and His word. May HE keep
them, where the preacher promised to take care of them, him in the faith through His Spirit until the end. But others
because they had now become old and helpless. The old in our small congregation also give us much joy and
father replied that he did not want to know anything about encourage us to give thanks to God. If we compare the
the Methodists and their false teachings, but wanted to "before" with the "now" in our congregation, the
stick to the truth. Now they went to their mother, and while difference is striking. When we consider how cheerfully
they ate their parents' grain, they spoke only of providing they now come to the house of God, how they sing with
for them. Not much lacked, they would have persuaded us the delicious Lutheran hymns in their own language,
them, for they urged them to leave their father-if he would how attentively they listen to God's word and the
not go 2c.: a beautiful proof of the ability of these so-called preaching of it, how they quietly return home and await
preachers to make proselytes, as well as of the ungodly their profession, how they offer their children to the Lord
doctrine and god-forsaken practice of the Methodists; and Christ in baptism immediately after birth, how cleanliness
do we not wonder that this preacher pressed so hard into gradually comes to them, how they no longer take up
his mother to commit this abomination, having himself their hunting places with their families in winter, but dwell
been driven by his conscience two years ago to renounce quietly and peacefully in their little log houses 2c.: if we
the false doctrine of the Methodists, and join the Lutheran keep this and other things together with the former, we
Church - having had a like experience, in that his own wife are astonished at the great change which the Lord has
was then induced by her missionary to leave her husband wrought by His Word, and see that HE has done above
if he would join the Lutheran Church; which, because his asking and understanding, and more than we ever dared
wife also immediately left him - moved him to repentantly to hope!
seek forgiveness again from his wife and the missionary. Our school is smaller this winter than in former years,
The old father, however, remained steadfast in this severe because we do not have children from Sibiwaiing as in
challenge by God's grace, and said again: "If your mother former times, because we could not take them in for lack
wants to go, she can go too, because I cannot keep her: of proper facilities, even if their parents were willing to
I remain with the truth. But the Lord, who gave this married hand them over to us (which is not the case). The school
couple to love one another faithfully (which is rare among has between 6 and 10 pupils, sometimes more if our
the Indians), thereby prevented the violent rending of his chief comes to the school with some other adults and sits
order, this marriage. A strange experience among the children as a pupil. A young

ger man, brother of the chief, also exerts a corrupting influence on the youth here, in that he ran away from his parents, grew up among the Methodists in Canada without discipline, and did not return until more than a year had elapsed. "Let the LORD give him a new heart, and a new certain spirit!" He wants to lead this whole congregation, every single member, to faith and keep it until Semen's day. But HE also wants to tread Satan under our feet and control the enemies of the pure Lutheran Bible teaching! Let all who love Zion pray with us from the bottom of our hearts! And even if we cannot speak of any increase from outside, of any conversions of the heathen still living around us in Sibiwaiing - yes, since we have to look with melancholy at those who have been seduced and those who have kidnapped us, and see how the devil and the Methodists would like nothing better than our downfall: we still want to hope in God and His help! EN will not let us be put to shame in our hope. Externally, too, this has been a year of great worry and toil; for since we only moved here last spring, and there was as yet no dwelling house, but only a small rooming house in our log church, it was necessary to erect a dwelling house. Last winter, however, I was all alone and could not get the necessary wood for a log house, either myself or through others, because there was a lot of ice and no shod oxen. Last spring, however, we had rain almost every day and since the area around Shibahyongk is low and flat, no suitable wood for a house could be found within a mile, and the persistent rain had rendered the already wet area groundless, we had no choice but to build a frame house, which not only caused us a great deal of anxiety because of the increased costs and expenses, which will amount to about 300 dollars, but also took up so much of our time, but also so occupied our time, that we may well say, "our days were like those of a day laborer." It was not until the middle of December that we were able to move into our new dwelling house, which was completed only for the greatest necessity. Thanks be to the Lord that in the month of July last year He gave me a very faithful helper in Mr. Missionary E. Roeder, who bore all the burdens with me and offered me compensation for the painful loss we suffered in November 1850.

Commended to the Lord and His grace, as well as to your intercession, venerable fathers and brothers in Christ, and to the intercession and prayer of our whole Synod and Church, concludes

Your
Little brother in the Lord
I. I- F. Also.

Budget of the Missionary Also.	
Our six-month needs will be something like this:	
To the interpreter	H48 .00.
Flour	32 .00.
Own needs	30 ,00.
Storebedttrfnisse for's house and our students	60 ,00.
Meat	20 .00.
Day laborer	2c. 10,00.

Together \$200.00.

Church News.

Dear Mr. Praeses!

I hereby inform you most humbly that after Mr. Ernst Friedrich Hüsemann of the Kingdom of Hanover, hitherto a pupil of Fort Wayner Seminary, has received a regular call as pastor of the Lutheran St. John's Parish at Lanesville, Harrison Co., Ind. and has passed the prescribed examination, he was ordained by me in the midst of his congregation on Sunday Misericorä. Cathedral. in the midst of his congregation was ordained by me by order of the Vice-Pres.

May the faithful Archpastor and Bishop of the Church, Jesus Christ, make the dear brother a blessing to this congregation, that he may gather together again that which is scattered, and establish that which is established, by the one saving truth of his Word.

Cincinnati, April 27, 1852.

Theod. Wichmann.

The address of the l. brother is:

/. /Zcce\$erncrn/r, Z-crnesr-rZ/e, />. O. /Zcc?*/ rson Oo., //rc/.

After my previous four Lutheran congregations in and near Jefferson City, Mo. had agreed to my appointment to Lancaster, O., they appointed Mr. Carl Wilhelm Reinhard Frederking, who had completed his studies in the preacher's seminary at Fort Wayne, Ja. as their ordinary preacher. He was ordained by me on behalf of President F. Wyneken on April 28 of this year with prayer and the laying on of hands in the Zion Church. The Lord, the faithful God, who has so far graciously preserved His word to the dear congregations against all the raging and ravings of the devil and his mobs, may He continue to rule with His protection over their new shepherd and the sheep in his charge.

Psalms 84:8, "They obtain victory after victory, that it must be seen that the right God is in Zion."

I. P. Kalb.

The German Lutheran Synod of Missouri, QHLo and a St.

Holds its meetings this year at Fort Wayne, Indiana, from the Wednesday after the second Sunday xost l'rinitLt, June 23, to July 3 inclusive. Ludwig W. Habel, Secr.

Correction.

In the receipt 2c. at the top of the last column in the previous number 18. page 144. a post of G9.50. is listed, which is intended for a pupil of Fort Wayner Seminary, as a result of a confusion of persons which was only noticed later. In the closing words of the same receipt the reader may instead of: Promise, to read: Retribution.

Altered Addrefse.

2?er-. Arc/e/, A/rZ/L, /Vcrn^/czr Oo., L/o.

Book matter

Received to date: from New York Township		\$16M	.
" Mr. F. W. Barthel	80		.68.
" "	Pastor Key	l8	.12.
" "	" Trautmann	3	.00.
" "		Lindemann	10
.00.			
5	"	Pastor Stubnatzy	4M
" "		Brewer	5
" "		Prof. Crämer	
	by the Jünglings - Verein H5.M. " Mr. Tbieme		9 .77.
	-----		1477.

Together \$141.66. I. H. Bergmann.

New York 15 April 1852.

Receipt and thanks.

For my support in the Seminary here I received from several of my good friends in St. Louis Eight Trl- lars, 50 cents, for which I thank them all heartily, and wish Getttj rich blessings.

Fort Wayne 28 April 1852. Heinrich Jünzel. ' M

- The following amounts, as:
- K5. 63. of the parish of New-Bremrn, Ill.
 - 3. - ,, Mr. Hoffmann in Chicago
 - 1. - " Pastor Selle
 - 1. - " Pastor Stubnatzy,
 - 1. - " Herm Pastor Küchle.
 - 50. " Mr. F. St.
 - 42. " Herm H. R.
 - 30. " an unnamed person.
 - 25. " Mr. St.

Summa \$13.10.
H. Werfelmann gratefully attests to having received.
Fort Wayne, April 25, 1852.

My "heartfelt" thanks to the Young Men's Club of Cleveland for the kind gift of five tbalers.
Heinrich König, a sophomore at Fort Wayne Seminary.

Received

s. to the Synodal-Missions-Casse:	
by Mr. Heinrich CverS in Pittsburgh,	\$1M
" " Wilhelm Hemmann in Paitzdors	2 .60.
" a parishioner in St. Louis	IM.
" Pastor Hcib, in his congregation at.	
of the Confirmationöfefie collected	5M
b. for the support of the Concordia. College: from the congregation at Elkhvrm-Prairie, Washing-	
ton Co, Ill.	5.55,
excl. the vicuals delivered in the previous autumn for the feeding of the alumni in money-	
Werth \$16.60.	
from the E mmanuelsgemrinde of the Herr Pastor	
Selle in Will Co., Ill.	3.55
	.
c. for poor students:	
ofMr. Pastor Kalb	50
,,, Jobann Guy	50
" Inhann Meisel	50

Paid

the 6th year Mr. Bomhake.
" 7. " the HH. Pastor Hattstädt, Rudolf Hinna" Mich. Hemmerich, Pastor Nordmann, Heim. Sand- fort and Justine Franke.
" 8th year, the HH. Heinrich Bultmann, Christian Bip- pus, John Dobler, Joh. Frieblein, Pastor Hattstädt (2 Kx.), Hermann Human, Ernst Homever, Joh. Hoffherr, Abraham Joachim, Past. Johannes, sM- drich Krückeberg, Pastor Kalb, Jobann Mrver, F. Meisel, Oswald Rothe, Heinrich Succvp, Heinrich Sandfort, Pastor Sträter, Ballh. Weigand, Past. Wichmann (7 Kx.), Pastor Wolf.
the 2nd half of the 8th year, HH. Georg Reinhardt, Jacob and Christian Wingert, carpenter; P. A. Rasmußen of No. 18. an.
the 1st half of the 9th year, HH. Reinhardt, and Christian Wingert.

Printed at M. Riedner's, north corner of Third and Chepnut streets.



(Offenb. Joh. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Her ausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mon. May 23, 1852, No. 20.

Travelogue of the editor.

(Continued.)

Since our return journey from Munich (on Nov. 12) took us via Nördlingen, we could not avoid spending a few hours here. Here is Pastor J. F. Wucherer, known as the editor of a popular introduction to the writings of the New Testament published in 1848 *) and as a co-editor for several years of the Nördlingen "Sonntagsblatt", now edited by Pastor Müller in Immeldorf, in which latter paper in particular he has, in our opinion, provided a model of how to write for the people about spiritual and secular subjects, which few would be able to achieve. (He provides an equal sample of this admirable gift every year in the Lutheran calendar published by him under the title "Freimund"). We are certainly not saying too much when we confess that in this equally highly gifted and fundamentally faithful servant of the Lord we find a true ornament of our evangelical Lutheran Church. - Lutheran. Lutheran Church. Few men have become known to us

We were not surprised to see those who, with such deep earnestness, combined such an attractive openness, which immediately aroused the fullest confidence, and which had not been damaged even by the most disheartening experiences in office. The closer we became acquainted with Pastor Wucherer, the more natural it was for us to find it particularly deeply lamented in Munich to see him among those who are now so adamantly demanding the purification of the Bavarian Lutheran Church from its unionist, reformist and rationalist leaven - or who are no longer able to remain in the association of the same, publicly and solemnly declare.

We could not possibly let pass unused the opportunity now offered to us to take a look at the well-known theological antiquarian book store of the bookseller Beck in Nördlingen. We visited the same and saw here with heartfelt joy great treasures of the old Lutheran literature stored up. At the same time, we heard that Mr. Beck, who is so indefatigable in his field, had established so many relevant connections that it would not be easy to find an older theological work that he would not soon be able to provide upon request. Therefore, we hereby call the attention of all lovers of this literature among our readers. It is

It is certainly most strange and gratifying that the distribution of old good core writings has just in recent times attained an unprecedented expansion. While not a few newer, delicately bound books are rotting in the shop, there is now a renewed demand from all sides for the old, clumsy wooden volumes; they are again being pulled out of the more than a hundred years of dust and mould in which they lay buried, and are becoming more and more convinced that it is precisely in these rough shells that the most delicious pearls are to be found. We were astonished to see how high the old theological books have now risen in price, whereas when we were still living in Germany they were usually only sold by weight as maculature, but who should not rejoice with all his heart when God's pure Word becomes expensive in this way! *) -

With the intention of paying another visit to Rev. Löhe, with whom we had already had a second meeting in Nuremberg, we traveled by rail on Nov. 13, first via Oettingen to Gunzenhausen, where we spent the night in an inn, where we met a pastor, probably from the surrounding area, who had come here for a visit to Neuendettelsau.

*) We are talking here, however, only about a comparatively high price; in themselves the books, even apart from their intrinsic priceless value, are still very cheap.

*The whole title of this spiritual writing is: "The Word of Truth. Or: Popular Introduction to the Writings of N. T. A Book for All the People, in Two Parts. Nördlingen 1848. Printed and published by C. H. Beck'schen Buchhandlung."

The clergyman celebrated in the traditional Bavarian manner with good Bavarian beer and a good evening meal, apparently as a daily guest, in the chatting company of official and family concerns; but we have not been able to discover what faith the clergyman had.

The next morning we drove in a rented car to Neuendettelsau, about 5 hours away from Gunzenhausen. Here, as the reader will expect, there was soon a lively mutual exchange about the controversial issues mentioned above. Of course, we cannot conceal the fact that the oral negotiations at this meeting did not result in complete unanimity on all individual points of doctrine. In particular, it turned out that there was a difference between us concerning the doctrine of ordination that could not be resolved at this time. While we held that ordination in the narrower sense †) was not a divine institution and that it was only an apostolic ecclesiastical order, however venerable and wholesome, for the public solemn confirmation of the ordination with prayer and the laying on of hands, Pastor Löhe, on the other hand, declared that he could not give up the conviction that ordination was a divine order and more than a mere confirmation of the received calling to the ministry of preaching. But since we on our side could testify to Pastor Löhe how high and holy the act of ordination is to us, and how much we detest the frivolity and sacrilege of those who, although they could have sought ordination, for some dishonest reason or other refuse to assume the sacred functions of the holy office without this solemn consecration, and since we of course gladly accept this as well; and since, of course, we readily concede that the prayer belonging to the act of ordination, if sent to God in faith and founded on the special glorious promises given to the sacred office of preaching, will certainly not remain unheard, but will undoubtedly be crowned with the pouring out of the necessary gifts of office 2c. since, on the other hand, Pastor Löhe, on his side, expressed his conviction that all the rights and glories which Christ acquired did not originally belong to any one state, but to the congregation of believers and saints, the justified children of God; - since, finally, as we had to concede to Pastor Löhe that individual theologians within our church and, in particular, some church ordinances, were speaking in the same way with him about ordination, Pastor Löhe conceded to us that precisely the most excellent Lutheran Dog†) For that ordination in the broader sense, For we not only do not deny that ordination in the broader sense, namely the order of the ministry of preaching itself (in which metonymic sense the laying on of hands among others needs the Apology) is of divine institution, but we also hold it wholeheartedly as a jewel of our most holy faith.

If we are on the same side as the other Catholic Church members and have established the type of doctrine we represent on the above-mentioned point, we could not fail to consider the differences that still exist as no obstacle to our reaching out to one another as brothers and continuing to do the Lord's work together. In general, we must confess that even with certain arguments of Pastor Löhe's in his writings, where he speaks of the church as it should be, one sometimes becomes suspicious and may well get the idea that there are questionable principles underlying them: If one hears the excellent man himself, not only when he carries away everything in the holy place with fervent eloquence, but also when in private conversation he raises the reason of his heart in simple speech; if one generally gets to know the man more closely, full of the noblest simplicity, truth, gentleness and humility, with that high regard for every child of God and every good thing that he finds and where he finds it: all misgivings soon vanish and one must say to oneself: here is no hint of priestly pride to be seen, here is that humility that forgets itself and only remembers the church, the "precious handmaid,/ and her blood vesture, here is Christ's spirit, here beats a faithful Lutheran heart. So we parted this time in peace and in the firm conviction that the devil should not and will not succeed in throwing anything between us and this precious instrument of God that could separate us from one another and destroy the blessing of being united in faith and love.

On November 15, we returned to Nuremberg. We still had not found time, especially because of the work that had to be completed in Erlangen, to take a closer look at an institution that is located in Nuremberg and that concerns us so closely. This is the institution that exists there under the direction of Friedrich Bauer, a catechist, and is thus named the Misssionvorbereitungs- Anstalt. When, in 1816, the local seminary at Fort Wayne was founded almost exclusively from funds provided by the love of the brethren in Germany under the encouragement and faithful mediation of Pastor Löhe, and through the entry of some students who had just been sent there, a circle of like-minded candidates at Nuremberg also founded a preparatory school, first for that seminary, since it was foreseeable that the latter would, with few exceptions, be supplemented for a long time solely by students from the old home. In addition to this, more and more young men from the other side expressed their desire to be admitted to the seminary established here, whom one did not dare to send across the sea untested. "As far as the main task of the preparatory school is concerned, therefore, it is a question here," as it turned out

The board of directors of the school, as expressed in an earlier annual report, "is to examine and teach in a teaching and examining manner". First of all, it considers its task to be solved when it is as certain as possible that a young man's faith, character, educational ability and necessary teaching gifts are the foreskins that are indispensable for his future high profession (Tim. 3,1.).) Since, however, a certainty of judgment can only be gained by long and detailed study and by thorough instruction, especially in theological subjects, by which the existing powers can be measured, the time of examination is used as a time of apprenticeship, namely, to lay the foundation in the most important theological knowledge, as well as in general knowledge and skills, to train them further, and to give guidance and opportunity for the practical exercise of the future profession: not mediocre, but very good talents in general and for the clerical profession in particular; good school education, especially ingenuousness and fluency in oral and written expression; a Christian knowledge already matured in the school of experience and sincere adherence to the Lutheran confession; right earnestness in the sanctification of life and conduct; a good reputation and recommendable testimonies. In addition: good health, freedom from binding obligations, consent of parents, 2c." On the one hand the institution has an independent status, on the other hand it is to be regarded as essentially belonging to the "Society for Inner Mission in the Sense of the Lutheran Church" formed in 1849. This is proven by the fact that the curriculum, the house rules and the rules of life have to be approved by the "Obmännern" and that the sending out of pupils can only take place after they have given their consent- The institution has grown in silence at the same time as its North American twin sister, which it serves in free love and with which it is most intimately connected to form a whole-"as it were," as it says in that report, "a tree with double roots, one in the old native soil and the other above the sea of the world, but in such a way that its shade and fruit benefit the spiritually abandoned fellow believers and tribesmen in America." By the close of the year 1849, 46 scholars had already received instruction at the institution, 18 of whom had been sent out (to Fort Wayne) by that time. An essential change took place in the last-mentioned year in that the first director of the institution, Mr. Catechet Bauer, voluntarily resigned from his former position as a teacher at the District Agricultural and Trade School in Nuremberg and was able to devote himself exclusively to the purposes of education.

to dedicate himself to this institution. Mr. Bauer, the Music, Liturgy, 2c., Mr. Bauer, the catechist, combines the the proposal to once again send out an appeal for help to catechist, is assisted by Mr. Moritz Gürsching, the most complete, self-denying devotion to his difficult our fellow believers in Germany; at the same time, he candidate employed at the Latin School in Nuremberg, profession with a capable gift for teaching and offered not only to include the appeal for help in his as the second director, and by a whole circle of communicating. May God preserve this zealous and "Kirchliche Mittheilungen aus und über Nordamerika" candidates and teachers living in Nuremberg, with just gifted worker of the Church for a long time and bless his (Church News from and about North America), but also as much loyalty as excellent ability. With joyful tireless activity abundantly! to support our request in the best possible way. Pastor amazement we saw how excellently equipped the It also gave us no small pleasure to get to know a large Löhe explained that this would be the best way to awaken institution is in every respect and what a wonderful group of faithful Lutheran Christians who are in close the helpful participation of our fellow believers in work of God of incalculably important and beneficial contact with Catechist Bauer here in Nuremberg and who Germany, and that it would be in our own interest to meaning for our German kinsmen here in America is adhere to him with special love as their fatherly friend. diligently provide him with specific news of our existence germinating and sprouting there; at the same time we These, almost all old active friends of the American and activities here for publication in Germany. We, of could only look with the deepest shame at the truly church cause, asked me earlier to give them a lecture one course, went along with the plan without hesitation, and touching love with our eyes, which here joyfully evening in which I would present as vivid a picture as Pastor Wyneken promised to proceed immediately to the sacrifices what it probably often needs itself, so that possible of the state of our church affairs here, as an preparation of such an appeal †). Another topic of our only its spiritual care-deprived and unfortunately! a love eye witness. I did it as well as I could, unprepared as I was, conversation was the increasingly noticeable lack of that does not tire of making great sacrifices here, in front of an attentive participating assembly, which was capable school teachers, cantors and organists in our unseen and unnoticed by the world, hoping for no as large as the mediocre rooms of the institution including larger congregations, especially in the large cities, and thanks from the recipients unknown to it and desiring the anteroom could hold. - the great difficulties and costs associated with the no other reward than that of finding some souls in We had already bid farewell to Pastor Löhe, assuming appointment of candidates for school offices from eternity that have saved those for whom it, the love, that we would never see him again, or perhaps once in Germany who are suited to our local conditions. We made it possible through its sacrifices to be prepared America. But when we were in the company of Dean pointed out the not insignificant upswing that the German for the office of saving souls. The costs of maintenance Bachmann from Windsbach and several teachers from school system had recently taken in the larger cities of are of course not insignificant, but the whole institution the institution there for the education of orphaned pastors' the Union, and how important it was, therefore, that our must still answer the question: "Have you ever had any sons, we were suddenly surprised by the unexpected parochial and confessional schools meet the ever-lack?" with the disciples: "Never none." Among others, news of Pastor Löhe's recent arrival in Nuremberg. He increasing demands in every respect; Finally, we recalled women's groups in Nuremberg, Fürth, Hersbruck and had (as is now customary whenever he comes to how few of our preachers possess musical knowledge other places have sent so much of what they have Nuremberg) gone to the asylum with Mr. Catechet Bauer. and skills, and how important it is, both for the worked with their own hands for the equipment of the Accompanied by Dean Bachmann, we hurried there improvement of congregational singing and for the liturgy pupils to be sent out, that in recent times the blessing immediately and enjoyed the fellowship of Rev. Löhe on of song, which is gradually gaining more and more has exceeded the need and a considerable part of it this and the following day. Among the many important acceptance among the congregations, that we obtain could be given to us for poor students in the St. Louis matters that were discussed, it was especially the capable song leaders and choir conductors who, as men College. Here again we see that first love blossoming ecclesiastical emergencies that still exist here in America of skill, know the old church music and know how to and bearing fruit, of which the apostle writes: "I make to which the main discussion finally turned. Concerning perform it according to the available forces. Pastor Löhe known to you, dear brethren, the grace of God which is the urgent need for an extension of our local college was in complete agreement with us in his conviction of given in the churches of Macedonia. Though they were building *) Pastor Löhe made the following points to our the great importance of this matter for the prosperous very poor, yet they gave abundantly in all simplicity. For dear brother Wyneken development of our local ecclesiastical circumstances. according to all their ability (I testify), and above ability, As a man of action, he immediately came to meet us with a plan for the establishment of a school teachers' seminary in our midst, while at the same time offering us every possible assistance for the early realization of the proposed plan. **)

Besides the institution itself, it was first of all the closer acquaintance with its directors and teachers, especially with Mr. Bauer, the catechist, that made our longer stay in Nuremberg especially enjoyable and fruitful. Thoroughly educated in theology, equipped with comprehensive knowledge also in the general sciences,*) a rare connoisseur of the Holy Scriptures.

*) A proof of Mr. Catechet Bauer's excellent, extensive knowledge of the German language is given by the "Neuhochdeutsche Grammatik," published by him.

†) In the already mentioned letter of Mr. Past. Lohe's of March 9 of this year it says: "Wyneken's acclamation has long been out. There is deep silence. Theurung is everywhere, which makes the chill for the American cause seem even greater than it perhaps is. Perhaps more will come to us if our present winter (everything lies deep under the snow) turns a little more hopeful for a coming harvest. Single gifts are, praise God, there - and flow we not, yet we drip and will not cease. *Gutta cavat lapidem.*" (d. Drops finally also hollow the stone ans.)

**) According to the above-mentioned letter, so much has already happened that the work can already come into being this year and will come into being with God's cover. After consideration of all circumstances, the school teachers' seminary is to be moved to Saginaw in the state of Michigan.

At the end of the negotiations, Pastor Löhe invited us to come once again to Neuendettelsau; and since the main purpose of our trip was to tighten and strengthen the bond that had bound our Synod and its fate to this noble man from the beginning like to no other in our homeland, and which seemed to want to loosen, we gladly accepted the invitation extended to us.

Before that, however, we made a short visit to Erlangen, partly in matters concerning the printing of our Confession, which had already begun there, partly in order to report to them the results of our negotiations in Munich, as requested by the professors there, and partly prompted to do so by Dean Bachmann. The latter, a loyal, intimate friend of Father Löhe and his dean, and deeply moved by the threatening decision which the Oberconsistorium had given to those protesting against the mixed communion in the Landeskirche, intended to persuade the members of the theological faculty in Erlangen to make a joint written demonstration, by which the Oberconsistorium should be able to put an end to the expressed threat (that the mixed communion would not be allowed in the Landeskirche).

A letter received from Pastor Clöter to Pastor Löhe during the time of the consultation on the matter had, without the former being able to intend it, and the latter not yet knowing of the plan, led to that place. "There we have," writes Father L., "a finished house that belongs to us, land that belongs to us or that can easily be acquired for endowment, a pleasant life, and a number of old friends to whom a school teachers' seminary in their midst will be dear and valuable, especially since the purpose of the pilgrims' house will not be abolished. For this purpose we had in Grossmann, whom you met, a suitable man, who won our respect more with every day ..who showed himself willing, is happily and passably married, - whose passage, equipment 2c. cost us nothing, while the new institution gets organ 2c. through him. All these circumstances induced us to designate Saginaw for the new school teachers' seminary. In addition to this, in March, April and May four ships leave Harburg (at least a fourth seems to be coming) full of people who are drawn there by the letters of their relatives. The more people now go to Saginaw County, the more will follow; the more the initial conditions are overcome, the more the new Franconian community will beckon. If our ecclesiastical struggle does not come to a happy end, there may be strong influxes. Pilgrimage house and institution will be a pearl that will shine ever more beautifully the more the colonies rise; both will have the same fate as the colonies. If the students prosper, they will not be spurned because they come from Saginaw; and if the institution does not prosper, the least amount of strength and money will be lost there. - So then Grossmann and five pupils leave for Saginaw with certain instructions and the directive for teachers and pupils to join the Missouri Synod as intimately as possible. At the same time an administrator (a good man, married, 50 years old) leaves with us, to whom everything that belongs to me and my brothers will be handed over and who will establish a joint stock company for colonization with Grossmann, as he sees everything clearly. Thousands will then be ready from here, as I can see from the offers already made. The administration also includes the Pilgrims' House (i.e. the exterior of the seminary), colonization, and support funds. - The whole enterprise, as it has now begun, costs very little and has therefore already found favour with people from whom I did not expect it. Please, dear brother, be kind to the cause."

The negotiations held for this purpose, in which we took part, were interesting and lively, but unfortunately did not have the intended success. The negotiations held for this purpose, in which we took part, as interesting and lively as they were, unfortunately did not have the intended success. With a full heart and an eloquent tongue, the reverend Dean described the services of Pastor Löhe to the Lutheran Church of Bavaria, as no one else had done for it, and the incalculably ruinous and miserable consequences that an expulsion of Löhe would have, and the heavy guilt with which a cedar, who could avert this misfortune and remain inactive, would burden himself. All attempts, however, to win the professors for a common intervention in favor of Pastor Löhe and his like-minded people failed, especially due to the decisive opposition of Professor Höfling, from whose current debate it emerged that he, while strictly adhering to the teachings of the Lutheran Church of the 16th and 17th centuries, did not want the practice of the Church of that time to be approved, especially with regard to the celebration of the Lord's Supper. With the exception of Professor Dr. Delitzsch and Rudolph von Räumer, the latter of whom was also present, and Pastor Lehmus from Fürth, who had accompanied the Dean to Erlangen and had given him his instructions, the professors all more or less approved of the procedure of the Oberconsistorium, stating that it had a special position in the church, that it could not permit a special position in the Landeskirche, such as Pastor Löhe and his friends were claiming by virtue of their demand, without giving itself up and leading the Landeskirche, which was presently undergoing a natural purification process, toward its dissolution. Prof. Delitzsch, on the other hand, solemnly declared that, if it were really not possible to assume such a special position in the Bavarian Landeskirche, which alone solves the conscience of a faithful Lutheran, he, too, would thereby necessarily be forced out. Prof. von Räumer did not completely agree with the principles and the way of acting of Father Löhe, but, pointing to Prussia, he sketched a warning and vivid picture of what could be expected if men like Father Löhe, Father Wucherer, etc., were treated as people who, because of their acknowledged strictly Lutheran principles, could no longer find a home in the Bavarian Lutheran Church.

The end was that Dean Bachmann decided to take the part, were interesting and lively, but unfortunately did not matter on his own shoulders and to join forces with all the pastors at Nuremberg. The end was that Dean Bachmann, who had made a similar futile attempt with the pastors at Nuremberg, decided to take the matter on his own shoulders and to unite with all the pastors of his chapter, to present it to the Oberconsistorium in an official letter and to swear to it not to let the threatened worst happen in this matter. This is then also done. Our report of the unfavorable outcome of our mission in Munich naturally made an equally unfavorable impression here. We parted, as it seemed to us, on both sides with the wish that also the present should not lie between us, and with melancholy. It was especially painful for me to say goodbye to my dear old friend, Prof. Dr. Delitzsch, whom I now saw in a battle which, of course, wants to say more than a scientific feud, and which must also cause the most learned German professor, if he is a Christian, as this dear man is, many tears and sighs. May God make him a new Jacob Andreä for the Bavarian Lutheran Church, who once combined in such an admirable way with his irenic endeavors, which he continued until death, the most incorruptible loyalty to the truth and to his church, and in this way developed an effectiveness for the good of the church, as blessed as fewer of whom the history of the Lutheran Church tells us.

So on Saturday, November 22, we returned once again to Neuendettelsau, where we remained until the 27th. M. It would take us too far to go into all the details here that made this longer stay as profitable as it was enjoyable. First of all, we only mention that the Sunday and weekly sermon day that fell during these days gave us the opportunity to once again listen to the sermon by the priest, who was gifted with the rarest spiritual eloquence. We only mention that the Sunday and weekly sermon day during these days gave us the opportunity to hear the man, who is gifted with the rarest spiritual eloquence, repeatedly speak the Word of God publicly to his audience.

The more often even less contracted preachers make use of the freedom to keep a vicar and vacants are prolonged excessively for the sake of this easily obtained help. But especially as far as Pastor Löhe is concerned, this institution has had a great blessing. As a result of it, he has been a vicar for a number of years in the most diverse communities and regions of Bavaria; here and everywhere widespread revivals have been started through his ministry; here and everywhere spiritual children of this spiritual father can be found, or at least those who have been drawn into the revival stream that he has started; here everywhere, therefore, there are also awakened Christians who follow the steps of Mr. Pastor Löhe with attention, who look to him as their predecessor with full confidence, and who therefore, however, do not accept his simple resignation from the Landeskirche as a sign of departure for them as well.

*) In Bavaria, the vicarage system prevails; young candidates, as a rule, do not immediately come into office as permanent preachers, but must serve for a longer series of years as vicars in vacant congregations or at the side of invalid preachers. This, of course, creates in some respects all the greater

We are also pleased to hear him preach to the congregation and to enjoy and learn from the way in which he practically handles the liturgy on pulpit and altar, of whose history and meaning he is known to be indisputably the greatest expert in our days, right down to each of its individual parts. Are we now, as far as the disputed doctrinal points are concerned, also during our stay this time in the house of Mr. Pastor Löhe's house, we have not come to a conclusion with him down to the last expression, but we can already assure our dear readers with cheerful confidence that an agreement in truth and in love has been reached by God's grace and mercy, which is of greater value than such an agreement which has its guarantee only in a signature under certain strictly formulated sentences made by both sides and obtained by the one by assailing the other. The more important, however, a true unity that reaches into the last fibers of doctrinal development, and the more certain such a unity is not the work of man, but of God alone, the more incessant the need for it. The more important, however, a true unity that develops into the last fibers of doctrine, and the more such a unity is not a work of man but of God alone, the more unceasingly and the more earnestly and fervently the dear Christian Lutheran reader should call upon God to promote and complete the work of a holy Concordia (unity) that has been begun, for the glory of His name and for the salvation and blessing of His church here and beyond the sea. By the way, to the same extent that our relationship with Father Löhe became more and more intimate, this intimacy also grew between us and Catechist Bauer and Pastor Stirner in Fürth, with both of whom we had the most frequent and thorough opportunity to talk among all those who were close to Father Löhe. Mr. Bauer was also with us for several days in the Neuendettelsau parish house.

Finally, we cannot leave unmentioned that we, urgently invited by Dean Bachmann, took a walk to the nearby town of Windsbach on one of these days (Nov. 26) in the company of Father Löhe and Catechist Bauer, where we spent some wonderful hours in the Dean's house, refreshing ourselves physically and spiritually. Presently there were still the Reverend J. T. Müller from Immeldorf (present editor of the Nördlinger Sonntagsblatt and editor of the Stuttgart splendid edition of the German-Latin Concordia Book with historical introduction and critical remarks) and the gentlemen teachers in the orphanage for pastors' sons existing at Windsbach. The closer acquaintance with Father Müller, whom we had already spoken to once in Neuendettelsau, was also very valuable to us, since in him, as in the Dean, we became acquainted with a man of equally amiable personality and Christian faithfulness. A rare pleasure was given to us here, among other things, by the fact that the choir of the church, which is in the Foundation

The choir was led by their music teacher, Candidate Hacker, and sang several old liturgical chants. We must say that we have never heard a more beautiful and moving choral song than this one in its old rhythms, chords and harmonic sequences. Strengthened in body and soul, we then walked home again at nightfall.

The following day we finally left Neuendettelsau with grateful hearts, in order to return to northern Germany and from here to begin our journey home as soon as possible.

(Conclusion follows.)

Something about the "letter of Mr. Pastor Grabau "to Mr. Pastor, Professor Winkler, in Detroit, Your Honor."

In the 14th number of the Buffalo "Informatorium" there is, among other things, a letter as described in the headline. In it, Pastor Grabau seeks to reassure, or, if one prefers, to instruct his brother pastor, Pastor Winkler, regarding the reproach we made to him in No. 15 of the "Lutheran".

It almost seems as if Pastor Grabau felt the force of the evidence we gave against Pastor Winkler, if not himself, but worried that others would feel this force and therefore not be reassured by Pastor Winkler's reply. But be that as it may; Mr. Pastor Grabau admits: "If, of course, H. Heshusius said nothing more than what Mr. Walther states, he could thereby confirm that one was authorized to send Red preachers into foreign congregations, who were now Christ's servants;" that is, in the language of Mr. Fr. Grabau's, that we s. g. Missourians had been authorized to confirm to those who had separated from Mr. Pastor Winkler on account of certain things, at their request, another preacher chosen by them in his office. Now, however, Heshusius really says nothing more about the "case in which preachers are guilty of communicating the sacraments to good Christians who are strangers" than what has been communicated. So we stand justified by Mr. Grabau's own confession as people who, in Pastor Winkler's controversy, acted according to the old practice of our church and according to the counsel of our old unsuspicious scholars of God.

Pastor Grabau reproaches us for omitting what Heshusius says about the case in which one is not allowed to accept foreign pastors. But this is a most strange reproach. It is about the same as if one who had proved justification by grace through faith alone from Rom. 3:28 had been accused,

He wanted to reproach him for omitting the preceding words: "Who shall give to every man according to his works, even glory, and honour, and incorruptible things, to them that patiently seek eternal life in good works. Rom. 2:6-7.

It is strange, by the way, that Pastor Grabau himself has fallen into the pit he wanted to dig for us. He accuses us of omissions, and by printing what we have omitted, he omits the very words that speak for us in the passage he cites. After the words cited by Father Grabau, the Heshusian objection continues: "Therefore, every pastor should see to it that he does not accept any foreign sheep, unless there is an emergency, as reported above," 2c. Hereby Heshusius testifies clearly and distinctly that he persists in the judgment pronounced by him above and communicated by us in the Lutheran. We do not want to pay Pastor Grabau in kind for this omission and write to the world: "Here, as always, one can see how dishonestly the gentlemen (Buffaloers) use everything that is good"-these are the words Pastor Grabau uses of us-"but let him learn from this how true it is in an old saying: "He who has a glass roof does not have to throw stones at others.

Pastor Grabau also reproaches us for not having communicated the vote of the godly Mansfeld Superintendent Mentzelius referred to in Heshusius' report. This is to be answered as to number two. In addition to this, Heshusius does not refer to Mentzel's opinion (which, by the way, we heartily endorse) for instruction on the case before us, but rather to the one mentioned above, which is why Heshusius continues: "But when the case arises that other people who do not belong to our parish, but either sit under the antichristic papacy . . . or are complained of by their tyrannical pastors against their conscience . . . In such and such a case we preachers are at liberty to communicate the sacraments to every man. 2c.

Finally, it is amusing that Pastor Grabau, in order to leave nothing good at all to our citation of an old theological consideration, even reproaches us in great zeal for having "erroneously indicated" the pagination. He should have considered that there are valuable books that have gone through various editions and have therefore also undergone a change in pagination. If, for example, Pastor Grabau does not trust us when we assure him that our edition of 1623 has the stated pagination, we are prepared to issue him an affidavit on this if necessary. -

As for the second theolo

gische Bedenken, das des Regensburger Theologen Wolfgang Waldners, betrifft, so sucht Herr Pastor Grabau dadurch allein zu beweisen, dass dasselbe nicht für uns sprehe, ja dass wir damit die "Leser des Lutheraner ebenfalls deäuscht haben," weil der sel. Waldner von guten Christen spricht, die aus fremden bedrückten Orten kommen; solche guten Christen seien zwar sie, die preußischen Lutheraner, in Deutschland gewesen, aber nicht die "Rottengeister," die wir angenommen hätten. Probably Pastor Grabau did not consider that among these Prussian Lutherans, whom he himself once accepted, were several of those whom he now calls Rottengeister. He will now, of course, say: "These bad boys have only become manifest here; I once received them on their hypocritical confession." But herewith he himself gives us our justification, when he and Pastor Winkler seek to shame us by proving how many sheep are also found among those we have taken in.

Pastor Grabau, together with Pastor Winkler, should mean that the matter between us finally comes down to the question: Who teaches purely according to God's Word, the symbolic books of our Lutheran Church, and the testimonies of Luther and other enlightened teachers whose orthodoxy we both recognize? If it becomes apparent that Pastor Grabau has defended the pure, symbolic Lutheran doctrine against us, then there is no doubt that we must confess that we have hardly sinned in accepting those who were banned or departed from him; However, even then in ignorance, for God is our witness, that neither personal hatred nor earthly advantage has enabled us to do so, but only the conviction that we must not cast away those who separated themselves from those whom we ourselves were in dangerous and perilous circumstances, Or is it obvious that Pastor Grabau, in the allegedly Missouriian Rottengeisterei, has attacked, denied and in every possible and conceivable way scorned and ridiculed the old pure evangelical Lutheran doctrine? What then do all the evidences prove, that some of us taken and gone forth from them are wicked men? *) In the worst case for us, that we did not apply the necessary severity in admitting people who are supposedly all evil for the sake of false doctrine.

For that we have been too hasty in our approach, and have not first made every effort to bring about agreement in doctrine, before we have widened the gaping rift by accepting those who are separated.

Well then, the battle has begun. We will appear on the battlefield with God's help and will not let anything distract us from the main thing. Even the shouts of victory of our opponents before the end of the battle will not distract us, remembering the saying of the wise Solomon: "The end of a thing is better than its beginning." Eccl. 7:9.

In the 14th number of the *Informatorium*, **Pastor Winkler** uses such a worthless, un-Christian polemic against us, the editor of the "Lutheran," by insinuating that we know lies and roguish dodges, that we feel compelled to refrain from all combat with this gentleman, since reasons are just as ineffective against insolence as a sword is against a certain other weapon. We are, God be thanked, not yet so far down that, in order to save our good name, we would need to solemnly defend ourselves against a man who, with advocacy, tries to pin the label of liar on us. We urge those who read the "Lutheran" and the "Informatorium" to read our essay against Pastor Winkler and his answers comparatively, so that there will be no need for a defense on our part from those who do not read No instead of Yes, and No instead of Yes. For lack of time after our return from Germany, we have so far been able to consider the *Informatorium* only a little. This seems to make Pastor Winkler so pugnacious and overconfident; but he knows that if God grants us time and strength, we will faithfully make up for what we have neglected. We fear, however, that when Pastor Winkler's storytelling will be over, the dear man will have run out of some other more important material and the great Goliath sword will have fallen by the wayside. If, by the way, Mr. Pastor Winkler improves and shows an effort to finally engage in a Christian battle, we promise to answer him in all respects and, if necessary, to respond to the above-mentioned reproaches just as smoothly and Christianly and modestly as we did to our first answer. But will Pastor Winkler continue to throw everything into confusion, to sacrilegiously present every ungodly speech and deed of members of our congregations as a fruit of our doctrine and us as participants in it, to cover us from head to toe with the boiling of his invective?

and then exclaim, "Behold, such men they are!"-we shall never dignify him with an answer, but shall not care for him, as a blasphemer who has become manifest and therefore harmless, any more than our old theologians cared for many of the laches of the Jesuit shriekers.

May Mr. Winkler finally mean that his way of arguing may well produce some desired impression for a while, fill honest souls against the attacked with misgivings but especially cause some gloating in unbroken hearts. But at last even the rough rabble gets tired of watching such games, the children of God, on the other hand, soon become saddened and at last look for something in the poisonous confused fight to which their poor soul, thrown about, can cling in the time of challenge and distress of death. But when this time finally comes, then he who fought passionately, even if he was often applauded at first, has lost, and he who sought to keep his conscience in silence, and above all sought not to close to himself the open access to the mercy-seat in the struggle with men, has won.

God grant that Pastor Winkler will not allow himself to be embittered by this expectation extorted from us, but will rather allow himself to be appeased; for, as I have said, we declare ourselves ready for a Christian struggle; indeed, we ourselves do not give up the hope that, if room is left for such a struggle, an agreement and understanding for the joy of the holy angels, for the comfort of the poor church, and for the honor of the Prince of Peace is not impossible. But if no room is left for this, but every approaching word of peace is taken, interpreted, and exploited as a confession of repentance, i.e., as an abandonment of the recognized truth; every act reproached by the opposite party is branded from the outset by it as wanton wickedness; no possibility is admitted that what one thinks one must blame in the enemy may have been a work of mistaken conscience: well then, do what you cannot leave undone, and at the last day answer for the peace of the church made impossible.

The religion of atheists.

An atheist, or in German a denier of God, is necessarily at the same time an immoral man; if he can be called a man in any other way, since he who seeks to extinguish the God-consciousness implanted in him by nature, and therefore denies all human dignity, has sunk to the level of an animal. Not all atheists, however, are brave enough to reveal their true principles. Most of them, while they deny and blaspheme their Creator with a glad mawl, are so cowardly and so hypocritical in doing so.

*It seems that Pastor Grabau has already thought of this case, even of the fact that he could be proven to have banned falsely. 3 In the last number of the Informatorium, one already begins to defend the principle: An unjust ban, if it really occurred, is not false doctrine and gives no right to separation!" We note, however, that this essay against the rule is without indication of the author; he probably wants to wait and see how the matter plays out. Wicked Omina!

ric that they nevertheless try to give themselves the appearance before the people that they are nevertheless thoroughly moral people, on whose words one can certainly rely; also their actions are guided by noble principles 2c. Such hypocritical, cowardly atheists abound here in St. Louis, too, alas! and just many of our poor Germans, given over by God to a wrong mind, are often dull-witted enough to believe the hypocritical talk of such atheists about "morality, nobility, pure motives, good principles 2c." ...to the hypocritical prattle of such atheists.

However, there have been atheists who have said straightforwardly what their religion actually is. The most honest of these is, among others, the bosom friend of old Fritzen, the atheistic Doctor de la Mettrie. He writes, for example, the following:

"Happiness is every man's right; he must find it where it is; it belongs to the vicious as well and as cheaply as to the best. The enjoyment of love in its natural and to the animals audible sense, the finest tickling of the senses is our only good, it alone, even without the honor and applause of the world, makes us happy. To preserve this, the pedant (who pricks every little thing), virtue must not hinder him. It is a figment of the imagination, a brood of art, and a foreign plant that germinates in our bosom not by nature. Remorse, which is so persistent in persecuting us, must be banished from our thoughts, and the uncomfortable conscience, a fruit of the blows and prejudices received in our childhood, must be stunned, kept silent, and its mouth shut until it can no longer speak. God is not to be thought of, and it is proved that there is no other life; so there is nothing to fear but the only being who is in the way of our happiness: the executioner - of course the philosopher must beware of this judge, since he fears nothing else either above or below the earth." (*Traite de la vie heureuse*.)

Church News.

Mr. Jesaias Andreas Häckel, educated and examined in Fort Wayne, received a regular appointment from the Lutheran congregations at Sulphurspring and Bigriver in Jefferson Co., Mo., which had become vacant through the recall of their former pastor, Mr. M. Johannes, and was solemnly ordained in the latter congregation on Sunday Cantate, May 9 of this year, by Pastor Bünger, by order of the President.

May the Lord Jesus Christ richly bless the work of this newly called servant of the Word in the wide-spread parish.

Washington, D. C., May 1, 1852.
Beloved friends in the Lord Christ Jesus!

To our great joy, we are able to share a message with you, dear fellow believers, in which you will certainly take the most sincere and heartfelt part. For we have seen and experienced that the Lord does not reject forever, but that he does indeed afflict - compare Jeremiah's Lamentations, chapter 2, verses 14 and 15 - but that he shows mercy again according to his great mercy. He lets his saving word be preached among us again loudly and purely, and his holy sacraments be administered again according to his will. He will again administer his holy sacraments according to his will, both of which we had to do without for such a long time. Praise, glory, and honor be to him for this!

It was on the eighth Sunday after the feast of the Holy Trinity, 1851, that we received our urgent request. Trinity 1851, when, at our urgent request and by order of the Venerable Synod of Missouri, Ohio and other States, to which we had applied for the sending of a preacher, Mr. Pastor Keyl, of the Evangelical Lutheran congregation at Baltimore, came to us for the first time to preach God's Word. He was accompanied by Mr. Pastor Wyneken, who was then on his way to Germany. Both venerable gentlemen preached on the aforementioned Sunday, one in the morning, the other in the afternoon. Our joy was great that day to hear God's word through their mouths, which the Lord has prepared with much wisdom.

Pastor Keyl then came to us a few more times at our request, as with the joyful consent of his congregation, and after we had united into one congregation on the basis of a constitution in accordance with the word of God and the confession of the Evangelical Lutheran Church, we appointed Pastor W. Nordmann as our preacher and pastor on November 2, 1851. The same accepted the call, to our joy, but could not join us immediately, as his former congregations near Baltimore could only be supplied by him before the arrival of a successor. A considerable time elapsed before the successor arrived-from the 2nd of November, 1851, to the Sunday of Lent, Rev. Nordmann served us and his former congregations.-At last the time came, which we had looked forward to with great longing, that he might remain with us without interruption, and be introduced into his sacred office with us. The latter happened on Palm Sunday. The latter happened on Palm Sunday.

The Rev. Keyl, commissioned by the Rev. Brohm of New York, Vice-President of the Honorable Synod of Missouri, Ohio, and other States, arrived at our house for the purpose, accompanied by a number of our brethren and sisters in the faith, on the eve of the said day. The next morning the first train brought us about 70 of our dear fellow believers, men and women, sons and daughters of the neighboring Lutheran Churches.

Congregation in Baltimore. They wanted to unite with us in praise and thanksgiving to the Most High for his grace shown to us, and the choir of singers and musicians among them wanted to praise the Lord for his mercy with psalms and hymns. At 10 o'clock in the morning we went with our friends to the house whose smaller hall must usually serve us for our church services. For the service on this day, because a larger number of listeners was to be expected, which also came, we had rented a larger hall in it, which became a friendly house of God. Opposite the entrance, on the back wall, stood our altar on an elevation covered with a beautiful carpet, hung with a purple-silk tablecloth, on the front of which was a golden cross and a crucifix, on either side of which were vases with flowers and two silver candlesticks with lighted candles. Behind the altar was a white altar-wall, clothed with fresh greenery, on which were the words from Sunday's Gospel: Hosiana to the Son of David! The service began with the "Kyrie, God the Father for ever and ever," after which the Rev. Nordmann, at the altar, directed hearts to the Father in heaven by singing, "Glory to God in the highest!" to which acclamation the congregation, accompanied by instrumental music from the Baltimore congregation, responded by singing, "To God alone in the highest be glory!" Thereupon Pastor Nordmann sang at the altar, "The Lord be with you," and the congregation, "And with your spirit." After the singing of the Collecte, he read the Epistle. This was followed by the main hymn, No. 44, and after this the reading of the Gospel. Thereupon the music and singing choir of the Baltimore congregation performed a piece of music-it was the first part of the 96th Psalm-with great skill, no doubt to the edification of all present. This piece of music was then followed by the faith. This was followed by Pastor Keyl's sermon on the Sunday Gospel. He showed that the Lord still enters into the hearts of men with his soothing words and with his holy sacraments, if both are accepted in true faith. As always, as often as this dear and highly revered servant of the Lord preached his word to us, we also received rich teaching, counsel, comfort and peace through this sermon. At the end of the sermon he referred to the coming of the Lord to us, visibly rejoicing in the work he had established among us with God's gracious help, with his pure and unadulterated words and with the holy sacraments. After the sermon, the Baltimore choir sang the hymn, "Make wide the door, make wide the door!" This was followed by the sacred act of introduction. Pastor Nordmann, together with the leaders of the congregation, stepped before the altar, and Pastor Keyl exhorted the former to lead his flock to the altar with lukewarm

He was asked if he was willing to do this, and Pastor Keyl gave him the following: "Yes," and so he was ordained into office in the name of the Triune God. Pastor Nordmann answered the question whether he was prepared to do this with "Yes," and so Pastor Keyl instructed him in his office in the name of the Triune God. Thereupon he made the leaders of the congregation promise to faithfully maintain their office, to help in peace and unity with the pastor, so that things would be Christian, honest and orderly in the congregation, etc. 2c. Finally he addressed the congregation with the exhortation to hear the word of God diligently and to keep it in a fine good heart, and to use the holy sacraments well, to show their preacher the due reverence and to offer his income faithfully. In conclusion he prayed over Pastor Nordmann, who knelt at the steps of the altar, and for the congregation and the whole Lutheran Church. After the introduction there followed a verse from the hymn: "Macht hoch die Thür, die Thor macht weit!" and after this Pastor Keyl sang the collecte and benediction, to which the congregation sang a joyful threefold Amen.

Thus, dear fellow believers, we celebrated the day of the inauguration of our beloved Pastor Nordmann in Christ Jesus. This day will remain an unforgettable one for us. May we always remember the love of our Lord Jesus Christ and may He in mercy not let His vineyard, which He has planted among us in the capital of the great American country, be desolate. You also want to help us to ask this of him, just as we want to implore the Lord's richest blessing of imperishable goods through our intercession.

The German Evangelical Lutheran Trinity Congregation U. A. C. in the City of Washington. In the name of the same the leaders:

Geo. Willner; Bro. Stutz; Chs. Kummer; I. Schlösser and I. G. Hempler.

Explanation and request.

In number 11 of the ecclesiastical Informatorium we read: "On this trip he (Mr. Rev. Krause) is said to have appointed a Rotten preacher in Cleveland; for - as I (Mr. Rev. Winkler) am informed by some one who witnessed it himself - the Missourian synod there played the same game as in Detroit, ousted the lawful pastor from the church, which he had built with heavy toil, and brought in one of their masters."

We declare this statement to be untrue, both as a whole and in detail, and call upon the Rev. Winkler to either prove what he has said, naming his reporter, or to retract it.

The Board of Directors of the Lutheran Zion Church in Cleveland.

The German Lutheran Synod of Missouri, Ohio and a. St. is holding its meetings this year in Fort Wayne, Indiana, from Wednesday after the second Sunday post rrvitut. the 23rd of June, until the 3rd of July inclusive. Ludwig W. Habel, Secr.

Indication.

From my brother in Germany I have commissioned a number of his school maps of Palestine, as I hoped to be able to meet a need in our schools. They have been most favorably reviewed by directors of German schoolteachers' seminaries and are highly recommended, not only for accuracy, but especially for clarity, in that the borders, towns, etc. are so prominently marked that they can be easily distinguished in the largest classrooms. The price of a copy on two sheets is \$1.00. God willing, I intend to bring it with me to Synod at Fort Wayne. A. Selle.

Receipt and thanks.

The following contributions were received by me, the undersigned, for the building of the Lutheran Church of St. Paul, U. A. C., Liverpool, Medina Co., O:
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With the wish of divine blessing, sincere thanks to all the generous donors in the name of the congregation F. Steinbach. P.

Receipt and thanks.

- \$10. -
are from the Jünglings-Verein, the ev. luth. Gemeinde unv. Augsb. Conf. at N. York as support for the undersigned during their stay in the seminary here, for which they hereby express their heartfelt thanks to the generous donors.
May the loving God, according to His gracious promises, richly reward these gifts of love with earthly and heavenly goods.
Fort Wahne the 1st of May 1852. W. Foehlinger. Otto Ernst.

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Timothy. A gift for the "confirmed" youth. Edited after Hiller, boundV

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Year 8, St. Louis, Mo. June 8, 1852, No. 21.

Travelogue of the editor.

(Conclusion.)

Our concern that the length of our travelogue may already have caused our dear readers no small amount of discomfort may well be a very grave one. Therefore, hurrying to the conclusion, we want to be as brief as possible, the communication of observations that arise to us after experiences just made in Germany, to another time and opportunity msvamrd.

We spent the 28th of November, preparing for the return journey, in Nuremberg, where we received many more proofs of heartfelt love from the Zeltner, Reuther, Fabricius, Fleischmann families and especially from the dear Volk family. The next day we traveled by train to Leipzig, where we parted. Pastor Wyneken, for his part, continued his journey without staying in Saxony, while I spent the night here with Dr. Marbach and the next morning, in order to speak to the Oberhofprediger Dr. Harleß once again, made a vain excursion to Dresden. As this day was the first Sunday of Advent, I had the pleasure of hearing the Oberhofprediger preach, and I must say that anyone who has heard the sermon of this quite excellent preacher will be very pleased.

gers only from his "Sonntagswcihe" *) of 1848, which until then was the case with me, he can hardly form the right idea of the blessed effectiveness of the same in his present office as Oberhofprediger. I confess, it was not as if I had heard an apostolic man preach the word in Athens. I did not know what I should admire more, whether the popularity of the diction, which was connected with its nobility, or the seriousness and power of an unreserved testimony against the apostasy, which was connected with the need to come in (Luc. 14, 23) and the pastoral attachment to the little spark that glows in the heart of the listener by the grace of the Holy Spirit. Of course, the rich Protestant sermon that I now heard in the Court Church in Dresden, where thousands of listeners from all classes listened motionlessly head to head to the mighty voice of the imposing figure, made a particularly deep impression on me, since I had previously heard Ammon recite his philosophies to a so-called educated audience with all the pomp of a secular orator.

Since I was not able to speak to the head preacher on this day and the following morning, as he was already occupied by urgent business at this time, I now sought out former members of my congregation in St. Louis and relatives of them who were living here. At Mr. Fischer's (who belongs to those who have returned from America and who heard with the deepest emotion and with praise of God what the Lord had done for us here in America, who had previously gone so dangerously astray) I also became acquainted with a dear young man, Pastor Zehme (the son of the well-known faithful Pastor Zehme in Großstädteln near Leipzig), who, through the mediation of Dr. Harleß, had been appointed as a preacher for St. Louis. Harleß as a preacher for the Lutheran courtiers at Pillnitz, where, as is well known, there is a royal pleasure palace. During the winter Pastor Zehme stays in Dresden and preaches in several churches. I was very pleased to meet in this young man a Lutheran who is as resolute as he is zealous, and to hear from him that his testimony has already been visibly accompanied with rich blessings among the hosople.

The following day I dined at noon with the Lord High Court Preacher. He completely approved of our proceedings in Munich and in general of the position which we had hitherto taken towards the theologians in Germany, and offered to

*)This is the title of a collection of sermons by Dr. Harleß, published by Teubner in Leipzig. Continuations are still coming out, since every sermon Harleß gives is immediately printed and then read throughout the country.

to every possible advancement of the cause of theFriedrich Lange was waiting for us in Minden, and by himIn view of the revival, through which and in which God church in America. we were introduced to various circles of awakenedwanted to lead the Christians led astray by Zwingli, In the evening I returned to Leipzig. During my onlyChristians in that region. With astonishment we saw thatOekolampad, Calvin, Beza, etc., back into the old church very short stay in this city during the following morning,here in Westphalia not only had a revival fire broken out,of simple biblical faith, one dreams that the cause of the I had the pleasure of meeting the professor ofespecially among the country people, as in few otherever-increasing inclination toward the Lutheran faith is archaeology Seyffarth in the house of Dr. Marbach. Iparts of Germany, but that now also many of thethe Union, which has been the very sinister work by remembered with pleasure the most interesting lecturesawakened souls are seeing with horror what an ungodlywhich the reawakening of simple biblical faith has in of this learned man, in which I had once heard withgame is being played with them, that the noose of themany cases been stifled and indifference to falsification astonishment, as a recently awakened student, how theUnion has been thrown over their necks secretly andof the faith and sectarianism has been produced. The results of the most thorough chronological-unnoticed, and that they have been forced out of theirmore closely we have had the opportunity to examine the archaeological research always contain the mostLutheran mother church with cunning and violence, andconditions of the Uniate Church, the more evident and surprising confirmations of the historical truth of the Holythat even their "believing" pastors have allowedcertain it has become to us that wherever there is a lively Scriptures. My joy, however, was all the greaterthemselves to be used as willing tools in this spiritualife, the Union is approaching its dissolution. Let the because, contrary to expectations, I now also found intreachery. The simple-minded Christians know quite wellscholars and high-ups among the "believing" Uniate this old beloved teacher a decided Lutheran. I wasthat it was chiefly the old Lutheran core slogans of oneChurch, whose celebrations are inseparably interwoven equally pleased to meet again two young men who hadLulher, one Arnd, one Heinrich Müller, one Lütkemann,with the cause of the Union, still make such great efforts once been my students and who at present profess theone Scriever, or also one Spener, one August Hermannnto maintain the Union's reputation among the faithful by pure Lutheran doctrine with great zeal in word and deed;Franke, one Bogatzky, one Conrad Rieger, etc., thatmeans of their famous names: the people, where they one is the son of the well-known, still spry Dr. Volkmannwere brought forth again, through which the life that isawaken to the faith in God's word, will not allow in Leipzig, who (the son) has just received thenow so powerfully stirring again was poured out upon thethemselves to be kept in the church, which has been designation to a Lutheran pastorate; the other is apeople who had been abandoned by their shepherds.commanded by royal authority and established by after student of jurisprudence, Richard Löber, a nephew ofThey are therefore not so easily persuaded that the oldand unbelieving theologians. What God has joined the blessed Pastor Löber at Altenburg, in Perry County,Lutheran Church is a dead tree, which must now betogether, let not man put asunder; but what men have Missouri. replaced by the fresh green tree of the Uniate Church;joined together without God, though they do not belong Our next destination was Prussian Minden and thehaving come to a better light through those old books,together, no man can keep together. Finally, the surrounding area, to which Wyneken had alreadythey see more and more clearly what ambiguous fruitsrationalists alone will have to inherit the whole edifice of travelled ahead of me and to which I now travelled fromthe Union tree has brought forth, and they learn more andthe unchurched church, as the house in which it is still Leipzig at noon on 2 December. As a result of a stopovermore to judge the sermons of their most celebratedmost comfortable for them to dwell. The unchurched on the way, I did not arrive there until about the sameUniate revivalists and the morbid life of faith and waveringPreachers with whom we have come into contact here time the next day. The reason for travelling here wasemotional life wrought by them, and to judge themare Pastor Rädercker in Gehlenbeck, City Pastor this: Many members of our congregations have closeaccording to God's Word. In particular, we found a largeMensing in Minden, and Superintendent Prieß in Lahde physical and spiritual relatives in this region, includinggroup of awakened Christians in Dodenhausen, a parishnear Minden. The former is already very old, and some of their former pastors; therefore they warmlyof Minden, who not only showed great faith in God'salthough he does not want to speak out against the desired that we also visit this region and bear witness toWord, but were also in the process of leaving theUnion, but wants to remain with his Augsburg our faith; All the more so, since many of those of theirunchurched church and returning to the Lutheran church. Confession, he does not want to start the fight in his old brothers and sisters in faith who were left behind,With the preachers of that region, as much as we had theage, in which a withdrawal from the Union would involve without knowing it, are caught here in the bonds of theopportunity to speak to them, we found it quite different.him. Mr. Mensing, the city pastor, thinks he can be a Union and, tempted by news received from America,None of them, although servants of the unchurchedLutheran in the midst of the united church; so does now even fear from their fellow believers who have gonechurch, wanted to defend it; rather, each declared, Superintendent Prieß. The latter therefore even asked to America that they have become unfaithful to theirstrangely enough, that he would not have made a union, me to preach for him once, even after we had told him our position on the Union. I refused him, of course. But strangely enough, he nevertheless urged me to comply with his request. I finally explained to the Superintendent that I would only be able to preach in his pulpit on one condition, which he would naturally have to reject (for I myself would never open my pulpit to anyone on a similar condition, quite apart from the fact that I could only entrust my vices in preaching to an orthodox Lutheran preacher). My condition is, in fact, that he himself expressly permits me to condemn the Uniate Church in my sermon. I er-

*Yes, unfortunately there are not a few so-called "evangelicals" who, in order to present the present state of those who have joined the local congregation quite spitefully, say themselves and write here and there that they have gone over to the sect of the "Stephanists". However, we can confidently assert that the Romanizing Stephanism has not yet died out, but is certainly nowhere less than among the former Stephanists, but can sometimes be found among their most determined opponents.

I told him that the Ephorus would in any case reject this request of mine as highly inadmissible. But to my not insignificant astonishment, he finally agreed to the condition himself! So I was caught, and on the second Sunday of Advent, I gave my Lutheran testimony before the congregation in Lahde. From this, I think the dear reader can understand clearly enough how many there may be in the unchurched who are convinced in their conscience of the sole truth of Lutheran doctrine and church, but either do not know how to find their way out of the labyrinth of the Union, or do not have the courage to leave this Babylon and then leave it to God to decide what consequences such a step will have for them and their congregations. O how he therefore has to thank God who sits quietly in the inheritance of his Lutheran fathers!

From here we traveled to Hanover on Monday, December 8, in order to speak to Dr. Petri. In the evening he invited a larger circle of younger theologians to his house, in which we had to report on our church conditions here and where we also had to rebuke many unfavorable ideas that prevailed here to the young men, who had formed them on the basis of written reports they had received, even if they were still so faithful to the truth. By the way, as much as our church here in the North American Free States has the heart of Dr. Petri, so great are his doubts as to whether our church here has a future in its present relationship to the state, namely in its complete separation from it. *) The reader can well imagine that we could not avoid expressing it with proper modesty that we could not enter into the view of church and ministry that underlies this concern, however great our other respect for the profound insight and our respect for the rare erudition and the outstanding intellectual wealth of this influential German theologian. †)

The pleasantness of our stay in Hanover was further increased by two circumstances. First, we met here Doctor juris E. Wyneken from Stade (brother of our

*) Elsewhere, by the way, we have had to hear the necessity of a connection of the nirchc with the state expressed in quite a different way. Thus, in our university town, a Christian-minded professor of jurisprudence asked us in all seriousness in a large society: with which German prince would we American Lutherans have put ourselves in contact, in order to be able to exercise the "episcopal rights" or church power, to which the sovereigns are entitled according to Lutheran doctrine?

†) Dr. Petri was the elected president at the last general carriage Lutheran conference in Leipzig; among other things, a proof of the high position he currently holds among the theologians of Germany.

res Wynekens'), who was now here as the elected representative of the legal profession in the first chamber, which was just assembled; and then we had the great pleasure of speaking to the father of our dear friend and brother, Pastor Ficks, Mr. Landescommissär Fick, who had hurried here from Hildesheim at our invitation, at least for a few hours. At the same time we received from him the very pleasant assurance that in a few months the second of his sons would also follow the first to America, and that it was painful enough that so many of them had moved to the neighboring Grand Duchy of Meklenburg.

On Wednesday, December 10, we finally departed from here. Since we not only knew of many active and influential friends and patrons of the American church cause in Meklenburg, but had also received an urgent written invitation from Landrath Baron von Maltzan in Rostock, along with the friendly offer that the Landrath himself would bear the costs of this journey, we first traveled to Schwerin, where we arrived on the same day, but late in the evening. We paid our first visit the next morning to the Oberkirchenrath Dr. Kliefoth, to whom Pastor Löhe had given us a written recommendation. A church visitation sermon by the Oberkirchenrath, which he had recently held and in which he had presented the damage to the Landeskirche under his leadership just as openly as he had urged its healing and abatement with holy earnestness, which we had read on our journey, had already filled us with intimate trust in the aforementioned; however, we found such a favorable reception from him as we had not dared to hope for ourselves. The letter of recommendation given to the man of high rank also contained a request for the granting of a church collection in the Grand Duchy for the purpose of expanding our St. Louis Concordia College and Seminary. The Oberkirchenrath inquired with great sympathy about our ecclesiastical position, our needs, prospects, etc., and immediately assured us that the request expressed in that letter would be granted, without our having to say anything to confirm the intercession. Following the invitation we had received, we visited the Oberkirchenrath again the following day, where we discussed with him mainly matters concerning church government and church order, and many points from this area, in which Dr. Kliefoth, as is well known, had provided excellent information.

has, *) received important information. Here we also met Pastor Düring from Neukirchen in Meklenburg, a fellow student of some of the preachers of our Synod, with whom we found ourselves, after a mutual discussion, to our great joy, in agreement of faith and spirit, and from whose own statements as well as from news received about him elsewhere we saw that he is working in his present important congregation as eagerly as he is blessed.-Already the day before we had also visited the local Superintendent, Dr. Karsten. In him we became acquainted with a man who immediately won our hearts. The sweet fatherly relationship in which we saw the Superintendent with his kind family was obviously, as we gathered from all the expressions of the dear man, the image of the relationship in which he also stands to the souls entrusted to him. He revealed himself to us as a man who has a heart for the people. It therefore required only brief hints, and we were certain on both sides that we were united by the bond of one faith. The hours spent in Dr. Karsten's fellowship will remain in our constant and blessed memory.

On Friday, the 12th of Tecbr. we continued our journey, first to Rostock, where we arrived in the evening of the same day. If I wanted to describe all the interesting things and all the proofs of Christian love and participation in the prosperity of our church in North America, which we also experienced here, I would not be able to end my travel report with this number. I will therefore only share the following. First of all, we were showered here by Baron von Maltz (†), who is widely known for his exceptional zeal for Christianity and the Church, and his entire family, who were inspired by the same spirit, with proofs of that love and sympathy which so many preachers and congregations of our Synod have already enjoyed from this side in the richest measure. Also the professors of theology, Dr. Krabbe and Dr. Baumgarten, and the professors of the philosophical faculty, Professor Becker and Professor Röper, Pastor M. Serrius and teacher Hahn (a Lutheran theologian expelled from Prussia), and several other dear gentlemen professing our good old Lutheran faith, whose valuable names I have not heard in the fleetingness of the access of the Synod.

*See, among other things, the excellent writing: "Die Ursprüngliche Gottesdienstordnung in den deutschen Kirchen lutherischen Bekenntnisses. Rostock. 184 7."

†) Among other things, the latter, as a member of the provincial assembly, recently made a motion in the chamber that all rationalist preachers still functioning in the country should be relieved of their offices; but since they were appointed in the time of ignorance, a fund should be raised from which the costs of their maintenance until their final extinction could be met.

The people who disappeared from the meeting all met us with a truly shameful love. In particular, it was Prof. Dr. Krabbe who met us with an intimacy and cordiality that often made us forget the scholar above the Christian, so that we poured out our hearts to him without hesitation. From earlier essays published in the Meklenburgische Kirchenblatt, we saw that at that time, in the doctrine of office and church, he had represented a type of doctrine that was identical in every detail with the one we held; now, at least, he no longer seemed to have remained completely true to himself; yet the testimony that we gave to Professor Krabbe of our conviction met with no decisive resistance, while the same was true of Prof. Dr. Baumgarten, who had just been at work on the subject of the church. Dr. Baumgarten, who was working on a commentary to be published on the Acts of the Apostles. Prof. Becker, who, although not a theologian (but a Lutheran with all his heart), had hitherto been at the head of the Association for the Lutheran Church in America, which had been founded in Rostock, complained that this Association had been hindered in its first zeal by various things in recent times; but he immediately took occasion from our appearance in Nostock to stimulate the members of the Association to renewed zeal in the cause. In Prof. Röper, we became acquainted with a most interesting personality in the house of the Landrath; he is a Christian natural historian who adheres to the Lutheran confession. He gave us several copies of a speech he delivered at a certain public celebration, which was then printed, in which he treats the topic: "Peace in nature - not peace in Christ," in a highly attractive manner and in a Christian spirit, as a memento and testimony of his brotherly faith. Finally, Mr. Serrius, a faithful dear man, asked me to preach for him on the third Sunday of Advent, which fell during the time of our presence in Rostock. I accepted the invitation, and thus found opportunity, in the same church and on the same pulpit, where the old godly Dr. Heinrich Müller, this (as vr. Rudelbach calls him,) "Lutheran Chrysostom," had once preached, as his least disciple, the sweet gospel of him who was to come, before a large attentive audience. Abundantly strengthened and refreshed in body and spirit, (Rostock had really become to us, as its name indicates,-a rosebush,) we finally departed from Rostock again on Monday, the 15th of Decbr. -

From our travels through Germany, we were often made aware, after describing our local conditions, how important it was for our local seminary that such a German theologian be employed there, who was familiar with the latest products in the fields of both theology and philosophy.

He said that he was completely familiar with Christian theology and philosophy, and in particular that he had not only absorbed the products of the latter field, but had also inwardly overcome them through the clarity of Christian knowledge and the power of Christian faith, and had made them serviceable to Christian science. At the same time, however, our attention was always drawn to a certain Dr. Franke, a young, spry theologian (a pastor's son from Saxony-Altenburg), who had recently become a licentiate at the University of Leipzig, but was currently working as a teacher at the Gymnasium in Ratzeburg in Lauenburg. It was hoped that this man would certainly appeal to us before many others, since, in addition to his other eminent knowledge and gifts, he was especially distinguished by the most thorough knowledge of the old Lutheran dogmatic works and by a deep reverence for them. We therefore decided to at least use the opportunity now given to us for personal acquaintance. However, since our way to Ratzeburg led us again via Schwerin, we stayed here again for several hours during our passage through this city. It was only in Rostock that our attention was drawn to the fact that in Schwerin, in addition to the gentleman we had visited there, we had another influential and zealous friend and promoter of the church in North America in the person of State Councillor von Schröder. We therefore paid him our respects and were reminded of Veit Ludewig Freiherr von Seckendorff by the rare experience that a high statesman can at the same time be a truly humble Christian and a resolute Lutheran.

Having finally arrived in Ratzeburg on the evening of December 15 *), we found what had been testified to us favorably by Dr. Franke, as far as we were able to judge after a short acquaintance, thoroughly confirmed and, in the case of a call to him, at least not absolutely unwilling to accept it. - Of course, we could not deny ourselves the opportunity to unite them,

*) On our journey from Schwerin to Ratzeburg, we made an experience in the Meklenburg village of Rosenberg that we cannot pass over in silence. We stopped here in a small inn, of whose! We heard that the landlord was renting it. The conversation turned to the sad outcome of the political efforts for freedom that have been made in Meklenburg in recent years. We asked the innkeeper what he thought of this outcome. The host explained that he was by no means saddened by it. In those days, when the heroes of liberty had great power in their hands, a whole crowd of them had stopped at his inn one day on their way to the Diet in Schwerin, had everything that the inn was able to serve them in the way of food and drink, and had finally packed up bowls, plates, bottles, glasses, etc., and taken them with them to the wagon; when they demanded payment, however, the clean company had quickly driven off, laughing loudly and shouting, "Now is liberty, dear friend! The landlord said that he had then become acquainted with the intended freedom and its godso that the thrill of liberty was gone from him forever. He gave his landlord a cheap rent, ate his bread in peace and quiet, and therefore desired no change,

It was with astonishment that we heard from the eloquent mouth of the same, how the Duchy of Lauenburg had emerged from the old Lauenburg church order under the old one, which was still in full force until this hour. We were astonished to hear from his eloquent mouth how the Duchy of Lauenburg, under the old Lauenburg Church Order from the time of the Reformation, which was still in full force up to this hour, had been devastated by the unbelief and apostasy of this last time less than any other Lutheran country in Germany, but had remained in many respects a green oasis in the German church desert; In more recent times, no doubt, it is mainly the fruit of the faithful service of the Bishop in the true sense of the word, the Reverend Mr. Superintendent Catenhusen, who is the father of this little church. He is so well versed in Luther's writings, which are a paradise to him, that he can recite entire longer passages from them word for word on various important points.

As a result of a written agreement, we were expected on December 17 by a larger circle of faithful Lutheran preachers in and around Stabe, to which we therefore hurried from Ratzeburg via Hamburg the day before. In Stabe we found the warmest welcome in the house of the lawyer Dr. Ernst Wyneken. In addition to this noble man himself, there were also the following gentlemen whose profitable fellowship we enjoyed here, in part for several days: living in Stabe itself, Consistorialrath Dr. von Hauffstengel, the pastors Westphal and Leiding, the school teacher seminary director Eickenrobt and Gymnasium-Conrector Schmidt (the gifted editor of the political-religious folk paper published in Stade under the title "Sonntagsblatt"); from the vicinity of Stare there were the pastors Gustav Wyneken from Pülkau (also a brother of our Wyneken), Harms, Pfannkuche, Wolff (brother of our Wolf in Perryville, Mo.), Wend, Roth and Zeidler, Candidate Harms, Mayor Neuburg from Stade.

Since all these dear brothers were old acquaintances and in part intimate friends of my dear companion, Pastor Wyneken, we saw ourselves all the more called upon to speak out among them all the more unreservedly. Of course, we did not always find ourselves of the same conviction, which is why there were very lively discussions about many important points. However unpleasant the initial clash may have been at times, it always proved in the end that, in spite of many differences in theory, the One Love which indissolubly unites all true Christians, the love of truth, had united us so intimately on both sides that not only was none of our opinions affected by the vehemence of the quarrel, but also no one of our own had been able to avoid it.

*) The Consistorialrath had thus received the theological doctoral diploma from Göttingen.

The fact is that we almost always had to reach out to each other anew at the end, united in truth, as brothers. Here, too, at the back, we experienced several times that in Germany one all too often mimics church and state-church, the goal of a Christian state and the state-church as identical (synonymous) and regards with almost mistrust the one who does not want to rejoice in it, that now, even after the revolution, the state has again taken the church in tow, yes, that, to put it bluntly, the church has again allowed itself to be coupled with the state and must now buy the few meager privileges thus obtained often only too dearly with the loss of what belongs to its most precious interests. We were equally sorry to hear some of our dear brethren not only defend the divine, inalienable majesty of the authorities, but sometimes even excuse the most dissolute and cowardly violations of their oaths to the oppressed and indignant people, and thus to see Christianity suspected by the poor people, as if it had no thunder against the infamies of godless tyrants on the throne, who only through the rationalistic clergy, made servants of the state, have deprived the people of their faith and thus of the awe of divine and human order; and then also its civil privileges and liberties, and now desire that no one, not even the appointed teachers, interpreters and defenders of the law, yes even not the legates of the King of kings, to murmur a word against it.

Moreover, through our appearance among the Lutheran brethren in Stade, the "Association for the Support of the Lutheran Church in North America", founded by the same brethren, was filled with new courage and zeal for love, and the pool of our church in this western land was continued.

In order to continue to support our college in every way, we had the pleasure that Consistorialrath Dr. von Hanffstengel declared himself willing to use his influence to obtain a church collection for the benefit of our college, at least in the duchy of Bremen-Verden, which belongs to the Kingdom of Hanover and has its own Consistory.

When we were now strengthened bodily and spiritually and blessed, we left Stade again, we took our way to Leesum near Bremen. Here, in the midst of Pastor Wyneken's close relatives, in the house of his brother-in-law, Superintendent Ruperti, we wanted to rest from the incessant controversies in which we had been involved almost everywhere, and celebrate the approaching holy Christmas in secluded silence. This also happened. And God gave us here quite blessed days, as they can only be prepared by a blood-related love sanctified by the common love for the One Lord. From the Superintendent

I also preached here once, namely on the second Holy Christmas, since Pastor Wyneken was unwell. During these days we received letters from St. Louis expressing the urgent wish for at least Pastor Wyneken's return. As much as we would have liked to make another trip to Berlin and Breslau, in order to see and get to know the dear brethren from the Prussian Lutheran Church face to face, we believed that we had received a hint from the news we had received from home that the time God had determined for our return had come, and that we would have to follow it. So we set out on our return journey in God's name; which, however, in consequence due to an oversight on the part of a friend, our travel essays could not be forwarded until 21). Decbr. could take place. Partly in order to avoid the stormy and dangerous journey across the North Sea at this time of year, partly seduced by erroneous news of the cheapness of the tour via Calais and London, we took this route this time. At noon on the specified day, we departed from Bremen by steam car and first drove via Hanover, Minden, Bielefeld, Elberfeld, and Düsseldorf to Cologne, where we arrived at half past ten at night. From there we drove again half past midnight via Aachen, Verviers, Liège, Mechelen, Lille to Calais, escaping here the following day, Dec. 30, in the afternoon at half past three. At 6 o'clock we were taken up by a steamer, which took us in two hours over the Canal to Dover, on the English coast, on a delightful and smooth voyage. Here we had to wait until 2 o'clock in the morning, when we left again by rail. After a happy two-hour journey we were in London. But since we had heard that a steamship was sailing from Liverpool to Philadelphia that very day, we hurried there on the next train, which left at 6 a.m.. off. Unfortunately, however, we had failed in vain to take a look at the many sights worth seeing in the great English capital. When we arrived in Liverpool at 2 o'clock on the afternoon of December 31, we learned that the ship (City of Manchester) had not yet sailed, but was about to sail and would not take on any more passengers. January, on which day we boarded the royal mail steamer "Asia", with which we arrived in New York on January 16 after a mostly very stormy and cold, *) but happy journey. Deep snow, which had cut off almost all communication with the West during these days, kept us in New York until Tuesday, the 20th of this month. M. in New York, where

However, we were well protected in the house of our dear brother Brohm and in the midst of his dear community. On the aforementioned day we finally began the last part of our journey, which was at the same time the most arduous. We traveled by rail to Dunkirk and from there via Erie and Painesville to Cleveland. On Jan. 24, we arrived in Cleveland, where we were likewise able to feel more and more clearly that we had already reached the threshold of our home in the home of a dear brother, Pastor Schwan, and of many members of his congregation, in which we had the opportunity to get to know quite brave Christians. From here we used the railroad again via Columbus to Xenia. Although the very last stretch of the journey, where we had to use the passenger mail (which usually only bore this honorable name), became more and more arduous with every stop, we overcame everything with joy, since every step further to the distant, partly inhospitable West brought us ever closer to our loved ones on earth. On February 2, we happily arrived here and finally had cause to praise and glorify God with our family in the house and in the community, who, in a time in which every day brought new news of terrible travel accidents, had so graciously preserved us on such a long journey by sea and land that we never so much as bumped our foot against a stone.

Luther's doctrine of the unjust ban.

It is a well-known fact that in the first years of his struggle against the abuses of the Roman Church, Luther was not only very lenient, but also, for lack of complete enlightenment, conceded many things that he later did not concede, of which he later taught the opposite, and of which he also expressly recanted many things. We recall only the doctrine of purgatory and of the papacy. As far as the first point is concerned, Luther, as is well known, formerly acknowledged purgatory, but later published his own writing under the title: "Revocation of Purgatory. As far as the second point is concerned, Luther wrote the following to Pope Leo X in 1518: "I hear, Most Holy Father, that an evil rumor is going around about me . . . that I should have presumed to diminish the dignity of the keys and authority of the supreme Bishop.... Therefore, Most Holy Father, I fall at the feet of Your Holiness and surrender to it all that I am and have. Let your Holiness deal with me for her pleasure. It is up to your Holiness to give or take away my life, to give me right or wrong, to give or take away my cause. Now let it be as it may, I will know no other, but that your Holiness's

*) In the most penetrating cold and constant wetness, we passengers of the 2nd cabin never had the opportunity to warm ourselves; in addition, the rooms of the second cabin were filled with goods and we were therefore dependent on the now not very comfortable summer cottage alone.

Holiness is the voice of Christ, who acts and speaks through them. - Thus Luther spoke of the pope in 1518; how he later spoke of him is known to all the world; read, for example, the fourth of the other part of the Schmalkaldic Articles, where Luther most definitely declares the pope to be the Antichrist and his (the pope's) voice to be the roar of the infernal lion.

Instead, however, of eliminating the earlier doctrinal developments, which had not yet been completely cleansed of Roman leaven, when speaking of Luther's pure doctrine brought to light again, and accepting his later pure Protestant confession, and presenting only this as Luther's true doctrine, one now frequently does the opposite. Not only do ignorant Romanists very often refer to Luther's sayings from earlier times and conceal later ones; but even Protestants, even supposedly strict Lutherans, commit this hysteron proteron, and, although there are later congenial declarations by Luther, refer to earlier ones, or, where Luther early recognized and rejected something belonging to Pabstism, to later ones, where he is supposed to have admitted it again.

The Buffalo "Informatorium", among others, is also guilty of this distortion and misrepresentation of Lutheran doctrine; whether with knowledge and will, or not, is known only to the heart's proclaimer; according to love, we will gladly assume the latter. For this time, as a warning, we will first give an example of how in the "Informatorium" Luther's sayings are referred to as Lutheran doctrine, which he did in that earlier time, of which he himself speaks thus: "Therefore, Christian reader, you will find in my first writings and books how many articles I then with great humility indulged and conceded to the Pope, which I afterwards considered and condemned as the most terrible blasphemy and abomination, and will have condemned forever." (See; Vorr. to the 3rd Wittenb. Theil.) -.

Thus it is said in No. 14 of the "Informatorium" in an essay entitled: False Freedom in the Church: "An unjust ban, if it really occurred, is not false doctrine, and gives no right to separation. Whoever thinks that he has been unjustly banned should, according to Luther's teaching (these words are also found in the "Informatorium" with the scripture blocked), "remain in the church and there bring his proofs in an orderly and Christian manner and seek his right. God will make it manifest. But a wicked man will hide his wrong by hasty separation and running away, Joh. 3, 20."

Now it is true that when Luther had a captive conscience, and, as he himself expresses it, when he had only the churches' na

When I heard that he had taught something similar to Turn back. For there is another commandment, which what the anonymous author of that essay ascribes to teacheth us that the name of God may be uselessly him, I was shocked. Thus, for example, it is said in the used. For this we pray in the first petition, in the Lord's "Sermon on the Power of Banishment" of 1518, where Prayer, that God's name may be hallowed; which is a Luther wrote the above-mentioned letter to the Pope: certain indication that the same name is unhallowed by "The unjust banishment is a delicious merit; therefore many. Therefore, where the false church leads and one should gladly suffer it, where one does not want to wants to banish and condemn with the name of God and grant your apology, which should be done with humility the churches, it is important that you do not let yourself and lowliness. For then thou mayest say with the 109th be frightened, but make a distinction and say: I hear Psalm, If they curse, thou blessest. But take heed that God's name well, I hear well that you praise the church, thou despise not the authority of the church. . . Yea, have but the unbelievers can do the same. For this reason we we a command from the Lord Christ to be reconciled to must seek a different judgment, and first of all see our adversary in the way, and to be reconciled, how much whether we are rightly using God's name and not more shall it behove us to be at one with the church, misusing the glorious name of the church. (S. Eraudi though she chastise us with unworthy servants? For she Sunday Sermon. New York ed. p. 314.)

remains the most blessed, dearest mother, all the while But Luther wrote his own "Scripture on the Keys" in she remains; but the church remains, because Christ 1530, a truly golden booklet that would be well worth remains her bridegroom for ever," (See Luther's Werke, reprinting, since in it, so to speak, the true quintessence of the dear Gospel is presented so clearly and so But whoever knows Luther's writings only a little, comfortingly, so briefly and yet so thoroughly, so deeply knows how quite differently Luther later judged - and how and so powerfully, as, according to our little experience, he was afraid of the name and the cry: Church! Church! hardly in any other book. Luther also speaks of the Holy office! Servants of God! Here is the temple of the unjust ban, including the following: Lord! Here is the Lord's temple!" but rather knew with "But what sayest thou to the saying of Gregory, certainty that not the true church, but the false one, not which is written above, Our ban is to be feared, though the preachers as servants of Christ, but as enemies of it be unjust? This I say to it: The saying is Gregory's or Christ and servants of the devil, execute an "unjust ban" his mother's, so the devil has spoken it; the doctor I may on someone; since Christ clearly says not of His church, still happily look at, who wants to teach so that I should but of the synagogue of Satan: "They will put you under be afraid of injustice and lies, even if it were a the ban," namely, you, my dear disciples and Christians constrictio! from heaven, and may take his terrible ban (John 16:2). 16:2.) Wherefore Christ saith in the following called and lead behind, and wipe the noses on it, where verse, not only of bodily murder, but also of unjust Adam's children sit up. What then shall such shameful banishment: "And these things shall they do unto you, blasphemy be, that we Christians may brazenly that they know neither my Father nor me." Luther command, publicly fear injustice and known lies, and therefore writes about this saying in the Church Postil: worship for a god? If St. Gregory had said and meant "Although we also allow that the papists also exercise these such things, and had not atoned for them, he should be offices of the church, baptize, administer the sacrament, in the abyss of hells; there can be no question of that. 2c., where they act otherwise according to Christ's order. But I will not condemn Gregory Thou hearest here But where they use such offices against us (i.e., by unjust (Matth. 18, 15-18.), that there must be certain public excommunication), we pronounce them void and of no sins, of certain known persons, where one brother seeth force by this judgment of Christ, and hold them to be the another sin; and such sins also, which are beforehand rightly separated and apostates from the church off fraternally punished, and at last publicly convinced Christ." (Let the reader read the whole sermon on this before the congregation; wherefore the bulls and letters of excommunication, wherein it is thus written, Furthermore it says about this text in the house postilion: Excommunicamus ixso kaeto, lata seuteutia, triua these two churches rightly, must not look at the office xotestatis "(we do hereby, according to the verdict alone; for also the false church can have and lead the passed, but after previous three times admonition, in office rightly, and is nevertheless no church; as one sees banishment; likewise: According to our authority 2c.)" that the false church leads and praises the name of God the quite gloriously. Let not this be

is called in German: ein Sch- bann; I call it the devil's ban and not God's ban, since people are banished without a free act before they are publicly convinced before the congregation, against Christ's order. In the same way are all the bannings, so that officials and ecclesiastical magistrates deceive you, when people are brought before a congregation with a ceddar for 10, 20, 30 miles, when they have never been punished, accused or convicted in that congregation and before the parish priest, but therefore come a bat out of an official's corner without witnesses and without God's command. Thou shalt not be afraid of such banishments. If a bishop or official wishes to put someone under ban, he should go or send him to the congregation and to the parish priest, where he is to be put under ban, and do to him what is right, according to these words of Christ. And I say all this because the congregation that is to hold such a one in banishment must know and be sure how he deserves to be banished, and how he has come to be banished, according to the text of Christ; otherwise they might be deceived and take a false banishment, and do wrong to their neighbor. This then would be blaspheming the keys, and profaning God, and profaning love toward the neighbor, which is not to be done to a Christian congregation, for it also belongs to it, if any man shall be banished from it, saith Christ here; and is not guilty of believing the official's cedel, nor the bishop's letters, yea, it is guilty of not believing here, for men ought not to be believed in the things of God. So a Christian church is not the officer's maid, nor the bishop's master, that he may say unto it, There, Gretha, there, Hans, hold me this or that in the ban. Awe yes, be welcome to us dear official. In worldly authority such a thing would have an opinion; but here, since it concerns souls, the community should also be with judge and wife. St. Paul was an apostle, nor did he wish to put him under ban who had taken his stepmother; he also wanted the church to be present. 1 Cor. 5, 1. 5 " (XIX, 1170. 1181. 1182.)

We testify, therefore, finally, that the doctrine, "An unjust ban gives no right to separation," is a thoroughly un-Lutheran, harmful, ungodly, antichristian †) Doctrine, of

†) As is well known, it was precisely an unjust ban that the Roman bishop Victor pronounced on the righteous bishop of Ephesus, Polycrates, and several communities of Asia Minor because they did not want to celebrate the Easter feast on the day on which it was kept by the Roman church, whereby it became not indistinctly evident before the end of the 2nd century that the Roman See would become the seat of the Antichrist. As is well known, at that time the Roman bishop found strong resistance not only from those unjustly banished, who despised the ban, but also from the excellent bishop of Lugdunas.

perhaps written by the writer in the Informatorium in simplicity and imprudence, but originally set in motion by the devil in order to strengthen all sacrilegious tyranny, to lead the innocent children of God back into a more than papal slavery, to grievously weigh down and trick the consciences, and to transform the whole church into an absolute priestly monarchy. We recall here that a serious word of the Wittenberg theological faculty, which is found in a concern of the same in the year 1656; it is as follows: "As it is a great sin for God not to feed nor water the poor afflicted Christians in their spiritual hunger and thirst, that they should be of the same thirst with the prophet Jerem. Thren. 4:4: "The infant's tongue cleaveth to the roof of his mouth for thirst, the young children for bread, and there is none to bring it unto them: so there is no doubt that God will again reject and cast out from his presence those brethren of Diotrophes, who not only do not receive the afflicted Christians, but also resist them that would do so, and cast them out of the church (3 John v. 10)." (Oousil. tlmoll IVitebsrZeus. Other Tbeil, kok. 61. Bor such grievous judgment keep both us and our counterpart, God in mercy for JEsu Christ's sake, who casteth out none that come unto him. Amen.

Addendum. After the above was written, we received the 15th number of the "Informatorium" and saw from it, again to our chagrin, how the writers of this paper use Luther's name to justify certain erroneous doctrines which they cherish. A certain Mr. Müller, pastor of Freystadt and Milwaukee in Wisconsin, a disciple of Mr. P. Grabau, tells us that several members of his congregation were troubled and challenged by the reference in the "Lutheran" to 1 Thess. 2:16, about their pastors' rejection of our Gentile missions. At the same time he shares a sermon that he preached in order to calm down those who were challenged. In this sermon, Pastor Müller also cites Luther, where he speaks of the sneakers and angle preachers, who creep around in the Christian congregations without a profession, who already have preachers, whom angle preachers Luther calls "certain messengers of the devil. And Pastor Müller applies this to our missionaries who, out of love for Christ and for the poor lost Gentiles, go out at the request and with the support of Christian congregations and, with prayer and throes, they are called to the Lord.

Irenaeus, who seriously took Bishop Victor to task for this restriction of Christian liberty and this abuse of the keys of the kingdom of heaven.

And what would Luther say to such a reversal of his sayings, if he could still speak? What would Luther say to such a reversal of his sayings, if he could still speak? It may be that Pastor Müller has read but little of Luther's writings; but should he not therefore be all the more fearful of appearing as a writer and polemicist, and of letting Luther speak as his warrant? It may be, moreover, that the members of his congregation were easily quieted by the quotations from Luther's writings which he made, because, as it seems, they read these very writings least of all; but with Christians who are versed in them he will do nothing, for Luther, as is well known, very frequently, where he speaks of the necessity of the proper profession of preaching among baptized Christians and in orderly congregations, has expressly excluded the case when a Christian comes among heathens. Thus, for instance, it is said in Scripture, "Reason and cause from Scripture, that a Christian assembly or congregation has right and power to judge all doctrine, and to appoint, institute, and depose teachers. Anno 1523:"

"Thus sayest thou: How can he, if he is not called, not preach, as you yourself have often taught? Answer: Here thou shalt place the Christian in two places: First, if he be in a place where there are no Christians, he may have no other profession, but that he is a Christian, inwardly called and anointed of God, he is bound to preach and teach the gospel to the erring heathen, or unbelievers, out of the piety of brotherly love, though no mash call him to it. So did St. Stephen Acts 6:7, who was not commanded by the apostles to preach, and yet preached and did great signs among the people. The same also did Philip the deacon, Stephen's companion, Acts 8:5, to whom also the office of preaching was not commanded. Acts 18:25, 26; for in such a case a Christian, out of brotherly love, looks on the need of poor corrupt souls, and waits not whether a command or letter be given him by princes or bishops: for need breaketh all laws, and hath no law; so love is bound to help, where there is none else to help or ought to help. But on the other hand, if he be, when there be Christians in the place, having equal power and right with him, let him not exalt himself, but let him be called and drawn forth to preach and teach instead of and by the command of others."

Further, Luther writes in his sermons on Genesis 2, delivered in 1524- 26:

"This is the profession of a public anus among Christians. But if one would come among the heap, there not Christians wä-

Let them do as the apostles did, and not wait for the fall. I ask that any contributions be addressed to the profession. For there one has no office to preach; and if present preacher of the Lutheran congregation at Lancaster, O., Pst. Kalb. My address will remain as before.

F. W. Richmann.
Laneaster, O., d. May 21, 1851.

The former passage is also cited by Gerhard in his locis theologicis, in dein locus vom Predigtamt (§. 73.) in order to prove that, as far as the necessity of a proper vocation is concerned, a distinction must be made whether we are speaking of preaching among Christians or among the heathen. By the way, every theologian knows that our ancient divine scholars, in the article on profession, always carefully and wisely distinguish the *ecclesia plantanda* (the church yet to be planted) from the rite plantata, (the already planted and properly established).

Therefore, dear men, who, being asked by your brethren, have sought out the poor heathen in their wildernesses, do not let the sophistries of prejudiced brethren "hinder you from telling the heathen that they may be saved." And you, dear congregations, do not let this stop you in your zeal for love, To support the holy and blessed work of the mission to the Gentiles By your charitable gifts. Unfortunately, I must confess here with shame that, when I was still a Stephanist, I also spoke many a word against the godly work of the mission to the Gentiles; but at the same time I praise God's mercy, which made me recognize the falseness of these consequences of an overstretched orthodoxy, which is nothing less than true orthodoxy.

Church News.

After the German Immanuel Evangelical Lutheran congregation in Lancaster, O., had been congregated on the Oct. 19. 1851, Mr. Pst. 2. P. Kalb in Ieperson City, Mo., had been duly called to be their preacher and pastor, and he had accepted the call with the consent of his former congregations, so God, the Lord, helped that as soon as the congregations of the aforementioned were again provided with a pastor, he could happily travel here and take up his new office on the Ascension Day of our Lord 2Esu Christ, May 20, 2. The inauguration was done by me by order of the Presidium. - May God, the Lord, make this servant of his a blessing for Biele according to his rich grace and mercy. -

Although no contributions have been received from our dear brethren and their congregations to cover our oppressive burden of debt, I take the liberty of drawing your attention once again to the fact that we should always be active in helping up the member who is still lacking, not only for the sake of need and the gift, 1 Cor. 12:26, but rather so that we and others may be trained and strengthened in the faith. Let the Lord direct the hearts according to his good pleasure.

On Sunday kstxauäi, the 23d of May l. 2, Rev. Johann Michael Johannes, formerly pastor au the parishes of Hvuscspring and Sulphurspring, Jefferson Co, Mo, by his office - neighbor, Rev. Wege in Benton Co. to his new Pastorate in Colecamp, Benton Co. Mo. The induction was according to the beautiful nüus of Loehse's Agende. Since it was the general wish of the congregation to hear the new pastor preach immediately, Rev. Wege shortened his speech on 2 Cor. 3:7-11 so that there was did this by preaching on Czar. 1, 16-21 and gave sufficient testimony of the thorough school he had come from. - The brother ministers and the congregations rejoice with gratitude in view of God's providence and the cooperation of the Synod, that a pleasant and blessed work is in prospect.

Changed address.

Hev. Gerlmdl,
Hloomüelck, Oo., Da.

Receipt and thanks.

K 9,00.
of the congregation of the Rev. Volkert zu Schaumbnrg, Zlls., I hereby certify with thanks.
God, who is rich in mercy, richly reward such gifts of love with temporal and eternal blessings.
H. Werfelman n.

Receipt and thanks.

In support of me, I received:
by Mr. Pastor HattstädtK3M
from the Monroe Young Men's Association 3.00.
again full Mr. Pastor Hattstädt 0.00.
Heartfelt thanks are hereby expressed to the donors. May the Lord God bless them abundantly, both physically and spiritually.
H. Perlewitz.

Received
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From the Kdeuz parish in St. Clair Co, 3lls. K3,80.
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of the municipality of Altenburg5 .l0.
t o t he S yn od al Mi s si on S C a s se:
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Hcrm Past. Biltz in seiner Gern, gesammelt2 .l0.
dcrGemeinte des Herrn Past. Löber in Frohna2 .50.
Collecte bei Wihl. Müllers Hochzeit daselbst1 ,70.
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F. W. Barthel, Cassirer.

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the 7th year Mr. Friedrich Borrenpobl.
"8. " Messrs. Matth. Ambrosius, Friedrich
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To an honoured public we hereby inform you that we have in stock from a consignment of books from Germany the following excellent works r

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(Erf. Joh. Cap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. June 22, 1852, No. 22.

<p>(Submitted.)</p> <p>Friendly reply</p> <p>to Martinsville near Buffalo.</p> <p>In number 2, volume 1. of the so-called Church-Informatorii edited by Mr. Pastor J. And. A. Grabau at Buffalo, there is an essay: "Declaration of the Lutheran congregation at Martinsville near Buffalo against Krause," concluded with the names of the church leaders and church fathers of this congregation. At the end of the essay is written, "This is our, namely, the whole congregation at Martinsville, faithful and true declaration, confirmed in two congregational assemblies."</p> <p>But whoever has the opportunity to read Hrn. Grabau's Informatorium, and compares his essays with this one, will soon realize that both spirit and style harmonize in the most intimate way; who further knows from experience how Mr. Rev. Grabau led this congregation from the moment it was settled, and formed it according to his principles, even while I was pastor of this congregation, maintained it in a relationship of dependence to him, and knew how to work it to carry out his plans, will recognize that this essay has a quite incorrect title and should actually be called: "Erklärung des Hm. Past. J. And. A. Grabau gegen Krause." And that this explanation is merely that of Hm. Past. Grabau, to which they Martinsville Township only affixed their name...</p>	<p>is clear from this, because this essay is a summary repetition of his invective "against the Red Preacher Krause," and a printed short version of his oral assertions and denials against me, and of his assertions and brazen denials exhibited in the Insormatorio, especially from No. 10 to 13 of the same.</p> <p>Since this is evident, and my two suppressed defense writings, "Priestly Rule" and "The Discovered Secret of Wickedness," still stand un rebutted, and will stand un rebutted as long as Mr. Rev. Grabau continues with his teaching and practice to prove the truth of my writings, I consider it my duty to ask the dear Martinsvillians not to allow themselves to be used as false witnesses any longer, because this is a grave sin against the eighth commandment. And so that they may have the opportunity to recognize how sinful it is to lend one's name as a cover for wickedness and to act contrary to one's own conscience, I will remind these misguided Christians of the following.</p> <p>The paper says: "Let the Martinsville congregation know that I, Krause, am justly excommunicated, because of my impenitent persistence in the sin of hypocrisy." Is a great error, dear Martinsville Christians, and persuaded to you by Past. Grabau and von Rohr persuaded you; for the essay has a quite incorrect title and should actually be called: "Erklärung des Hm. Past. J. And. A. Grabau gegen Krause."</p> <p>not hypocritical, not insulting the witnesses of the truth who rest in God, not depriving you of freedom in Christ and seeing you in the bondage of the statutes of men, therefore they have communicated me.</p> <p>Of avarice. Every one of you can recognize this assertion as an unconscionable one; for you know that I have been satisfied with my income, have never asked: Who is still in arrears? still do not know; have not reminded anyone, not until today, although to my astonishment, the second time you have sent me salary arrears, by which you prove your honesty, since I had no idea that there were still arrears. I have also asked the church fathers to spare the poor and widows the payment of salaries. Like other members of the congregation, I have given contributions to the building of the church, contributed to all the collections and donated a considerable sum of the travel allowance set aside for me by the Martinsville congregation. No one whose need I have become aware of has remained ungifted by me. It is actually repugnant to me to speak of this, but I must do so for your sake, whether you might recognize that you are speaking against your conscience and knowledge and come to repentance.</p> <p>"The tyrannical harshness in his administration against adults and children, and especially against the sick." There speak the undersigned, who have often said to me: "Mr. Pa</p>
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stor, you are too mild, you must make it sharper," 2c. I again against their conscience; and that the sick, who have not relapsed into the old wickedness after recovery, can confess that the sick have always enjoyed pastoral encouragement and comfort from me, I have witness before God.

"For wanton neglect of his office in laziness and softness." Those who signed said to my face and to others: "Our pastor will not last long with his frequent sickness, he exerts himself too much, he does not spare himself at all.

I will remain silent to prove at length how I, weak and half blind, have had to let myself be lifted up and down on the chariot in order to devote only my few powers to the service of the sacred ministry. Have you forgotten this? Or do you not remember that I often could not stand while preaching because of weakness, but had to sit down? But I want to insert here the medical certificate verbatim, which I had given to me in 1850 by my doctor, who treated me in Martinsville and is at present still living and practicing in Bergholz, when I became certain that the report about me by Rev. Grabau and v. Rohr had been further fabricated.

(Verbatim transcript.)

"That I treated Pastor Krause at Martinsville for a long time for an ulcer on his arm, which had developed as a result of a burn, and which resisted being treated for a long time mainly because Pastor Krause, urged on by the desire to follow his profession, often exposed himself to the most unfavorable weather conditions without taking my medical advice into consideration. After the healing of this illness, an eye complaint developed which, gradually gaining the upper hand, threatened to turn into amaurosis. Since now his: Since his apartment was very poor and not at all suitable for curing this illness, I sought a suitable local; however, no such local was available in Martinsville, and Pastor Kraule felt compelled to move to Buffalo after another consultation with Doctor Nichel from Buffalo, where he was treated under my direction and that of several colleagues until his condition improved. Upon request, this will be presented in accordance with the truth.

Emil Theodor Stange, Dr. Med. Surgeon. Artisique Obstetriciae. New Bergholz, Nov. 1, 1850."

Should Pastors Grabau and v. Rohr, together with you, distrust this copy, I would ask Mr. v. Rohr to show it to Dr. Stange, who will be happy to inform him.

"For "rottish secession from his ministerio."

You are once again accompanied by Mr. Grabau and v.

Rohr has been reported quite wrongly. On September 2, 18)0, I openly declared to these gentlemen: if they persisted in their hierarchical activities, I would be forced to step out of all official contact with them from now on. Since they now not only persisted in this, but also engaged in all kinds of intrigues against me (cf. my two letters of defence), I showed them twice, 2) Sept. and 3) Oct. 18. Sept. and Oct. 3, 1850, I notified them in writing of my resignation from their ministry and synod and sent my apology to the orthodox Lutheran Synod of Missouri 2c., which I had for a long time also opposed, and enjoyed their Christian pardon.

"For leaving his congregation." Your deputies Sack and Großkopf, however, declared to me in your name on September 9, 1850, that if I did not remain united with Pastors Grabau and v. Rohr, I could not be your pastor. Messrs. Grabau and v. Rohr, together with the deputies from Bergholz, Walmow from Buffalo, therefore commended your deputies, who declared this against me in your name, when I declared that I would gladly serve the congregation in Martinsville, but that I could not have any official connection with Pastors Grabau and v. Rohr, after the given disputes.

The so-called Martinsville essay further says: "It is false and untrue that his fellow ministers have sought to slander and overthrow him among us for years and years 2c."

But it is quite true; for Herr v. Rohr himself had to admit to me, against his will, on September 2, 1850, that he had preached against me and sinned against me, that he had declared me to be a Rottirer, Irrgeist, 2c., with you. But Herr v. Rohr and Grabau Haber: continued with it and finally overthrew me, according to their opinion.

Further, the Martinsville essay says: "He (I, Clause pretends in his first: blasphemy book, he has since 1848 espoused the Missourian views of Christian liberty of the common, 2c."

Please prove to me 'out of my little book that I wrote therein that I had espoused the Missourian views.

Neither the Missourian nor other views have I therein defended, but have adhered to that of God the Lord in His: Words of the: Christians given and bestowed freedom from the yoke of the statutes of men. This is eir: divine privilege conferred on His Church, and not raised by the Missourian Synod; and not the Missourian Synod, but God the Holy Ghost, through St. Paulum, cries, "Stand ye therefore in liberty that Christ hath set us free, and be not entangled again in the bondage yoke." (Gal. 5:1.)

The Martinsville essay further states, "In doing so, he exercised such a tyrannical

We had to ask him again to do his duty, namely, to take on the leadership of the congregation at their congregational meetings, which he refused to do out of inertia. On the other hand, we had to ask him to do his duty, namely, to take over the leadership of the congregation at their congregational meetings, which he refused to do out of laziness, with the excuse that he did not want to interfere in external affairs.

How you, dear Christians, here yourselves unabashedly prove that you are accusing me of something is so clear to every sincere person that it is to be wondered at how you expose yourselves here. First you reproached me as a tyrant who had encroached on your rights, and then you reproached me for having let everything go as it wished, and for having taken care of the affairs of the community. do not want to worry at all. It is as if wicked children said of their righteous parents to their neighbors, "Yes, my father and mother treat us terribly harshly, for we can do as we please," and when we ask our parents to teach us well and not to let us have our way, they say, "Let us alone, do as you please. Alas, our parents treat us so sternly and so conscriptedly, that we are allowed to run out at all doors, and to roam about everywhere.

But I want to remind you of something else. You had received a right from the pastors Grabau and Rohr, and you were required by them to let them decide how it should turn out in landowner's affairs. If, for example, someone dug a ditch, and the water ran here or there onto the neighbor's property, or the cattle broke through or jumped over the fence, or he or she claimed that the tree that someone else had cut in the forest was actually in my district, then you would come before Mr. Grabau and Mr. Rohr, and they should decide.

She decided: also, although they understood nothing of all this: and it did not belong to the holy preaching office. And whence arose the many enmities in Martinsville? Have you not told me yourselves: by these decisions of these gentlemen pastors! I have also been asked by several of you to decide such things. Do you know enough that I taught you: 1. I do not understand anything about it; 2. I was not set among you to be a judge or a judge of inheritance, but was called by you to be a pastor? The answer was: yes, Mr. Pastor Grabau and v. Rohr have also done it, so you must also do it. When I replied: I have nothing to judge about these gentlemen, but I keep away from such things and adhere to my instruction as a pastor and God's prohibition not to interfere with any foreign office, but only to advise peace: then you would be displeased and secretly accuse these gentlemen of me as one who does not care about you and does not promote your right.

These heard you gladly and gave you

rightly, for they feared that this conduct of mine would ...complained of me, and these gentlemen agreed with me to endanger their interference in temporal affairs, which you.

would be beneficial to them for the fortification of the hierarchy; therefore they were anxious to suspect me among you and then to punish me.

Even if you deny these gentlemen's favor, it remains the truth that Mr. Grabau and v. Rohr were extremely opposed to my obtaining a healthy apartment at Martinsville. For they told me outright that the apartment was good enough for me; Mr. Rohr scoffed at me when I proved him wrong. Grabau called out to me: "If you go blind, you will go blind; you can also serve the congregation as a blind pastor," when I explained to him that I would go blind in the damp, swampy apartment, since that was where my eye disease originated and all the ophthalmologists had reached the same conclusion. Both gentlemen vehemently objected to my presenting this to the community. And since I nevertheless asked the congregation to take care to provide me with a healthy home and the congregation refused to do so, Rev. Grabau rebuked me about it with the consent of Mr. v. Rohr, and the latter literally as you had answered me disparagingly. They have talked you up, and therefore it is sad that you deny it.

It should not be true, claims the Martinsville essay, that Mr. v. Rohr, from August 1850 on, secretly and publicly made you suspicious of me. But Mr. v. Rohr himself admitted it, as already stated, on September 2, 1850.

You say: "It is a fiction that I testify that you have been seduced into hypocrisy and deceit by a system of eavesdroppers and braggarts. I am sorry to have to remind you of this: do you no longer know that I have often privately refused when you wanted to tell me this or that secret? have I not privately asked you to refrain from such spying? have I not publicly asked in the pulpit to spare me such ingratiating? Do not the undersigned rulers, who were rulers in Martinsville during my ministry, know that they told me that they wanted to listen to the streets and houses in the evening to see what was going on? They would have done that on Hm. Grabau's and v. Rohr's advice and found out many things! To this I replied that I would have to advise them against it altogether, for churchwardens are not secret spies, and eavesdroppers are not secret police; what we need to know, God would let us know in an honest and orderly way; I could not and should not accept reports drawn from such spying. (1 Cor. 14:40. Sir. 21:26.) This has displeased you and your rulers; you have taken refuge with Messrs.

You say: Krause refused the examination.

This is a hostile fiction made by Mr. Grabau and Mr. Rohr, and also by him and the other deputies, which you believe to be true, and which you declare to be accepted by your signature. But these gentlemen know quite well that I have repeatedly declared to them that I would accept the examination on the spot before the entire Martinsville congregation as soon as I had been restored with God's help. But this was not right with the preachers, for they feared that the people of Martinsville, who had been deceived by them, would then be disappointed and would give honor to the truth. Since they could not reject this explanation of mine, they sought to cover themselves by it,-they suspended me in the night of September 9, repeated the proceedings the next day, but did not tell me a word that I was suspended, and since I had to stand by my explanation, on September 11 Rev. Grabau went to Martinsville, where Past. v. Rohr arrived by appointment. Now old and young, adults and children were gathered together and talked into it, the unorganized against me by Past. Grabau and v. Rohr and approved by Past. Lange. Since on September 23 and 24 Mr. Grabau and Mr. Rohr made the unjust assertion and stated that what they had written against me in Martinsville was true, and in response to my reply: "But what do I prove to the contrary?"and when I replied: "only true and not false witnesses,-they only mocked, scolded and convicted me of guilt without further ado, I explained to them: since I have already been convicted without investigation, and you intend to do so again in Martinsville, thus persisting in your injustice, it is quite useless for me to reply further about this. God will judge it well in the end!" With this I took my leave, and the next day, September 25, I sent them my resignation from their ministry and synod.

Then the Martinsville essay says: I invented, you would have been heard by Past. Grabau and v. Rohr, that only with them blessedness is assured.

Dear Christians! Mr. Rev. Grabau, with the consent of his colleagues, now teaches in print in his Informatorio what he and Mr. v. Rohr have otherwise told you orally. Read this Informatorio, as is well known. There you will find that in this Informatorio the orthodox Lutheran Synod of Missouri and the faithful witness to the truth, "Pastor Löhe" (*), have lied to you.

are stereotyped, scolded, and ridiculed as false teachers, zealots, unionists, etc. 2c. Why? Because they do not accept the human doctrines of Mr. Grabau and Mr. v. Rohr- Behold, how Mr. Grabau now refutes himself and you, and proves with you that I have testified to the truth.

Further, you say, "I meant that you were forbidden to examine doctrine and to judge."

I do not mean that, I do not imagine that, but Messrs. Grabau and v. Rohr really forbid you. Do you not know that those members of the Buffalo Synod who acknowledge and profess the correct doctrine of the church, of the ministry, of the general spiritual priesthood of Christians, of Christian freedom, are taken into church discipline, and if they hold fast to the correct conviction received by God's grace, they are banished as agitators, red spirits, and Missourian enthusiasts? Have you already forgotten such banishments? Do not many in the Bergholz congregation still today testify against such sinful banishment? It is so well known that only a deliberate forgetfulness could no longer know it.

Lastly, you claim: I flattered you and placed you above your pastors.

Therein again do you err. In what have I flattered you? In what have I set you above your pastors? Surely this is not flattery, when I hope the best of my neighbor, and give reasons for it,-as I have hoped and still hope of you, according to God's word: "Love hopes all things." (1 Cor.13:7,)

Is this an exaltation of your pastors, when it is recognized that Christians with the simple eyes of faith see further than pointed scholars who practice the principle of the Pharisees: "The people who know nothing of the law are cursed! (Joh. 7, 49.)

Even if your signed church leaders and church fathers speak against their better judgment, it remains the same- you are not all of this mind; for God's word does not go unwitnessed: "He prospereth the upright, and preserveth the simple." (Prov. 2, 7. Ps. 116, 6.) And how far the conscience of one and the other has awakened, and he recognizes the dishonesty with which Messrs. Grabau and v. Rohr act,-and such awakened souls long for the healthy pasture of the Gospel,-how far you have come in this since July 27, 1851, when the essay named after you was published in the Infor

Löhe's words are called: "words of thunder that penetrate deep into the heart, especially since he is a man who deserves general respect. And in No. 12, page 96, Löhe is sung away and it is said: "he takes the same position against the Bavarian Landeskirche as those preachers in Prussia who want to be Lutheran within the unified Landeskirche," And why is volle suddenly no longer any good with Mr. Grabau? Am wen: Because raw in sincerity of heart gives honor to the truth, and no fellow fighter of Mr. Grabau against the truth has become what he had hoped for. So soon these gentlemen quake, so soon they put down their neighbour, according as it seems to their advantage. L. F. E. K.

*) Thus, for example, in No. 2, page 11 of the Informatorii, the pastor Löhe is called "a man active for the North American Lutheran Church;" in No. 5, page 35

Only the Lord God, who examines hearts and kidneys, and the breeding can actually begin, that is, before theYour flesh and blood, bodily impoverished and knows whether the Lord has appeared in the ministry or end of the first year of their age. - Here the labor of loveeffeminate, nor even in well-intentioned but not. May he grant in mercy that all of you, together with of Christian parents is limited to prayer and intercession,incomprehensible legalism, harden it bodily too early, your preachers, may receive open eyes of care and habituation. although this latter aberration occurs much more rarely understanding from him who opens the eyes of the spirit As for the first part, it begins earlier, of course, thanthan the former; for, on the average, it is much more and of the body. May it happen soon! That is my sincere the child has seen the light of day; For since it alreadycommon for infants to have more food and warmer wish. Then you will also reject the essay that went out lives before God in its mother's womb, it is already theclothing and covering, especially in the cradle, than against me in your name and be surprised how much object of the believing intercession of its parents, as wellwould be good, while the washing and bathing of the your knowledge and conscience had been darkened and as of the whole Church, that the Lord may continue towhole body, which strengthens the skin and nerves, is put to sleep. May the grace of God be with you. bless and preserve it in this "depth of the earth," wherenot used as often as is desirable.

Your sincerely loving and praying for youL . F. his love has planted and inwardly nourishes this little In regard to the habituation of the child, this begins divine seed, until, through his gracious and mighty help,to a certain extent within the first year of its life, and it is it breaks through the mother's womb as a healthy fruit ofnot so quite indifferent to the following years, in which the womb and gladdens the heart and eyes of its parents.the soul is to be wholesomely cultivated and habituated, Now that the child has been born bodily and thenas some think, whether and how the child, before it spiritually through holy baptism, it is important for you,understands the word of education and habituation, is dear parents, to continually lift up your prayers andalready habituated before the end of the first year. intercessions for the child to the Lord, who, as He drewEspecially is meant here the manner in which mothers it out of its mother's womb and gave it birth again throughfeed their children; for unfortunately it sometimes the water bath in the Word, now also wants to be its happens, even to well-meaning and otherwise sensible gracious and almighty father, sustainer and governor. mothers, that shortly before and after weaning they give

No. 2.

Grace and peace in Christ!

I hope that you have now clearly seen, my beloved, from the first letter, that you, as Christian parents, are worthy of such high grace and honor from God; for you have certainly all clearly recognized that in your child rearing you are fellow helpers and co-workers with God in your children, who are not merely your flesh and blood, but essentially and actually created by the Father, redeemed by the Son, and reborn and sanctified by the Holy Spirit, thus a threefold property of the Triune God.

But not only these are your children, but at the same time also the hope of the church and of the civil community; and just as both of these must necessarily become more and more corrupt and decayed the more unchristian neglect and education spread, so they will prosper in the same measure in which true Christian education spreads, which of course presupposes that through God's grace more and more adults turn to the Lord.

Therefore it is important for you, if you want to be Christian parents in any other way, to put great earnestness and diligence into it in the fear of God, that you from early on, according to God's word and will, faithfully care for and cultivate this property of his, so that one day, under the Lord's grace and blessing, your children will also be your joy and crown and you will attain eternal life with them.

Let me now begin... To give you brotherly advice on how to conduct truly Christian child rearing. But I will, for the sake of completeness, begin at the beginning, and tell my view how to perceive the children intelligently and Christianly, before they clearly understand their parents' words.

(Submitted.)

Send letters

to the Lutheran parents of this country about
the Christian children - breeding.

He may keep it in His sweet and beatific baptismal grace,highly indigestible food, such as fatty pastry, fatty meat, not imputing to it the manifold impulses of original sin inheavy vegetables, and the like. This, however, not only many a self-will and wickedness, but on the other handweakens the stomach and its digestive power, prevents imputing to it the merit and intercession of the dear Lordthe natural healthy nourishment and the prosperous Jesus Christ, and also graciously protecting it bodily bystrengthening of the child, and lays the germ of later evil the protection of His holy angels from all accident anddiseases; - but at the same time an evil habit, a morbid heartache. greed for much and unhealthy food, is planted in the

These are probably the main parts of the fatherly andchild, and thereby indirectly the power of the evil lusts in motherly intercession in the course of the first year, withgeneral, which it inherits from Adam through its parents, which, of course, on the impulse of the Holy Spirit,and likewise that of the self-will, is strongly depending on the circumstances, many a little sigh willstrengthened. - On the other hand, if at that time the be mixed, the content of which, however, will probably bechild receives at a certain hour a certain measure of better known to the Holy Spirit praying in you and to theeasily digestible food suitable to him, such as milk, white faithful God and Father, to whom it rises, than to youbread, porridge, and the like, not only is his physical yourselves. But such prayer and intercession must ofwell-being and prosperity not prevented, but the course also be connected with the constant spiritualwholesome habituation to moderation is already planted sacrifice of your child, so that you only have it as if youin the child, as it were, like a germ. did not have it and command its life or death daily into But the real discipline and habituation of the child, the will of the Lord. in a more definite sense, does not begin until after the

As for the other part of the first year, namely, the carefirst year of life, when its reason gradually awakens, that of the child, it is of course necessary that, although itis, when it begins to hear and understand the words of refers only to the body, you always hold fast to the truthcommand and prohibition, together with the gestures that not only for the sake of the soul, in order to be itsaccompanying them, which the parents, and especially efficient servant and co-worker in the future, does thethe mothers, speak to it. Again, it is important for the body need proper care and attention, but also for theteachers to pray to the Lord daily, above all things. This sake of the fact that it too is a creature of God, redeemedis to be done first for themselves, that they, through the by the Son and inhabited by the Holy Spirit as His temple.grace of the Holy Spirit, may receive enlightenment and

Therefore it behoves you in such care neither to clingwisdom to train the child in question according to God's to the child in carnal self-love in such a way that you, as will and word, and that the Lord may also bless such discipline in the child.

In this case, one must pay attention to his deceitful and work-sanctified heart, so that it does not override the simple evangelical faith, which lives and weaves in the article of justification, and does not prevent the gracious hearing of God. For it not infrequently happens that parents who fear the law expect God's blessing and the success of their discipline as a necessary fruit and reward of their faithful toil and labor, and do not remember that and how all blessings are a pure grace of God, which one cannot earn, but which one can certainly prevent by one's own fine legal work. And that is why it often happens that God does not act according to the parents' expectations and desires, but first lets the original sinfulness and sometimes the special traits of it in the parents come out of the children sharply and strongly, in order to first humble the parents salutarily. To cast out the fine pietistic workmanship from them and only then to make them poor sinners in Adam and afterwards righteous in Christ and to turn them from partly sickly, peculiar work saints into healthy sons and daughters of his church, who also live and work for and in the Christian discipline of children in justifying faith. And then God's Word will be their light, faith their lamp, and the grace and discipline of the Holy Spirit their teacher and guide, and right prayer and intercession will not be lacking.

Now let me give you, dear parents, and especially dear mothers, a few hints and instructions about the discipline and habituation of children in the first years of life, until about the fifth or sixth year, when they begin to attend school. - It is a common experience that between the first and second years of a child's life its self-will and obstinacy become very strong and recognizable, and that even to unbelieving parents the doctrine of original sin is powerfully preached by deed.

What then have you to do? Shall you not ward off this naughtiness, as the unbelievers are wont to do, who think and say that it arises from the child's ignorance, and that nothing can be done here until the child comes to his senses? - Not at all. Rather, it must be your earnest concern to counter this naughtiness with wisdom and strength, and that in such a way that the wholesome sharpness does not degenerate into uncharitable harshness, but the sustaining patience does not degenerate into slackness and weakness.

But to subdue the self-willed and obstinate old Adam in your one or two year old children and to accustom them to obedience, which suffering is of course closely connected with, the most suitable means are prayers and intercession, words and prayers, ruths and other punishments.

As for the first, it will certainly do you no harm if you, especially in the case of

Whenever your children's wickedness and self-will are stronger, first of all always humble yourselves thoroughly before the Lord anew. Heartily lament your and your children's sorrowful fall into sin in Adam, but then, out of the abundance of Christ's merit, faithfully take hold of the grace and forgiveness of sins and always call upon God the Holy Spirit anew for grace and wisdom to deal with the individual sin-damages in your little ones according to the Word and will, but not according to your carnal heart's desires and mine. And then at the same time, with simplicity of heart, pray for your children, partly in the common way already mentioned above, and partly in particular, that your discipline by word or rod or other punishment in this and that individual case of the children may be rightly blessed.

Now in the use of the word to break the self-will, it is necessary that it be brief and definite, and spoken with firm, friendly earnestness, neither supplicatively nor in a wrathful tone; and if the word of the mother or father does not help immediately, then the rod or some other punishment corresponding to the particular self-will must be added.

If, for example, the self-will is combined with particular defiance and insubordination of the body, the blows are quite properly in their place, and without prolonged speech before and after, and will not fail to have their salutary effect if they are given with emphasis and moderation at the same time.

Do not follow, you dear mothers, the false example of most Englishmen, who do not use the rod even in such cases, but follow the word of God, which says: "Bow his neck while he is yet little," and "he that spares the rod in this and that small and rare gift and praise †) reveals not hateth his son;" for in fact and truth such pernicious growth of self-will out of carnal softness, so as not to hurt one's own flesh, is a hatred against the soul of the child, whose original sin is thereby powerfully assailed. On the other hand, in this and similar cases, you are to watch over yourselves that, after you have perhaps spared the conduct by word or deed will not be essentially harmful or repentance out of indolence or softness, you do not then

go beyond the measure of the salutary punishment! and during the execution of it, in growing wrathfulness, give several and more violent blows than the matter required *). A short sigh to the Lord and an immediate suppression of the rising anger before the chastisement is administered will guide you correctly.

The more resolute and wise at the same time you

*) To this also belongs the bad habit of some mothers, in fits of anger and wrath, to strike their children, especially when they are already old, with the hand on the head or in the face, which is indeed shameful and disgraceful, since in the face even of fallen man the traces of the divine image are still recognizable.

How then God, in the keeping of the law, threatened the children of Israel with punishments, and, if the threat was fruitless, actually executed them when his people transgressed again and again, i.e., when they did what God did not want them to do. And as God also promised them outward rewards and blessings, if they walked in the paths of his commandments, and did that which was well pleasing in the sight of the Lord: - So in this drawing and habituating of your children to obedience, you also ought to do, according to the greatness and kind of transgression, to put punishment upon disobedience, and to deter them by wholesome fear from frequent and grosser transgression; the latter, to draw them kindly and fatherly to the doing of that which is commanded, and the forbearing of that which is forbidden. And it is not to be feared, if both are done wisely and Christianly, that they will fall into mere servile fear by the application of punishment and especially of blows, and into self-righteousness or sanctimoniousness by this or that little praise and reward. For if only the evangelical spirit and the love of Christ prevail there, when the punishment is meted out, and here the fatherly, wholesome earnestness, which the deserved reward, but the free favor, then both evils will be ameliorated; And as for the latter, the daily life and conduct of children unfortunately gives so many opportunities for just and wholesome punishment by word and deed, that a rare and sparing recognition of good conduct by word or deed will not be essentially harmful or dangerous to them.

It is, of course, impossible to give special advice and instructions for all cases of drawing and habituating children to obedience. But there are some guiding principles of Christian wisdom and love which are to be carried out and applied in the individual cases. The following are especially profound, and dear mothers should take them to heart:

1. take care that you do not restrict your children too much, nor leave them too free; for through the excess of restriction,-an aberration which, of course, is found almost nowhere here,-the children become partly stiff, unhelpful, pedantic, and machine-like, and partly so

†) Here, of course, wisdom and caution are necessary, even in printing, that one does not praise the child himself, and say, e. g., "You are a good child," and the like; but gives applause to the obedient conduct, as, e. g., "That was right that you did (or left) that," and the like: "That was right that you did (or did not do) that," and the like.

And not only is the germ of the original nature, which GodThe children's souls are planted with the idea of a new implanted at the moment of conception, miserablylife, which unfortunately will come to light soon enough, if crushed and suffocated by such excess of restriction, butthe parents do not come to their senses at the right time in the latter case the child is at the same time also morallyand take the right path. corrupted, and the original sinfulness and wickedness 3. in what you command or forbid, lay the emphasis are thereby strongly strengthened. primarily on what is right or wrong according to the holy

On the other hand, through the excess of letting them10 commandments, even before the children can grasp loose,-a deviation which is unfortunately very commonthe actual meaning of these commandments. here in this country,-the children become wild, Unchristian and pseudo-Christian parents, and boisterous, impudent, and foolish, so that they have noespecially mothers, usually do the opposite. It is more humility, reverence, and obedience, neither toward Godimportant to them that their little daughters do not stain nor toward men, and grow up into a sex without disciplinetheir white and clean clothes and that they behave and restraint, ...like Ishmael and his seed, and like theoutwardly well, than that they defile their souls at home. mass of loafers and hooligans in the great cities, who arethrough conceit and vanity and by being wild and wild. often with difficulty kept in the most distressful bounds...Christian-minded parents, on the other hand, should not ...by the authorities, who, alas, from time to time are notplace emphasis on outward appearance, on which even vigorous and thorough enough in their exactions. If youin this country an exaggerated value is placed with girls, wish to be Christian parents, you must watch and praybut on what is good, true, and right in the sight of God and earnestly that, in bringing up and accustoming youraccording to his word. If this is kept in mind in discipline children, you avoid both ways, but especially the last one, and training, then the children, under God's blessing, will which is customary in the country, and that you apply thealso have the right manners and manner in their outward right measure of restraint and freedom to each of yourappearance, without anything foreign and unnatural to children from an early age. But this measure God thetheir childlike state being taught and forced upon them Holy Spirit will show you from your petition. For He alonefrom the outside.

gives the right wisdom for this, which, because the In this connection it is also to be noted that the natural personal idiosyncrasies of the children are so manifold,cheerfulness and playfulness of children should not be is humanly difficult to learn. Only this much can be saidtoo legally restrained by too much prohibition, but that in general, however: children of a vigorous but at theonly the excess, the transition into anger, self-will, same time wrathful disposition and temper, and alsoopassion, imperiousness, and the like, should be resisted those of a mobile and at the same time frivolouswhen and where children play together. temperament, are more in need of restraint; children, on 4. in the evangelical spirit of Christ's love, but at the the other hand, of a contemplative and introverted, but atsame time with holy earnestness and zeal, punish your the same time weary and anchor ones of your morechildren if they do not do what is commanded and do not sluggish and dull nature are more in need of freedom,refrain from doing what is forbidden, and the threat of within which, however, the latter are to be speciallypunishment made beforehand has remained fruitless. But guided, the latter to be enlivened. judge here according to the nature and degree of the

002 Command and forbid not too much and too transgression and omission, and not how far both are many things: but where ye command and forbid,more or less repugnant to you personally. Here, too, persevere with unwearied perseverance, that the thingsGod's commandments and prohibitions, and not your which are commanded be done at once by your children, personal feelings and opinions, must be the right and the things which are forbidden be left alone. standard. For it would be very unjust and unskilful, for For not a few mothers have the twofold wicked andinstance, to punish the temperamental bad habits of pernicious habit of sometimes commanding andchildren more severely than real sins against love and forbidding the children several things in half an hour, andtruth, merely because they are more troublesome and yet not paying careful attention to whether theirmore burdensome to you personally.

commandments and prohibitions are obeyed. By this Beware, dear mothers, of constant nagging, means, however, the children, instead of being taughtquarreling and scolding at the children's naughtiness, as obedience, are rather led to disobedience, and far fromthis will only dull them or even make them inwardly obedience thereby gradually becoming a wholesomerepugnant to you at the same time. Just as little let the habit for them, they rather fall into an inactive, arbitrarilypunishment already threatened pass by several times capricious nature. Through such wrong treatment, too,without being carried out, until you finally punish beyond the seed is planted for the contempt of such weakmeasure in carnal anger and resentment and thereby sin mothers or fathers. more grievously against the child than it does against you.

But do not be too hasty in threatening punishment, and inflict it more against

Disobedience, lies, defiance, in short, against moral evil, as against temperamental naughtiness, recklessness, clumsiness, and the like. But the appropriate punishment that you have threatened, carry out then also in holy zeal for God's honor and the child's welfare seriously and emphatically. But in doing so, also be mindful of the kind of transgression you are punishing; for it is hardly wise to punish any with blows, which must be directed predominantly against actual sins, in order to make them thoroughly feel God's holy earnestness against them in their own bodies. But other naughtiness is punished according to its nature. If, for example If a child is too wild, unruly, and boisterous, put him in a corner of the room for a while, quietly and alone; if he is quarrelsome and wrathful in playing with others, separate him for a time from their fellowship; if he stays out longer than you allow when visiting other children, do not let him go next time, or give him a still shorter time to go home; If he does not want to eat this or that food because it is tasty and does not conflict with his nature, do not force him to eat it, but do not give him any other and perhaps better food that is on the table at the same time, but give him dry bread; If it runs out into the street or to other children without permission, lock it up as long as it has stayed out, although this case, since it involves disobedience, can also be treated salutary with beatings.

If the children grow up so that they already have a certain understanding of the holy ten commandments within the home, and have a certain knowledge of the Lord Christ through the biblical story of the feast of Christ and Easter, as well as through short prayers, songs and pictures, then it is very important and well done, After more serious punishments for grosser transgressions, it is very important to fatherly sharpen their understanding of the commandment in question, to awaken remorse and sorrow for their sin in them, and then to draw them to the Lord Christ, at first by recited prayers, in order to obtain forgiveness from him. And not less must the children be accustomed earlier to ask for forgiveness of sin from their parents after they have received punishment.

But I see that the letter is getting too long; so I break off for this time, and remain in Christ your willing servant W . S. April, 1852.

How the Jesuits and their accomplices cite Luther's writings.

If Luther had not already been a martyr during his life, he would have become one after his death. The papists, and especially the Jesuits and their accomplices, do what they can to

Luther, for whose blood they, while he was still alive, The old Controversial Catechism was reissued by theFor the words read contained the doctrine of the vainly longed, after his death, at least to burn, to wheel, local papists only six years ago. But how this Goliath, whoantinomians or lawyers. Luther had indeed quoted the to behead, etc., in his good name. But in order to be has had such a big mouth against Lutheranism, is to be words of them in the place attracted by the Jesuit, but had able to do this before the people with some semblance trusted when he cites Luther, with which he boasts theat the same time refuted them, and indicated what an of rightness, they must of course represent Luther as a most, is shown by the following story. - Thus the above-abominable doctrine the lawyers led! *) But this the heretic who had no equal in impiety. What, therefore, mentioned Fresenius tells in his book, which bears theFather concealed, saying, "There it is; the words are do they do? Either they really present the pure title: "Anti- Weislingerus, oder gründliche Widerlegungclear; they are, indeed, in his writings; nevertheless, he evangelical doctrine of righteousness by faith alone, as einer von dem römisch-katholischen Priester Weislingerthat will deny them!" - This ungodly deception and the Luther taught it. But because they can presuppose that herausgegebenen Schmäh- und Lästerschrift. 1731." blasphemies that followed it went through my heart and most of their readers are spiritually blind men, like "I cannot help but relate here what I once encounteredinduced me to go to Mr. Weislinger, whose book I now themselves, to whom this divine, blessed, holy doctrine when I was studying at Strasbourg. On a certain Sundayrefute and who was well known to me from some private is a stumbling-block, they do as the enemies of Paul, I went to the Controversy Sermon, which I seldom disputations I had had with him, but who at that time sat the great preacher of faith and grace, of whom that holy missed, so that I am well acquainted with the next to the pulpit in the cathedral. I asked him to see to it apostle writes: "How we are blasphemed, that we controversial sermons of the papists. Tantals preachedthat, after the sermon, I was given Luther's book, which should say: Let us do evil, that good may come of it," Father Jacob Scheffmacher, a Jesuit, who was had been allegorized by the Jesuit; for I considered his but of whom he also adds, "Which condemnation is accustomed to pour out the most atrocious blasphemiesallegation (citation of the words) to be utterly false, altogether just." (Rom. 3:8.) Or else the papists falsify against the blessed Luther, and who otherwisebecause the lawyers, and not Luther, had led such Luther's writings, dress them wrongly, tear his words sometimes made himself quite funny on the pulpit. As I ungodly teaching, which, on the other hand, had been out of their context, twist them, and thus burden Luther often saw, when he was telling a funny joke, he wouldrefuted by Luther. Weislinger acted as if this request of with doctrines which he himself abhorred. A master in clap his hands, move his square cap back and forth on mine were very agreeable to him; he immediately sent this is the unfortunate editor of the Catholic Church his head, encourage his listeners to laugh, and join in the (what I had not even requested) a Jesuit boy to the pulpit, Newspaper, now published in New York, formerly in laughter himself. *) In this sermon he called Luther such and asked the Jesuit to send the book I had thought of, Baltimore, Mr. Oertel. As is well known, when he was horrible names of blasphemy that many of his ownbecause a Lutheran student would like to see it. Now once in bodily distress, he renounced the Lutheran listeners were horrified, but the others were frightened, either this was a great carelessness on Weislinger's part, faith for the sake of his dear belly *) and has now Then he said: "Holla! Prove, prove, that Martin Luder" (for or he thought to publicly prostitute (shame) me, thus devoted and sold himself, body and soul, to become a so he stretched the innocent name of Luthcr) "was such strengthening the rabble's hatred of Luther and us will-less tool of the Jesuits and a creature of the Pope, a heretical villain! Come, I will prove it." Now here he took Lutherans all the more. But he did no favor to the Father, and now seeks his honor in defiling Luther (whosefrom Luther's writings the 7th volume of the Jena edition, who would have preferred to keep his deception in the teachings had once torn him out of his lost state with and cried, "Listen, dear hearers! This is what Martin pulpit alone this time. Nevertheless, he listened to the boy Luder says in the 369th leaf of the 6th volume of Jena: "If and said: "I have heard that one of the Lutherans desires you are a whore and a boy, an adulterer, or otherwise a to see Luther's book, from which I read his words before; sinner, you believe, then you are in the way of salvation. but he is kindly asked to be patient a little longer, because If thou art and standest on high in the midst of sin, I will need it again so soon. After which he preached away believe, and thou art in the midst of blessedness. again, and, that it might be thought he had fulfilled his Decalogus, or the ten commandments, belong on the promise of council-house, not on the sermon seat. All who deal with When I forgot about the book, he acted as if he had a Moses must go to the devil; to gallows with Moses!" This special zeal for the sermon. I listened a little longer, but the Jesuit read in a strange, harsh voice, and then made when I noticed the Jesuit's intention, I asked Mr. his glosses on it, saying, "Now let us see what devilish Weislinger again for permission to see the book. He doctrine Lutherus leads, and whether one does him excused the Father: he had truly- injustice by scolding him, which one can only scold." I *) The words quoted by the Jesuit are contained in Luther's writing: saw then that his hearers were quite indignant that Luther "Widerlegung der falschen und verführerischen Lehre der Antinomer gegen das Gesetz. In it Luther says at the beginning: "So that I do not suspect did not know that the priest had deceived them.

For this time we want to present to the reader an example from the last century, which shows how the Jesuits and their accomplices used to cite Luther's writings. The man who tells us about this is the famous godly and highly experienced blessed senior of the ministry at Frankfurt am Main, J. Philipp Fresenius; and the man he tells us about is the notorious Jesuit Peter Johann Jacob Scheffmacher, formerly controversy preacher in Strasbourg, where in his time the papists had established a chair of their own to hold controversy sermons, that is, sermons that were to be held only to defend the papacy and to refute all other ecclesiastical communities, and therefore were to contain only religious controversies. And this chair was held by Father Scheffmacher. He is now held in high esteem by the papists, and indeed still is, so that his

*) Mr. Oertel of the "Katholische Kirchenzeitung" seems to have taken the venerable Father Scheffmacher as his model, for even he, despairing of the power of his errors, seems to want to keep only the laughs on his side and at least to save the good Catholic drinking brothers on the four benches from falling away from the "holy Roman Catholic Church, the faithful mother of the lost children.

As if I loved the same writings (of the lawbreakers) with my silence, I have let them go out publicly in print, so that I may make known to everyone who wants to be warned that I am greatly displeased with such blasphemous fanaticism. Now follow the sayings of the lawyers, and from them six disputations, in which Luther refutes these shameful sermons with as much zeal for God's glory and the salvation of souls as with admirable knowledge of Scripture, depth of mind, and rich Christian experience. Sieve Luther's works. Hall. Edition. Tom. 20, page 2034. Altenburg. Edition. tom. 7. folio 346.

*) We are not judging Mr. Oertel's heart here; we have factual evidence for our assertion.

I could see for myself that he had become very eager. a short time, but soon they come out again, and, as if Wednesday after the holy. The church was solemnly He therefore sent the boy to the pulpit again and they had never muddled a water, they begin the old ordained by me, assisted by Pastor Schürmann, in front repeated the previous request. The priest made an roguishness all over again. expression as if he wanted to be angry, turned around, took one of the books lying on the side, and said: "So that no one will think that I am afraid of my cause, I will send the book to him who desires it, and that he may see at once where it stands, I will draw the place." He also We hereby call the attention of the readers, preachers church entrusted to him, and keep them in His grace until took a Röthelstist out of his pocket, and made a Schmitz and laymen, to an edition of the Bible in Luther's German the end. Amen.

Complete Bible.

(line) on the side of a leaf, and gave it to the boy to bring translation, which has been procured by Messrs. Eggers to me. When I took the book and read the place where it and Wilde in Cincinnati, and Br. W. Christern and King had been drawn, the book was - first of all - in Latin, and and Baird in Philadelphia. This edition is not only to be the passage was about something quite different from preferred to the usual ones organized by the English- what the Father had read; indeed, when I looked at the American Bible Society, but also to any other American title page, the book was -a volume of the writings of the edition. It contains the Apocrypha; as far as we have old church father Chrysostom! I therefore immediately been able to compare the edition, also good summaries reproached Mr. Weislinger for the Jesuit's mischief, and according to your faith, also in regard to the prophetic also held up the book, saying aloud, "that this was not a pieces; a good and complete selection of parallels; a tome of Luther's, but of Chrysostom's writings; one ought complete indication of the common pericopes; paper and to know from it how to deal with Luther!" The Father, printing are finally excellent; the binding (black however, had in the meantime disguised himself above embossed leather) strong and durable; format large in a new great zeal, so that one should believe that he octavo.

did not hear with zeal what was passing away below. So, The retail price is \$1.75. for one copy. The price per of course, there was not much I could do in such a place; dozen 415.00.! Larger wants will receive still more I had to be content with Weislinger's promise of favorable terms, which may be obtained by written satisfaction, who, however, at the same time asked me inquiry to Messrs. Editors. Copies are also in stock in gilt not to incommodir the Father, because he would come with case per 42.2 5th; per dozen for \$18.00. For the down tired before the sermon; he would show me the West the firm of J. Eggers and Wilde in Cincinnati has right Tomus (volume of Lutheran writings) himself. But the main depot.

when I soon reminded him of his promise, he excused We think that the dear brethren in the ministry should himself with other business." be anxious to recommend this edition instead of the

"The Christian reader sees from this" -- so Fresenius usual American editions, which are partly incomplete, concludes his narrative, - "how wrongly and frivolously partly have incorrect summaries and parallels, and even Luther's writings are tracted. The story cannot be denied. deviate here and there from the Lutheran text to a greater If Mr. Weislinger does not want to deny it deliberately, he extent than all the others. How beautiful it would be if a will confess to anyone who asks him that it is as I wrote. small Bible society were formed in every congregation, But the reader will doubt it the less if he reads this tract, purchased a considerable supply, and thus made it and finds that our opponents do not take the liberty of possible for everyone in the congregation to obtain a putting such palpable falsifications of Scripture into good edition of the Bible at any time and at a reasonable public print; from which it may be concluded that they price!

have much less misgivings about such things in their sermons."

Therefore you too, dear reader of the "Lutheran," be warned against the Jesuits and their accomplices. You cannot trust them, and if they cry out a thousand times and write, "Behold, read, it is literally written in Luther's own writings!" These gentlemen know neither shame nor shyness; and when they have a thousand times been disgraced with their lies about Luther, they cower about

Church News.

It gives me great pleasure to be able to share the following ecclesiastical news with you: The German Lutheran congregation of Mount Pleasant, near Cicero, Hamilton County, Indiana, which since I have been here has only been able to serve me very poorly as a branch, has now duly appointed the candidate of the holy preaching ministry, Mr. Friedrich Schumann, as its pastor and pastoral caretaker. Friedrich Schumann as their pastor and pastoral caretaker, and he was then ordained by order of the first vice-president of our synod, the honorable Dr. W. Sihler of Fort-Wayne, on the day of his ordination.

of the assembled congregation, on the 2nd of June, and inducted into office, with a commitment to all the symbols of our dear Lutheran Church.

May the faithful God and Father of our Lord Jesus Christ abundantly bless the newly called, as well as the church entrusted to him, and keep them in His grace until

Yours respectfully

Indianapolis, Carl Fricke.

June 5, 1852.

Columbus, Ja., June 8, 1852.

. . Dear Mr. Praeses!

I hereby inform you most humbly that the candidate for the holy preaching ministry, Mr. Jacob Rauschen. Mr. Jacob Rauschen, former pupil of the Preacher Seminary at Fort Wayne, after he had received a regular appointment from my previous branch congregation at Eliftv near Columbus, Ja., was solemnly ordained by me on Tuesday after Trinity Day, June 8 of this year, on behalf of Vice-President Dr. W. Sihler, with the assistance of Rev. Sauer before the assembled congregation, and was solemnly ordained and inducted into his office.

May the faithful God and Saviour of His Church strengthen this dear brother in his holy office, so that, armed with the sword of the Spirit, he may joyfully confront all the crude and cunning rages of Satan; and may he be greatly blessed, so that in him also the word of 8). Psalm: "The teachers are adorned with many blessings. They receive one victory after another, so that it must be said that the right God is in Zion." Your most devoted

Rudolph Klinckenberg.

The 1st brother's address is:

Receipt.

For the building of the Lutheran "Lull" Church in Milwaukie, Wisc. Trinity Church at Milwaukie, Wisc., the following charitable requests were received in the last year from Lutheran congregations and individuals:

- Bon of the community in Cl irago LNOO
- "Mr. Nusch there
- " of the congregation of the Rev. Slater in Altenburg4.00.
- By Mr. Pasr.Vebmann inHannovcr, namely:
 - by D- B. Bcrtling70.
 - " N. Paar25.
 - " Fr. Uvrber..... 25.
 - " A. Noth30.

Of the congregation of Zion of the Mr. Past. Strcckfuß 3,00. " of the congregation of the Mr. Past. Stutnapi . 5.00. " the congregation of Fort Wayne 26.00. " of the congregation of Mr. Pasr.'Baumgart on Elkhorn Prairie 10.20. " der Gern, des Herrn Past. Claus in Nemncle 5M ,, of the parish of Er. Cbarlrs 7,00. " the parish in Nenendetrcclau 5,00.

Summa H 76.20.



(Offend. Job. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. July 17, 1852, No. 23.

<p>Sermon,</p> <p>held in the church of the German Evangelical Lutheran congregation at Fort Wayne, Indiana, at the time of this year's sessions of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states there (on July 2), and by order of the same hereby communicated by C. F. W. W.</p> <p>I. N. J.</p> <p>Grace, mercy, peace, from God the Father, and from your Lord JESUS CHRIST, the LORD the Father, in truth and in love, be with you. Amen.</p> <p>Beloved Lutherans in Christ and venerable brothers in the ministry!</p> <p>That the Reformation struggle, led to victory by God's help three hundred years ago, was a <u>struggle for liberation</u>, there is only one voice among those who still want to be counted as part of the Protestant Church. If, however, we ask what freedom actually was, for the attainment of which our fathers, Martin Luther in the lead, fought so valiantly and so boldly put property and blood on the line, we find that the views on this are very different. Wherever a party preaches freedom in our day, it is always Luther who is said to have been its first standard-bearer.</p>	<p>It was the Reformation, says the nationalist or the reasoner, with which at last the more than thousand years of dark, unintelligent church faith and superstition vanished and the dawn of Enlightenment broke, whose noonday light now shines in all lands. It was the Reformation, cries the friend of light, by which the human spirit, so long bound, was at last freed from all foreign authority, and reason and science were invested with the rights which these highest goods of man now enjoy. Well, it is now true that through the victory of the Reformation the principle of the Roman Church, that each one, where necessary and possible, is to be <u>forced to the faith</u> by fire and sword, has been stamped out with the brand of eternal shame and has been powerfully controlled by the bloody horrors of the religious courts. It is also true that under the umbrella of the freedom won by the Reformation, many thousands in our day have taken the liberty to make their reason the supreme judge in matters of faith, even over God's holy, infallible, eternal Word. But far from the Reformation having laid the foundation for <u>this</u> freedom, the Reformation struggle was rather a struggle precisely so that all men's wit and wisdom might bow down and become silent before God's Word, and the</p> <p>Holy Scripture will again become and remain the highest and only judge of all religious disputes. Wherever we accompany Luther throughout his life, be it to his monastery cell, where we first see him wrestling with God, or be it to Augsburg, where we see him before a high church prelate, or be it to Leipzig, where we see him struggling with theological science, or be it to Worms, where we see him before emperor and empire, or be it to Marburg, where we see him confronting a false Protestantism, or be it to Wittenberg, where we see him in the pulpit and chair; and whichever leaf of his writings we may turn to, whether in his pamphlets of controversy or in his doctrinal writings, in his writings for the learned or in his writings for the people: everywhere we see him struggling not for the freedom of human reason from the authority of the divine Word, but rather for the freedom of the Word from the dominion of every human statute. Thus Luther, to cite but one testimony among those who were baptized, spoke to his Wittenbergers in his last sermon, preached at Wittenberg a few days before his blessed death: "Hitherto you have heard the right true word; now beware of your own reasoning and prudence. <u>The devil will kindle the light of reason and bring you from faith</u>. I have more than</p>
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30 I had before me the fools, which would have taught rather the Reformation, by which also the so-called But again, even in the midst of the Lutheran Church, me: but I refuted all their doings with this saying, This issecular estates were given back their dignity and they are often denied, so let me now introduce myself my beloved Son, in whom I am well pleased; hear ye especially the divinity of the magistracy was saved again. to you:

him. And with this saying I have preserved myself by the It is a very different, more important, more sacred grace of God; otherwise I should have accepted thirtyfreedom, my brethren, that was won for us 300 years ago. faiths.... I will gladly suffer all manner of reproach, but It is that liberty of which Christ speaks when he says, "If will not depart a finger's breadth from the mouth of himthe Son shall make you free, ye shall be free indeed." It that saith, Hear ye this one." is that liberty of which Paul speaks when he writes,

But in our day not only those who preach freedom"Stand therefore in liberty, that Christ may set us free, from God's Word, but also those who preach freedomand be not again entangled in the bondage yoke," and in from God's order in the world, think they can celebrateanother place, "Ye are bought with a price, become not Luther as their champion. It was the Reformation, sothe bondmen of men." It is, in a word, Christian liberty, of now also the preachers of political freedom cry, whichwhich the liberty of conscience from the statutes of men, laid the first foundation stone of the temple of freedomthe liberty of Christians to be subject, in matters of faith on whose dome we are now building. It was theand blessedness, to one in heaven and on earth, as to Reformation, they say, by which at last the thrones ofJesu Christ, the eternal King of grace, is a principal part. the princes, supported by the superstition of theOf this freedom, as a benefit of the Lutheran Church multitude, were made tottering, the magic of theirReformation and as a precious treasure of an evangelical alleged right to rule by the grace of God was destroyed,Christian, let me therefore now speak to you. God grant and the maturity of the peoples and the freedom andthat it may be done for his glory, and for our revival.

equality of all men were proclaimed. -It is true that when, through the Reformation, the word of the Lord came to light again, it was preached to the great men of the earth, too, what God demanded of them, and it was shown to them that they, too, are human beings and have a Lord in heaven before whose judgment they, too, will one day have to appear; It is true that Luther once not only punished the poor oppressed people, but also proclaimed repentance to the princes for their sins committed against the peoples they had trampled underfoot with the voice of a trumpet and spoke to them as no defenceless person had yet dared to speak to them. Among other things, Luther wrote to the princes during the peasants' uprising: "First of all, we should thank no one on earth for such unrest and rebellion, but you princes and lords, who still today do not cease to rage and rage against the holy gospel; and who do no more in the worldly government than to flay and cherish your pomp and arrogance, until the poor common man cannot bear it any longer. This you shall know, dear lords, God makes it so, that you cannot, nor will, nor shall your madness tolerate the long. You must be otherwise.

...and God's words... It is not peasants who set themselves against you; it is God Himself, who sets Himself against you, to afflict your wantonness." Thus Luther, an enemy of all flattery, did indeed speak to the princes. But far be it from Luther to have awakened and unleashed by the Reformation the spirit of rebellion which now sweeps through the nations like a tempest from the abyss, and far be it from him to have preached civil liberty as the goal of mankind, and to have sought in it the salvation of the world: such was it

Text: 1 Cor. 3, 21-23.

No sooner, beloved, had Paul left the numerous church he had founded in the great city of Corinth than divisions arose in it. Some had begun to boast of their superiority over others because they had been converted and baptized by Paul, others because they had been converted and baptized by Apollo, and others because they had been converted and baptized by Cephas or Peter. Hence then one had boasted before the others, "I am Pauline," another, "I am apolitical," a third, "I am Cephian." Indignant at this, the apostle cries out to them, "How then is Christ divided? Is Paul crucified for you? Or were ye baptized in Paul's name? Who is Paul? Who is Apollo? Servants are they by whom ye believed." And hereupon he continues at last in our text, "Therefore let no man boast. All is yours. Whether it be Paul or Apollo, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come: all things are yours. But ye are Christ's; but Christ is God's." What glory, what riches, what majesty, does the holy apostle herewith ascribe to all truly believing Christians! Could he possibly testify more clearly and exalt more highly the freedom from all human dominion in which they stand as Christians? But since this liberty, which the priests before the Reformation, as much as there was in them, had robbed from Christians, is now preached to Christians again by the Reformation

The freedom of Christians from the usurped rule of priests, a benefit of the Lutheran Church Reformation;

let me take you through this
1. to show that believing Christians, as Christians according to God's work, are not subject to any man, but are free lords and royal priests; let me
2. bring before your souls what a shameful and pernicious dominion the priests have arrogated to themselves over the Christians of the Reformation; and let me leave you at last
3. to show how, through the Reformation, this ungodly, tyrannical church government has been overthrown again, how Christians have regained their freedom, and how this freedom has now become a precious jewel of our church.

1.

"All things are yours, but you are Christ's," in these opening and closing words of our text, the holy apostle testifies that all true Christians, whether hearers or teachers, men or women, old or young, rich or poor, high or low, king or beggar, possess by faith a glory which cannot be expressed in words, nor attained by sense or thought.

"All things are yours," saith the apostle first. According to this, nothing is excepted which believing Christians do not have by faith; and indeed, not only the use and benefit of all things is hereby clearly granted to them, but the thing itself. The Christians do not sit hereafter in God's goods only, so to say, on lease and rent, but they are herewith declared to be the only rightful owners,. They are declared to be the only rightful owners and masters of all things; and, while they do not enjoy many things in fact, they possess all things by faith. The apostle hereby cries out to them: Yours is all that God the Father created, yours what God the Son deserves, yours what God the Holy Spirit has wrought. Yours is God himself, yours the kingdom of heaven, yours the kingdom of the earth. Yours are all the protections and means of grace, and all the fruits of reconciliation and redemption; yours is freedom from sin, death, the devil, and hell; yours is all pardon bestowed; yours is all righteousness purchased; yours is divine filiation and all hope of eternal life; yours is the Word and the holy sacraments, yours are the keys of paradise and hell; yours are all the offices and rights and powers which Christ restored to sinners with his

Blood hath purchased. Yours at last is all the gift and consolation of the Holy Ghost; in short, "all things," saith the apostle himself, "whether Paul, or Apollos, or Cephas, or the world; whether life, or death; whether things present, or things to come."

But Paul not only says to all believing Christians "All things are yours," but he also adds, "But you are Christ's." Hereby Paul makes the glory of believing Christians still greater. Hereby he declares that Christians belong to no one, not even to any of the chief apostles; that as Christians (for, to be sure, Christians are not here spoken of as citizens of an earthly kingdom), they have, I say, as Christians, no one over them but Christ; that they are no one's own but Christ's; that no one can rule over them, no one can give them laws, no one can command them, no one can demand obedience of them but Christ; that no one is their Head, their Lord, their King, their Father, their Master, their Shepherd, their Guide, their Teacher, but Christ. When the apostle says, "But ye are Christ's," it is therefore hereby determined, that Christians are not there for preachers' sakes, but" preachers for Christians' sakes; not Christians are the servants of preachers, but preachers the servants of Christians; hereby preachers are cast down from every throne which they would venture to erect among Christians, and it is irrevocably testified by the Holy Ghost Himself before heaven and earth, angels and men, in short and round words: The church is over preachers, not preachers over the church; not the church has the ministry and all its glory through preachers, but preachers have the same through the church.

With this, then, is gloriously true what the same apostle says of Christians in other passages, that they are the church of the Lord, which is his body, that is, the fullness of him who fills all in all, the Jerusalem that is above, the free woman who is the mother of all believers, the city of the living God, the church of the firstborn who are written in heaven, the virgin bride of Jesus Christ, the Son of God. With this is also true what St. Peter writes of Christians: "But ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light." Thus at last is true what Christ himself says of his believers, "One is your Master, Christ; 3but ye are all brethren. Ye know that worldly princes rule, and the mighty among them have power, and they are called gracious lords. But so shall it not be among you: but the greatest among you shall be as the youngest, and the

Most noble as a servant;" and what Christ further says in another place of his believers, "Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Say therefore, what creature may now dare to try to rule over a believing Christian? Let him who would dare to do so know that every believing Christian is a member of the body of Jesus Christ, the Son of God; and as little as any creature in heaven or on earth can rule over Christ, the Son of God, so little has any created being, even if it were an angel or archangel, power to make a commandment to a Christian, as a Christian, and to make him his subject. Whoever interferes with this is a robber of the church, who thereby offends Christ himself, who thereby makes himself God, yes, exalts himself above God, becomes an instrument and comrade of the Antichrist, and commits the sin of Satan, who desired of the Son of God himself that he should prostrate himself before him and worship him.

Happy, therefore, are all those who belong to the community of believing Christians! They are citizens of a heavenly free imperial city. Those who, according to their choice, administer the office of government among them, do not form a privileged estate, by virtue of which they possess something which the Christians do not possess; and which could only be granted to them through them; but those public officials are only the administrators of the goods which the Christians possess; they are not their lords, but their fellow-citizens and servants; but the one Lord of the Christians is Jesus Christ, the King of kings and Lord of lords. They are members of a great family, in which they welcome as their brethren not only all the prophets and apostles, but even all the heavenly spirits. They are the offspring of a chosen race of priestly dignity and of royal, even divine nobility.

For now, of course, these Christians are with Christ in the state of humiliation; here, therefore, unknown to the world, they still wear the crown of thorns of shame, of contempt, of subjection and oppression; still invisible to the human eye, they still lie hidden as God's wheat among the tares of the visible churches; their life is here still hidden with Christ in God: But when Christ, their life, shall be manifested, then shall they also be manifested with him in glory; then shall they, as priests of God, the Most High, stand in holy array for ever at the altars of heaven, offering him everlasting sacrifices of praise, and wearing on their heads royal crowns, triumph and reign for ever with Christ, as true kings, in the inherited kingdom prepared for them from the foundation of the world.

2.

But, my dear friends, now that we have seen a little of the wonderful glory of the faithful Christians in the mirror of the Word, let me now show you how this glory has gradually been denied to them more and more loudly, and what a shameful and pernicious rule the priests had arrogated to themselves over the Christians before the Reformation.

That it would come to this, was already foretold by St. Paul in the 2nd chapter of his 2nd letter to the Thessses, as a warning to the Christians. When several Thessalonian Christians thought that the last day was already present in their time, the apostle answered them with the strange words: "Let no one deceive you in any way. For the last day is not coming, unless the apostasy comes first, and the man of sin is revealed, and the child of perdition. He that is an abominable man, and exalteth himself above all that is called God or God's service, so as to sit down in the temple of God, pretending that he is God." Hereby the apostle predicts that in the temple of God, that is, in the Christian church, an antichrist or counterchrist will take his throne and arrogate to himself divine authority over Christians.

This apostolic prophecy, however, was not immediately fulfilled. As long as the faithful and humble apostles were still alive and still administered the office of guardian in the church, they saw to it that no priestly pride could arise and touch the sacred liberties and rights of the children of God. Under the apostolic church government, therefore, the common Christians had and exercised the right to elect their preachers, the right to judge doctrine, the right to speak, vote, and judge in the church courts and synods, the right to make the church ordinances and to interpret themselves re. Satan, however, even then did not celebrate, so that even the apostle had to complain, "Wickedness is already stirring secretly." Even at the time of the apostles, there were teachers here and there who were ambitious and domineering, and who sought to wield the scepter of their own will and conceit in the church instead of the shepherd's staff of the divine Word. John mentions in his third letter a certain Diotrephes, of whom he says that he wanted to be the first in his church, that he did not want to accept brothers, and that he resisted those who wanted to do so, and that he arbitrarily put them under ban and expelled them from the church.

No sooner had the apostles closed their eyes, however, than the wickedness that had been secretly creeping before began to stir more openly. Hegesippus, the first Christian church historian, says: Until the death of John the Apostle, the church was a virgin,

but after his death, error entered as into an abandoned house. The expressions of the majesty of the episcopate and its dignity, which we now find here and there in the writings of otherwise good, well-meaning church teachers, are becoming more and more questionable. Yet at the end of the second and in the first half of the third century we hear men like Tertullian and Cyprian still 'testifying with great earnestness for the rights of the priestly Christian people.' But after the conversion of Constantine the Great, the first Christian emperor, the persecutions had subsided, and especially the episcopal office had been connected with earthly advantages of honor, income, and influence. Worldliness, avarice, and ambition became more and more prevalent, especially among the teachers. Among other things, not long after this, an old, faithful church teacher testifies in a writing that came down to us under the reign of Ambrose: that the order of lay elders, without whose counsel nothing had been done in the church in former times, had been abolished out of the arrogance of the priests, in that the priests alone now wanted to have something in the church. †)

Above all, it was the bishops of Rome who soon proclaimed themselves lords of the church and only too early made it clear that their bishop's chair would become the throne of the Antichrist in the temple of God. Already at the end of the 2nd century, the Roman bishop Victor put several churches of Asia Minor under ban because they did not want to agree with his opinion about the time of the Easter celebration. To pass on to others, in the 5th century three successive Roman bishops, Zosimus, Bonifacius I and Cölestinus I, attempted to gain sovereignty over the African congregations, for which purpose they even falsified the decisions of the Nicene Council. But it was Augustine and other African bishops at the 6th Carthaginian Concilium who vigorously and successfully opposed the presumptions of Roman imperiousness. But the more important the city of Rome was for the whole world, and the more natural it had therefore been in former times that

†) It is characteristic that at the Concilium held at Macon in 585, the following was established in your 15th Canon: "If a secular person meets a clergyman on a journey, he should submit to him to the lowest degree of deference. If the secular sits on horseback and so does the clergyman, the secular shall immediately greet the clergyman by taking off his hat; if the clergyman rides on foot and the other rides, the secular shall leap down from his horse unhesitatingly, as it were over his neck and head, and pay his respects to the clergyman. Whoever transgresses this shall be separated from the congregation (put under ban) by the bishop, as lukewarm as he pleases." - See the book, "Die bösen Priesterseinde, welche Gott bekehre re. Dresden 1700," page 255, where the author adds: "But this zeal for their own and the Aestim of the clergy is very fallen" - We do not put this here, in order thereby to speak the word of the grossly insolent despisers of the holy office of preaching and its faithful administrators; but shame and dishonor on you honor-seeking clergy, who for the sake of their office, which they nevertheless desecrate, want to be worshipped by the laity, as their creatures".

In the same way that the voice of the Roman bishops andlich. St. Paul exhorts Christians to: "Judge ye what I their church had been given great weight, and in many say," and in the first Apostolic Concilium at Jerusalem the cases had been voluntarily given precedence and arbitral laymen had a seat and a voice; but now this right of power, the more boldly and audaciously did the judging doctrine and of speaking in the Conciliums was antichristian assertion over the church of the faithful stolen from them and allowed only to the bishops; yea, come to the fore. At the end of the 6th century the Roman the Christian people were declared to be the people bishop Gregory the Great declared: "Whoever calls who are accursed and know nothing of the law, while himself the general bishop of all Christendom, or the pope roared: "Though he should drag the Christians demands to be called so, is in his arrogance a forerunner with him in whole multitudes into the abyss of hell, yet of the Antichrist," because the Constantinopolitan bishop no one should sit him down to speak of it, and say, had wanted to call himself so. Gregory's next successor, "What doest thou?" Christ says to the Jews, as much Boniface III, unhesitatingly accepted this title, which more to his believing Christians, "Search the Scriptures;" but now the reading of the Word of God Emperor Phocas, the murderer of his predecessor, had confirmed to him. Henceforth the Roman bishops began was forbidden under pain of great punishment, the their decrees with the words, "To me will and command." performance of this noble duty was declared a crime, Thus, already at the beginning of the seventh century, and the Lay Christians were expressly declared to be we see the apostolic prophecy of the rise of an Antichrist swine and dogs, to whom the sacred and the pearl were in the midst of the temple of God completely fulfilled, not to be reproached. When, in the time of the apostles, namely, in the now completed establishment of the apostle was to be elected in the place of the former times, had been abolished out of the arrogance Roman papacy. Now the abomination of desolation stood betrayer, and deacons were to be elected in the church of the priests, in that the priests alone now wanted to in the holy place.

But how would I be able to present to your eyes, in the Christian people, to elect them; but now the few moments, even a somewhat complete picture of the ecclesiastics were elected only by the pope and whole tyrannical priestly regiment with its abominations, bishops, and the Lay had to be silent, and recognize which from that time until the time of the Reformation and accept as his lord the one who was superior to him. shamefully and corruptly oppressed the Christians! In the Christ saith to his Christians, "One is your Master, One light of the evangelical life that has come to light again, is your Father;" now said the Pabst, "I am your Master we now see that, just as Satan once deceived mankind and your Pabst, that is, the Father of all Christians. Saul after the creation of man in God's image and thus tried to saith unto the Christians, "Not that we are lords over destroy the first work of divine love for us human beings, your faith; not that I say that I command anything;" and so now, after the redemption of mankind has been accomplished, Pabstism has also tried to deprive it of the "Not as they that rule over the people:" but now the fruit of this second work of divine love, of the salvation it pope, bishops, and priests, crieth unto the Christians, has regained. Through the papacy, the Church was "We will, command, and enjoin; and whatsoever we transformed into a priestly state, in which the Roman enjoin you to do and believe, that must ye do and bishop, with his immense armies of bishops, priests, and believe, or die in banishment, as accursed of God and monks, ruled over all Christendom as its unrestricted heretics. Christ gives the last judgment to his master; the pope, bishop, and priest had to command, Christians, saying, "Tell the church; if he does not hear the layman only to obey, the priest to administer the church, count him a heathen and a publican;" now power of the keys of heaven as his exclusive privilege, the church tyrants cry out: The church is we: the and the layman to expect and purchase salvation as a building is in our hand; he that heareth us not is a grace of the clergy. heathen and a publican. Christ saith to all the

Peter says to the Christians: "You are the royal communicants, "Drink ye all of it;" but now thou Laye priesthood;" but now the priesthood was taken away from wast declared unworthy of the holy cup, and it alone them, and only the consecrated of the pope were given to the consecrated ministers of the pope. declared to be priests. Paul calls to the Christians, "Ye Paul says of the congregation of Christians. "This is the who are spiritual;" but now the common Christian state free, which is the mother of us all;" but now she became was declared to be impure and worldly, and only the a servant handmaid of the pope and a slave of his clergy were called spiritual, and only the clergy and priests. Paul at last cries out to the Christians, "All things are yours: ye are Christ's;" but now the pope, bishops, priests, and monks cried out, "All things are ours, and ye are given unto us;" and now the church was regarded as a ship, in which were only clergy and monks, by whose authority and merits alone the layman could be taken up to heaven.

At last it came to pass that it seemed as if God had it had grown, like a poisonous tree, only taking deeper
 founded the church only that the priests and bishops roots from century to century, and had finally become a
 might have a kingdom in which they might be million-armed and thousand-headed monster, which
 worshipped, and enjoy here all the glory of earth, and crushed and devoured everyone who came near to
 there all the glory of heaven. At length it came to pass attack it, while millions, fearing to quarrel against God,
 that even admirers of the pope declared that where against the holy church and the divine office, and to lose
 Luther had not come, the clergy would at last have taken eternal salvation, also did not dare to speak a word
 all the goods of the world for themselves, and made all against their spiritual pushers.

Christians their feudatories and serfs. *) At length it came to pass that even the people loyal to the Roman Church, as the Papist historian Surius relates, uttered the saying, "What then is this creature? We may not recover from the apostles;" indeed, that even the archbishop, Matthaeus Lange, still at Augsburg in 1530, replied to Melanchthon's proposals: "Oh, what do you want to reform us apostles! The clergy have never been good."

Oh, my dear friends, whoever wants to see for Every true Christian, whether living or dead, is partaker himself where priestly rule finally leads, should read the of all the goods of Christ and of the Church from God's history of the papacy; and he will see with horror that gift, even without letters of indulgence." And this doctrine nothing has done such terrible harm, nothing has more of righteousness and salvation by faith alone he now laid turned the church of grace and life into a pit of murder, at the foundation of all other doctrines; by this doctrine nothing has more robbed Christendom of the fruits of he now tested everything; by this doctrine he remained, redemption, nothing has more eradicated Christ and and with every year he preached it ever more clearly, dragged millions with him into the abyss of hell, whom ever more distinctly, ever more powerfully and mightily. Christ bought and baptized with his blood of God, than And behold, he himself had not guessed what a fire he the rule of the priests, worthy of all the curses of God had kindled with it, a fire that gave life and at the same and man. time consumed all that was ungodly. With the words. "All

3.

But, my dear friends, we will now turn away from this bread of life, the right message of joy, which soon
 horrible picture and conclude with a look at the help penetrated into millions of sorrowful, tormented, sighing,
 which God provided 300 years ago for the oppressed, and pining hearts, the almighty call of God, which soon
 tormented Christians, who were bleeding and groaning called millions of the dead to life, strengthened millions
 in body and soul under the blows of their spiritual tyrants, of the weak, made millions of the doubtful certain, and
 by showing you in a few words how this ungodly, filled millions of those standing on the brink of despair
 tyrannical church regime was overthrown by the with the consolation and hope of eternal life: the article,
 Reformation, how Christians regained their freedom, "It is all yours," ye who believe! was at the same time the
 and how this freedom has now become a precious jewel golden ring from which Luther drew forth again the whole
 of our church.

great chain of pure evangelical doctrine; the word, "It is

There has never been a time, beloved, when the all yours," ye who believe! was the light in whose rays the Papacy has not been challenged. Many emperors, kings secret of wickedness, long hidden for a century, was and princes, many teachers in churches and schools revealed to mankind. This word was the stone from the and other witnesses of the truth, yes, whole general Davidic sling of the Word of God, which struck the giant church assemblies undertook to shake and break the who had so lukewarmly mocked Christian Israel, and as ever more fearsome power of the Roman hierarchy. But if with one blow overthrew his tyrannical rule over the always all assaults upon this millennial edifice had been hearts, souls, and consciences of the Christians, and in vain. Under all the attempts and assaults it had restored to the Christians their blessed Christian liberty. experienced, "It is all yours," ye who believe! this was the thunder of

"It is all yours," ye who believe! this was the thunder of God, before which the priests, who had hitherto stood with their ministerial privileges, like a cherub with a slashing sword, before the gate of the Paradise of grace, and who had been between-

Christ and the Christians, had to flee in terror. And behold, the word, "It is all yours," ye who believe, has become the short summa of our church confession; with radiant lettering it shines on the flag of our evangelical church nave.

Well then, my dear brothers in the ministry, let this word be and remain our motto. Let nothing move us to give up this jewel of our church and to leave this banner of our fathers. May thousands and thousands, after all, in wanton misunderstanding, abuse the Christian liberty preached herewith to their own destruction; let this not move us, any more than it did St. Paul, to conceal from true Christians what they possess in Christ. And our opponents may accuse us of aiding and abetting the local deception of liberty, but we do not do so, any more than St. Paul encouraged the Gentiles in their life of sin by proclaiming to them the free grace of God in Christ, and now had to hear from the wicked: "Let us therefore do evil, that good may come of it!"

But to you, my dear brothers and sisters in the faith, I call out, know what you have in Christ; and if it were possible that we, your preachers, could embezzle this treasure, then confidently make use of the rights which you have so dearly acquired; for, even if the world would burst at this and the hierarchs would cry foul at it, it is and remains eternally true, and will and must be preached to all true believers in honor of Christ: "All things are yours, but you are Christ's." Stand therefore, in liberty, that Christ may set you free, and be not entangled again in the bondage yoke. Amen.

True stories from the Evangelical Lutheran
Church of Prussia.

(Liegnitzer Kirchenblatt 2c. 1851. No. 6.)

The rarer the all-denying sacrifice of oneself for the sake of the Lord and His holy Word has become in our weak times, the more gratifying it is to find in sometimes quite weak and frail instruments of God's grace a courage of faith coupled with lion strength that one would not have suspected in them, and which fills us with the joyful hope that the Lord, who in the first time gave His members strength to courageously endure the most dreadful tortures, will also in turn strengthen the church of the present time to take its last path to Golgotha with courage and joy that is full of faith.

I would like to share an edifying story from my recent ministry experience with my dear brothers in faith near and far for the strengthening of the heart.

On the night of the 14th of Sonnt, n. Trinkt.

"The blessed Spener writes in his Glaubensstrost: "I know of noble papists who, even in the presence of their noble clergymen, confess that they would have much to thank Luther for; for if he had not come, the clergymen would at last have forced Abel, the citizens and peasants, to eat straw! (Part 2, page 522.)

During my stay in the branch parish of N. N. at about 2 o'clock in the morning, I was awakened by my landlord, who came to my bedside with the words: "Pastor, I don't want to disturb you, but Mrs. N. N. is here and wants to be admitted to the Evangelical Lutheran Church and to receive the Holy Sacrament.

This woman is a shoemaker's wife from a town a mile away from N. N., who had already applied to me once for admission to the church, but could not be admitted mainly because the Sunday service that was about to begin made a thorough discussion with her impossible. Already the next day, she had been maltreated by her husband for the sake of attending our service, her face was full of bumps and welts, her arms were beaten brown and blue, and, as the women of the congregation assured me, her whole body was even more badly damaged. She again demanded the sacrament, and with a bleeding heart I had to leave her wish unfulfilled this time, because there was no wine left, none to be had in the place, and it was not possible to send it to the city. There was nothing left for me to do but to go with the poor woman, in the company of the present members of the congregation, to pray before the Lord and to ask the All-merciful One, who has even more mercy in His heart of Jesus than only sinful people: I could not even advise, for the good of the woman herself, in agreement with the members of the congregation, to have her brought back home in my company, because this would only have increased the man's anger. So, without human assistance, but strengthened by prayer, she went back home with the resolution: "Even if he beats me to death, he cannot rob me of my faith," where her husband, about to attack her again, was hindered by her father-in-law, got into a scrape with him, dislocated a finger, and had to stop the beating for the time being.

It was this woman who came on the aforementioned Sunday at night, after I had expected her in vain the day before, and again desired the sacrament. I would have gladly postponed the sacred act until daybreak, but my host persuaded me. He said: "Pastor! Yesterday, upon the news of your arrival, the woman was dragged around by her husband all day until late in the evening in N. N., she was supposed to go with him to church and receive the sacrament, the former she did, the latter she did not, but refused, and that is why they had to leave the church, because they were not able to go to church.

thus created uneasiness. When she arrived home in the evening, her husband ordered her to undress and go to bed. She was already half undressed when she went out the front door once more and ran quickly around the house. Her husband and brother are soon behind her; but she hides behind the fence and creeps undetected in the darkness, although the pursuers are close to her, on her body to the potato field, until she is far enough away to run on undetected, and so she has come here by way of K. and fears that her husband will not stay out long either.

Now nothing helped, I had to get up, and so did my wife, who had accompanied me on my journey this time. The room was put in order, the table was transformed into an altar, and everything was arranged as ecclesiastically as possible. The whole congregation was awakened and called together; soon the women also brought the cross-bearer, fully dressed by them, who made her simple, unadorned profession of faith in this solemn hour, moving the hearts of all, and through the sacrament in the presence of the congregation, which as a whole could not refrain in such an hour from approaching the Lord's table once again, although she had only received the Holy Sacrament on Sunday, became a member of the Evangelical Lutheran Church.

It is true that in the Christian life feelings and sensations do not matter very much; neither our strength of faith nor our faithfulness is determined by them, but the faith that holds to the "word" without wavering and wavering, whether in fear and terror or in joy and delight, and is founded on the "word" alone, overcomes the

world; but sometimes in blessed hours the Lord also lets us feel and sense the heavenly glory in a lovely foretaste, increased my joy in her faith, despite all her weakness. It is her husband who has made it impossible for her to come to church and to the fraternal community. The first thing he did to her when he came home was to take away all her clothes and lock them in a closet, so that she barely had the necessary covering for her nakedness, and it rained blows by day and blows by night. At last her weakness asserted itself, and to escape the incessant maltreatment, she sought a hiding place in the house under the roof in the hay, where she remained undiscovered for fourteen days. The man had her proclaimed as an escaped woman in the county gazette, but finally discovered her hiding place in his own house, when the remains of the food disappeared.

The Lord must give counsel as to what is to be done now, but praise be to his holy name, the woman still stands firm as a rock and has not yet become soft in such affliction, but is full of praise.

The joy of the woman after receiving St. Francis.

The joy of the Lord's Supper was unspeakable, and strengthened, she went with renewed courage to meet the new tribulations that were soon enough to begin again. She left my apartment with the words: "Now I have my Lord and Savior, and now it may be as God wills. - She had hardly arrived at the neighbor's house and had just finished her silent prayer when her husband and brother arrived. The former came at her in a rage. She jumped out at him, saying, "Oh, Fritz, how dear it is to me that you have come; behold, now I have received the sacrament." The man pushed her away and, raving and cursing, he wanted to see the one who dared to give Holy Communion to his wife without his permission. He climbed up to my apartment with his knotted cane, and I, together with my wife, who was anxious this time, caught sight of him through the window before he entered. Defiantly he entered, and before me with the question just indicated. But the conversation that developed, in which I remarked to him, first, that I did not remember, when I took office, the obligation to ask the shoemaker N. from N. for permission, if I wanted to incorporate new members into my army, and then seriously pointed out to him his ungodly behaviour to break his wrath- He kindly shook hands with me at parting and is also said to have said outside that the pastor was a quite reasonable fellow, which he did not believe at all; But this brief conversion did not last long, for when he saw his wife, the old anger returned, and because he could not harm her now, he hurried angrily to the inn to drown his anger in the brandy breakfast.

Since then my eyes have not seen the woman again, but the more I have heard about her, which has only increased my joy in her faith, despite all her weakness. It is her husband who has made it impossible for her to come to church and to the fraternal community. The first thing he did to her when he came home was to take away all her clothes and lock them in a closet, so that she barely had the necessary covering for her nakedness, and it rained blows by day and blows by night. At last her weakness asserted itself, and to escape the incessant maltreatment, she sought a hiding place in the house under the roof in the hay, where she remained undiscovered for fourteen days. The man had her proclaimed as an escaped woman in the county gazette, but finally discovered her hiding place in his own house, when the remains of the food disappeared.

The Lord must give counsel as to what is to be done now, but praise be to his holy name, the woman still stands firm as a rock and has not yet become soft in such affliction, but is full of praise.

and praise that the Lord Jesus found her and let her find him.

How do you like this faith, my dear reader? May the Lord grant such firmness to all the members of His Church, so that in the last days the lions may be found who, by the power of the Holy Spirit, courageously defy all the terrors of persecution. Amen!

You have to hit the heart, not the fur.

Once upon a time, when a godly preacher had seriously punished the sins of the court in his sermon in the presence of his prince, the prince invited the preacher and many of the courtiers to dinner. The prince was rather grumpy during the meal, and the guests were already hoping that he would confront the preacher for his boldness. But at last the prince seized a glass and handed it to the preacher, saying, "You have given me a good one to-day on the fur." The court preacher answered, bowing, "Gnätchüer prince and lord, I am heartily sorry for that." The Prince interposed, "Why are you sorry? Do your office, there are twelve hours in the day; if we are not more pious today, we shall be to-morrow." "Yes," said the priest, "I would gladly do my office, but I am sorry that it went so badly this morning. Grace's heart, and it has only gone into the fur."

Frequency of Wittenberg University.

In Luther's time, the University of Wittenberg was so widely known and visited that Melanchthon had 2000 listeners in some colleges, listeners from all classes and parts of the world, so that he wrote to Justus Menius: "Today, there were at my! Today there were at my tables people of eleven different tongues, Latin, Greek, Ebrew, German, Pannonian, Hennetian, Turkish, Arabic, common Greek, Indian, and Spanish." For the sake of these various foreigners, who attended the university and did not understand German, but did understand Latin, Melanchthon had to hold a public service in Latin every Sunday, in which he interpreted the Protestant and Epistolary pericopes for their edification.

Sermons that go to the heart.

Luther was once asked how he could preach so powerfully that it went so deeply to people's hearts. He answered: "That is what my temptations have taught me.

Church News.

After Mr. Heinrich Werfelmann from the Kingdom of Hanover, until then a pupil of the Seminary at Fort Wayne, had received and accepted a call to the German Lutheran St. John's Parish at Wapaukonetta, Auglaize Eo., O., he was solemnly ordained by me on the second day of Pentecost, on behalf of Vice-President Dr. W. Sihler, in the midst of his congregation.

May the faithful Saviour be with him and his church according to the riches of his grace.

Paul Heid.

The address of the l. brother is:

Aer-. ZO. ^e-*/eZ--ra-r-r, rr-'A- O., O'o., O.

Please.

The undersigned congregation, which is about to build a log church, after having had to make do with private dwellings for this purpose until now, sees itself compelled to resort to the charity of its fellow believers in order to make the interior of the church simple, but still proper. She is too poor to be able to pay for it out of her own means, since most of her members are not even farmers free of debt. She will also accept the little that Christian love offers her with the most grateful esteem, and, if God grants her strength and fortune, she will consider herself highly obligated to be found willing to help in the same way. She asks for possible gifts under the address:

ca-'e ^er'. to send in.

The Lutheran congregation of orthodox confession at Kirchhain, Washington Co., Wisc.

Death notice.

On the 16th of this month the widow of the late Pastor Löber, née Zahn, died blessedly in her Saviour at the home of her son-in-law, the Cantor Bünger in St. Louis, from cholera. This is for the information of all who knew and therefore loved this godly pastor's widow.

New addresses.

.^OL/e 0':-, L.

/Lev. /?. "2.

Ob-.,

Changed address.

Le-'ZP, S. O... Ob-., O.

Thanks.

For all the gifts of love which I have received since the last six months of my stay in the Seminary at Fort Wayne, Ja., through Mr. Langenau, Prof. Crämer, Mr. N. Kühn, and for my journey to the place of my destiny through Prof. Sihler, I express my heartfelt thanks to all my benefactors, known and unknown. The Lord who says: "Verily I say unto you: Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me! (Matt. 25:40) Bless them here for a time, and there for ever.

E. A. Häckel.

Receipt and thanks.

Received from the Young Men's - Association of the Municipality of Altenburg, Perry Co, Mo, H6.00. as a half year's support; for which I express my hearty thanks.

Gotthils L öb er.

Concordia^ the 1st of July, 1852.

From several of my friends in St. Louis I received in cash H7.50 for my support in the seminary here.

of books4,45.
and a violin for 4,00:

Summa H 15.95.

May the loving God, according to His gracious promises, richly reward these gifts of love with earthly and heavenly goods.

Fort Wavne, June 25, 1852.

H. Jüngel.

r 1622.

Dnrch Mr. Pastor Hattstädt and namely
from the Young Men's Club of Monroe.. . H6,00.
from the community in Monroe .. . 6,25.
from Jmanuel's parish near Monroe . 1,57.
at a wedding in the holy Spirit church
on Monroe 3.00.

r 16.82.

for my maintenance during my studies; I hereby certify with gratitude.

May the merciful God, according to His promise, bless them with temporal and eternal goods.

Johann M. M. Mell.

Received through Mr. Pastor Schwan \$17,19, from members of the Cleveland congregation. The Lord bless the bountiful givers. Henry King,

Sophomore at Fort Wayne Seminary.

From your Jimglingsyerm at Cleveland, for the support of the college pupil Friedrich Seiger by Herr Großenberger erb alt en H 15,80. C. F. W. W a l t h e r.

Received

s. z nr Sy nod al - C a s s e:
From the pastors: Bergt, Bernreuther, Bescl, Brauer. Brohm, Prof. Crämer, Detzcr. Drillst., Eppling (p. 1851 n. 1852.), Ernst, Fick, Franke, Frederking, Fricke, Fritze, Fürbringer, Geyer,, Gräbner, Grüber,. Habel, Heid, HollS,

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(Offenb. Joh. Kap. 11, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nicht und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 27 IM 1852., No. 24.

Voice of the Church of God against the
seductive God-deniers and flesh-idolaters
of our time.

(Written for the Lutheran by Dr. S.)

When I bear witness against you in the name of God, who is also your Lord - although you reject him - then I first want to be careful that I do not address the poor souls in it, which you have deceived through your deceitfulness: for among these, of course, are also those who are not yet declared enemies of God with an evil will, as you are, but who are still caught in ignorance of the nature and will of God and of the constitution of human nature - poor, neglected and lost souls, who unfortunately often in Germany - to a heartfelt sorrow, repentance and grief of the Church of God be it herewith lamented! - have had only apostate belly servants, blind guides for the blind, dubious hirelings, even thieves and murderers, but no faithful fathers in Christ, no faithful servants of the church to teach and care for them.

With these poor seduced people, who know neither right nor left and who, moreover, are confused by the colorful mass of the local sects and intoxicated, as it were, by the enjoyment of the local civil liberty ignorant of how to use it properly - with these I do not have to talk this time. But against you, the deceivers, I have to testify, and especially against you, the writers of the

The godless leaves in these lands, which are as quickly blown away by the winds of time as the withered leaves of the trees by the storms of autumn, do enough harm in their short, one-day life by sinking the spiritually ignorant even deeper into this darkness, or by filling them with the false glare of lies: They may be blown away by the wind of time as quickly as the withered leaves of the trees are blown away by the storms of autumn, but they still do enough harm in their short one-day life by sinking the spiritually ignorant even deeper into this darkness or blindness with the false glare of the lying spirit and strengthen the malice of their hearts in the evil-minded.

Against you I will raise up testimony from God's word and from your own conscience, which you seek to crush and suffocate through the deceit of the devil and through your evil heart and will. And it is true that in many of you it has already died out in such a way that he foams out of his excrement and filth with lust and love like the impetuous sea that has no peace, and that he, according to God's righteous judgment, only brings nonsensical and absurd thoughts, which also fight against the natural light

of pagan reason, to market as new wisdom through the delusion of the arch-liar. Against you also will I contend out of yourselves, who promise liberty to every man, and yet are yourselves the servants of destruction, and cry unto your fellows against God and the Lord Christ, "Let us break their bands, and cast away their cords from us: we would not that this should reign over us."

"But he that dwelleth in heaven laugheth at you, and the LORD mocketh at you: he will speak unto you once in his wrath, and with his fury he will make you afraid."

Therefore, first of all, I testify against and against you, that you rage and rage in vain against your own reason and conscience, against the rock of truth for salvation, the written Word of God. I positively assert upon your head that in the inmost depths of your conscience you do not believe it to be true what your mouth utters, that this holy book is a "book of dreams, lies, and fables of the wretched clergy, to keep the people in superstition and stupidity, and at the same time to derive advantage, honor, and pleasure from it." For you know this much, first of all, from the history of the Bible, that this holy book - in the Old Testament already - is a book of lies and fables. For you know this much, first of all from the history of the Bible, that this holy book - in the Bible already more than 3000 years old - stands unchangeably firm as a rock, which the storms and currents of the changing spirit of the times, the cunning and violence of Satan, have neither overturned nor shaken, nor washed away, nor even crumbled away, through the hatred and shame of your brothers, the godless children of the world.

One generation after another has passed away, one mighty nation after another has sunk along with all its glory, one human wisdom after another, which promised the knowledge of God, has been revealed as foolishness and thus has become powerless - but the rock of truth, the word of the living God, has survived all these changing times, generations, nations and human teachings unharmed; the hand of the almighty God, against whom all his enemies are like chaff before the wind, has preserved it wonderfully. Well do you know how in the last bloody verses

In the course of the Roman emperors' condemnation of the Church, thousands upon thousands would rather have given their lives under the cruelest tortures than to have handed over to the pagan authorities even one part of the Holy Scriptures that was in their hands.

You well know - or could know - how in the course of the centuries the devil, as the father of lies, has falsified and corrupted one fundamental doctrine of Holy Scripture after another through his false teachers, in order thereby to corrupt the whole sum of the truth of salvation and where possible to make it null and void. But the gracious and strong God has mightily helped, awakened faithful witnesses, such as Athanasius, Augustine, Luther, and with his pure and powerful words has dispelled the lies and errors and brought the salvific doctrine all the more clearly to light; he has also, after a short time, thrust down into deserved disgrace and the night of oblivion, the writings of the English and French God-deniers, your fathers in unbelief; and in vain is your endeavour to make your idol *Tom Paine*, like to awaken him whose made up corpse you will not blow life into. Only this you do not know, that and how it is God's judgment - since now once man cannot exist without faith - that you must believe such lie apostles, since you do not want to believe his apostles.

So all your cunning attempts and furious attempts against the Holy Scriptures, this best of wisdom, are completely in vain and lost, and your hard heads must all shatter against it before you should move even one stone of its divine edifice out of its place.

But you also know very well from the inner nature of the Holy Scriptures that they were of divine origin and not the result of human priestly trickery; for how would it have been possible for the latter to record centuries before a series of interrelated prophecies of future events, which in their time came true without human event and guidance and became a historical truth, which is reported even by contemporaneous pagan writers of history?

How could it be possible that Moses and the prophets, for example, could have been liars, or even fanciers, when they testified: "Thus saith the Lord! And what then did these men of God have to do with their testimony, "Thus saith the Lord," since in part the prophecy, as reported above, is always fulfilled, and in part the holy commandments which they act are in harmony with the moral law which God likewise has inwardly implanted in rational human nature, and which in both requires perfect love for Him and the same for the neighbor, to which the very natural voice of your own conscience testifies against you? And what then had these men of God from their messages, teachings, punishments, and threats for wealth, honor, and well-being from the measure of their people? Nothing but poverty, shame, disgrace, hatred, misery, distress, and affliction, and death to some and to others. Yes, if they had followed the lust of their flesh, the lust of their liberties, against the Lord and against their God.

flattered obedience to his commandments, and preached to them that their ears itched for, as you do against the apostate and disobedient children, against the rude and perverse generation of this age - then, of course, they would have carried off your reward, money, honor, prestige, and good days.

But what truth-loving men they were, zealous only for the glory of God and the salvation of their neighbor - this is likewise evident from the fact that they by no means consider themselves perfect saints in themselves, but are rather eager not to conceal their sinful stumbling and falling, as is known of Moses, David, and Jeremiah, but to confess it openly, so that precisely no man attaches himself to their persons, but only to the word of the living God.

But you have no other purpose than to make the blind, ignorant people cling to your persons, so that they will accept your foolishness and lies as brand-new wisdom and truth, your blasphemies of the Holy One as manly courage, your scorn and hatred of God, your insolent arrogance and pride against the Lord as the dignity and noble freedom of human nature. They should not trust the Bible as God's word, but what you speak should be spoken as from heaven, and should be valid on earth.

But you yourselves know very well of the mighty effects of this Word, which is essentially and actually divine in origin and content, what deeds it has wrought in the course of the centuries - deeds that have not happened in a corner, of which world history also bears witness, and against which all discoveries of hitherto unknown parts of the earth have been held up, all inventions in the field of human art and science, all knowledge and teaching from the investigation of natural things and the human soul, as well as the history of the human race in all peoples and times, all products of the fine arts - in sum, everything that men have produced from natural powers and gifts, recedes into the shadows and, as it were, melts away into nothingness. For what have even the most famous discoverers, inventors, commanders, statesmen, scholars and artists, thinkers and poets wrought and accomplished but, at best, all manner of temporal benefit and advantage, all manner of earthly knowledge and experience?

But what is this in comparison with the world-converting and world-renewing power of the divine Word, which is constantly attested to by history, especially since the birth of Christ, which in its chronology, too, rightly places it as the turning point in the history of the human race? -

Or - I ask you myself and challenge your reason and conscience to judge - would it be possible and conceivable that these written down fables of the crucified Jew, Jesus of Nazareth, as you blaspheme Him and the Gospels, through the oral proclamation of the apostles and their successors superstitious idolaters and crude, savage barbarians, alienated to this point from all morality, for the sake of daily bodily self-preservation with the Na

I ask you, would it be possible and conceivable that the preaching of a crucified Jew, through eighteen centuries, should have snatched such degenerate and depraved peoples, tribes, and hordes from their miserable, lost condition, and, through faith in Christ, have brought them back to their lost state through the preaching of a crucified Jew? that the preaching of a crucified Jew could, through eighteen centuries, snatch such degenerate and depraved peoples, tribes and hordes from this wretched, lost state and, through faith in Christ, transform them into true worshippers of the Triune God in spirit and in truth. What if they had been gathered into the church of Christ, and through the power of his Spirit, transforming them from within with almighty force, had been reborn as peaceful, well-behaved, understanding, loving people, maturing in all kinds of wholesome human science and the arts of peace, and peacefully united in the legal association of the commonwealth, i.e. of the states? But within this great world miracle, which you, as a fact of world history, cannot deny to its face, and which is also repeated before our eyes in the fifth part of the earth - within it, how many thousands and thousands of individual souls have not been converted from darkness to light, from the power of Satan to God, through this gracious Gospel?

In former times they worshipped as gods the individual created things of nature and forces of nature, the beneficial ones, in order, as they thought, to preserve their favor thereby, the harmful ones, in order to avert the threatening evils, but both out of servile fear; and in mad superstition and idolatry they knelt down before wood and stone, the formations of their own hand, which had eyes and saw not, ears and heard not; - but after their conversion to Christ they recognized, worshipped, and worshipped the Triune God, the Creator, Sustainer, and Governor of the whole universe. In times of bloody persecution, how many individuals did not die at the stake, on the burning grate, under the teeth of wild beasts, in unconquerable courage of faith and in blessed faith of the Holy Spirit? How many individuals have not, on the stake, on the fiery grate, under the teeth of wild beasts, with unconquerable faith and in the blessed certainty of eternal life, confessed and called upon Him as their one and only Lord and Saviour, praised and extolled Him, whom you, blinded by the will-o'-the-wisp of Satan, hold as a crucified Jew and blaspheme? And even if, against the innermost voice of your conscience, you are unable to declare this to be pious fanaticism, you must be still more disgraced by the fact that these saints of the Lord, in the midst of their torments and hardships and in their often so painful slow death, do not hate Him. They did not nurture hatred, anger, bitterness and feelings of revenge in their hearts against their tormentors and torturers, but called upon God to grant these poor blinded people, who had no idea what they were doing, grace to repentance, and thus to carry out the instruction of their Lord with their lives.

follows: "Love your enemies, bless them that curse you, do good to them that hate you-pray for them which despitefully persecute you, that ye may be the children of your Father which is in heaven."

It is in vain that you are bold with your mouth to calla this conduct a shameful and servile self-abasement, but your inmost conscience nevertheless testifies against your mouth, and you cannot help nevertheless secretly acknowledging this moral beauty of true Christianity, and beholding a superhuman divine power in it. -

Thus, then, through the conversion of the heathen during 1800 years, you have already been urged and compelled, at the same time against your will, in your reason and pleasures, to infer as from a divine effect the divine power of the holy Scriptures; and though now and then in the course of history, as, for instance, in the mission-eater of Charlemagne, in the fanaticism of the Spanish priests in Merico and Peru, much that is human and carnal may have been mixed in. And though in the course of history, as, for example, in the missionary eater of Charlemagne, in the fanaticism of the Spanish priests in Merico and Peru, much that is human and carnal may have been mixed in with it, yet the divine fact is never thereby annulled, which is also testified to in instance by an impartial history of the world, that the Gospel of Christ is a power of God to make blessed allyou, who believe in it, and wonderfully to transform slaves of the devil into free children and heirs of God. -

But also in the outer! The great deeds of the divine Word, and especially of the gracious Gospel, have not taken place in such a way that you should not know anything about them.

Or should you really have seen nothing of it at all, or heard it through trustworthy people, ww even some morally sunk and degenerate people, gross transgressors of divine and human commandments, cursers, blasphemers, perjurers, murderers, robbers, thieves, cheats, fornicators, adulterers, gluttons, drunkards, liars, slanderers, in whom all human attempts at amelioration proved utterly impotent, and whom human society had already expelled from itself as the basic soup and the scum of all corruption, and morally ostracized and destroyed, Indeed, some of them had already been seized by the avenging arm of civil justice - just as many of these morally rotten and humanly incurable wretches were thoroughly healed inwardly by the gentle and yet so powerful force of the Gospel of Christ, after they had first repentantly recognized and confessed their misery through the law of God, were inwardly thoroughly healed and miraculously transformed, as it were, from cruel tigers, ravening wolves, treacherous hyenas, unclean sows, lecherous goats, poisonous snakes, miserly hamsters, and cunning foxes into lambs and doves?

And again, can you, in spite of the credible testimonies of history, deny the reverse, as many a noble and highly gifted prince, victorious general, wise statesman, famous scholar and celebrated artist, profound thinker and spiritual poet, who

shining stars of their century, the gladdeners of mankind, the adorners of the world, have laid down all their crowns, glory, power, honour, wisdom, and art, at the feet of him, overcome by the glory of his word, whom you blaspheme

But also this historical fact will hardly be hidden from you, how this and that noble spirit, struggling for essential truth and God's knowledge, satisfying heart and head at the same time, after having searched and researched for it in vain in the most profound thinkers of all times and peoples, finally found it in the holy scripture, in which indeed, although not in the form of scientific thinking, all treasures of wisdom and knowledge about God and man, nature and history, and as far as they are revealed to man, are contained and revealed to the sincere sense of truth, Although not in the form of scientific thought, all the treasures of wisdom and knowledge about God and man, nature and history are contained and revealed to the sincere sense of truth, and, as far as man is destined to know here and now, all the riddles and contradictions of the human heart and life are satisfactorily solved, which without the revealed word of God lie dark and unresolved.

And should the supreme triumph of the divine Word refute the holy Scriptures and to throw down their divine reputation? Who actually set out to disprove the Holy Scriptures and to destroy their divine prestige? But of course these enemies, defeated by God's Word, were not fellows of your own kind, whom you set against the Almighty with wilful malice of heart and will, with hatred and indignation against God, with constant stifling of the natural voice of conscience, with a rock-hard face and insolent whore's forehead, and yet, though impotent worms of the dust, which He could trample under foot, you still think you are. To overthrow Him from His throne, and invalidate His word of truth. No! In those sincere souls, the doubt was not in the evil heart and will, but only in the unenlightened mind, and therefore the gracious and all-wise One condescended to their weakness and foolishness and, through the illumination of the Holy Spirit, resolved for them one apparent contradiction of the sleeps after another, so that inwardly they became more and more convinced of the unity and harmony of the Holy Scriptures and were convinced of them as divine. They became more and more convinced of the unity and harmony of Holy Scripture and certain of its divine truth. But you, as long as you persist in your malice of heart and rage against God, shall not recognize the truth after his righteous judgment, but shall find in his word, in which he hides himself from you as well as reveals himself to them, nothing but darkness, error, foolishness, nonsense, and folly; for as one seeks God, so one finds him, and with the perverse he is perverse.

But you cannot possibly deny those glorious facts of the mighty effects of the divine Word in the spheres of life and knowledge, since they have for themselves, in whole and in detail, the testimony of history, without your ill-will against the superstitions of the world.

of your mind and conscience clearly. -

But what will you finally answer him who, after having been one of your most revered heroes and idols for some time, now, seized by the mighty hand of God and salutarly humiliated, speaks a completely different language and at the same time raises testimony and judgment about and against you? Heine in Paris, who for decades has mocked the Lord with you and despised his word, while glorifying and idolizing man and his wisdom and carnality.

Oh how he now recognizes in the pain of illness and under the infirmity of suffering the impotence and futility of his earlier fantasies and dreams, the foolishness of his wisdom, the bottomless and desolate of his philosophy, the perversity of his heart and will'.

How has his conscience awakened from its stupor, burst forth from its oppression, become a loud-speaking witness to the maiming!

Now he is not ashamed to confess "that he has returned to God, like the Prodigal Son, after he had spent a long time tending pigs with the Hegelians;" now he openly declares that he cannot use the "God of the pantheists (world gods and deniers of the personal God), since he is a poor dreamy being and is interwoven with the world and grown together with it, even imprisoned in it, as it were. Now he openly declares that he cannot use the "God of the pantheists (world gods and deniers of the personal God), since he is a poor dreamy wesenu and interwoven and grown together with the world, yes, as it were imprisoned in it, will-less and powerless; for in order to have a will, one must be a person, and moreover, if one desires a God who is able to help, then one must also accept his personality, his other-worldliness, and his sacred attributes: all-goodness, wisdom, all-righteousness. For this reason, he says, he delivered up to the flames, with fearful zeal, such poems as contained only halfway "insinuations" against the dear God; for it was better that the verses should burn than the versifier (the verse-maker)." He then remarks, "that the God of the pantheists is at bottom no God at all, and that the pantheists are really only bashful atheists, who are afraid not so much of the thing as of the shadow it casts on the wall, namely, of the name. And since there is now only a choice to be made between the absolute Bible God and atheism, he confesses that he has returned to the old superstition (as namely the enemies call the true faith) to a personal God; and although the high clergy of atheism - namely, you and your illumination - have pronounced their anathema upon him, and the fanatical priests of unbelief would gladly put him to the torture, that he might confess his heresy, he wishes to do so before the ordeal, and to confess precisely that he has returned like the Prodigal Son; nor does he wish to conceal this by any means, as many an enlightened well-meaning friend has attempted to do."

Behold! this Heine, one of your former favourites and captains, who, according to God.

Your former friend and leader will appear against you on the day of judgment with this still very weak and meager knowledge of the absolute God of the Bible and condemn Erich.

For although he has not yet thoroughly recognized from God's Word sin in Adam as the root of all corruption of the heart, all darkening of the understanding, and all perversion of the will, and grace in Christ as the source of all purification of the heart, all enlightenment of the understanding, and all making good of the will, both on the whole in the history of the human race and in every individual human soul, and until therefore perhaps the beginning of true repentance toward God and true faith in the Lord Jesus Christ is not yet in him: yet two things are irrefutably clear from this confession of his, first, that your pretended newly discovered wisdom to happiness is nothing but foolishness to eternal ruin, and that you, too, without the mercy of the Absolute Bible God," are irredeemably lost.

So far, then, from history, as from the innermost depths of your own conscience, I have summarily testified about and against you to the divinity of the Holy Scriptures according to their origin, content, and effect. And even if you laugh and scoff at it anew, as if you, blinded and seduced by the false light of Satan, were hurrying inexorably toward the infernal mire, this testimony shall nevertheless be firm and certain truth as long as the word of God remains, which will judge you at the last judgment. -

Strange Mission Sermon. Delivered by Sup. Nagel from Triglaff near Greifenberg in Pomerania, at the annual celebration of the Lutheran Mission to Leipzig on the 26th of August, 1851.

Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your divine love. Who through diversity of tongues have gathered together the peoples of the whole world in unity of faith. Amen.

Matth. 16, 3. You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time?

Beloved in the Lord! Once the Pharisees and Sadducees came to Jesus, tempting him and demanding that he let them see a sign from heaven. But the Lord sighed deeply, reproached them a wicked and adulterous way, and would give no sign. What shall we say to this? Shall then the word of the Lord, shall the messengers of the Lord never, under any circumstances, be authenticated by signs following with them? This cannot be the opinion of Jesus. Are not Moses and Aaron, Elijah and Elisha, Peter and Paul, and other messengers of God, more authenticated [^]M>en by signs and wonders, and the Lord

himself did not disdain to refer to miracles for his mission, On this ground, and on the occasion of today's feast of as he says, "The works that I do testify of me."-Or was it the Mt Zion, let me, under the gracious protection of God, wrong of these Pharisees, and the object of Jesus' show you the mission to the Gentiles as such a sign of groaning, that they demanded such signs? -Not even the times.

that, really. Surely the Lord was not angry when Gideon The first thing to be done is to demonstrate the nature of asked, "Beloved, make me a sign." Rather, he grants him the missionary work in general and then to interpret the the sign asked for; yes, more than one. He is not angry sign language of this work. First of all, the nature of the when Hezekiah asks Isaiah, "What is the sign by which I signs of the missionary work should be demonstrated in know that the Lord will make me well?"-but He grants a general, and then the sign language of this work should sign for it. He is not angry when his people ask him, be interpreted in particular.

"What is the sign of your future?"-but he names the signs.

Yes, this also happens, that the Lord almost commands The mission to the Gentiles of our day cannot be to demand signs. "Demand thee a sign from the Lord denied the nature and significance of a sign. For first of thine, God!" saith he to Ahaz the king. He declares and all, it is evident that the Word of God attributes a sign reproves it as an insult to his majesty, when Ahaz does character to the mission to the Gentiles in general, to the not demand the sign granted in advance.-How then is it conversion of the Gentiles to the God of Abraham, Isaac, to be understood in relation to these sayings, that the and Jacob. This is to be a sign for the blessed seed of same Lord punishes the Pharisees who demand a sign Abraham, that all nations will be blessed through him. of him, and will not give them a sign? These words show This is a sign of the times for the hero of the tribe of us that the Lord says beforehand: "In the evening ye say, Judah, that the nations will cling to him. Among the signs It will be a fine day for you, for the sky is red; and in the of the times that Jesus mentions to the disciples of John, morning ye say, It will be a storm today, for the sky is red the last and obviously most important is this: the Gospel and cloudy. You hypocrites, you can judge the form of is preached to the poor. Among the signs that Jesus heaven; can you not also judge the signs of this time?"-mentions to his disciples as harbingers of his future, With these words the Lord does not make the Pharisees there is also this: The gospel of the kingdom will be sinful both for demanding signs, but for not judging the preached in the whole world as a testimony to all nations. already existing signs of the time. "There are signs So the other thing cannot be denied either, that the enough," he wants to say, "testimonies to the authority of mission to the Gentiles has grown and been revealed to my person and the truth of my teaching. They are there the world in such a way just in the last 50 years by God's and also unconcealed. But now you act as if there were grace that we may with a good conscience hold it up to no signs, or as if the existing ones were not sufficient. everyone as a fluttering banner, as a sign. This work has You desire more brilliant, more striking signs, and not come into being or been promoted by Cabinet pretend that you will then believe, and yet you have orders, not by Chamber resolutions, not by the opinions decided beforehand that you will not believe. The Lord of the estates. None of the viable systems of worldly punishes these Pharisees who demand a sign in the wisdom has taken the same under its wings or in its care. same way that he punished Ahaz, who does not demand None of the fine arts has yet glorified it. Yea! it existed in a sign, namely, unbelief and hypocrisy.

Now this word of Jesus, which chasteneth the of the Church timidly professed it. It is not preferably the Pharisees and Sadducees, is profitable for us also for asacks of the rich that have opened themselves to this lesson and for a chastening. For by the same we also are work. It was not carried on as a profitable trade. Nor has made sinful, if we are blind and cold, or else indifferent it been degraded to the status of an ecclesiastical and lukewarm, to the signs of our time, to the signs by indulgence, promising forgiveness of sins, life and which the hidden God wants to be revealed to the present blessedness in return for missionary contributions. The generation, and again legitimizes his old word. Especially whole work rests, next to the grace of God, on the free, is it made sinful for us if, in order to gloss over our good will of men who live by faith: "Christ's blood and unbelief, we are not satisfied with the signs that the Lord righteous, these are my ornaments and my has given to this time and this generation, and garments of honor." And this faith, which must let itself hypocritically desire others instead, which the Lord does be shaken by the world into making men indolent to good not want to give. This hypocrisy will be forced to works, the Lord has succeeded, in fifty years, in a confession on the last day: We did not believe because miserable time, which, as hardly any time before, turns we could not believe, but because we would not believe! away fundamentally from eternity and its interests, in

Now, based on our text...

blessing long before here and there the orderly regiment bringing about a work for which, in the Protestant church communities alone, six million thalers are contributed and spent annually.

A work that has girded the borders of Christendom with a belt of more than a thousand spiritual places of arms, and which, by the weight of the Spirit alone, has in this time saved about five times a hundred thousand heathens from the authority of darkness and has brought them into the realm of God's reward, a work that has also had a momentous effect on the refreshment of the domestic church, especially on the revival of the so long neglected communion of saints. Thus, finally, the part of this work that has been entrusted to our care, the independent mission to the Gentiles of the Evangelical Lutheran Church, also shows the clear traces of a wonderful leadership from above that surpasses human calculations. The Evangelical Lutheran daughter congregations in the East Indies, founded in the previous century, share the decline of their common mother in Europe. And behold! when the last Rege Lutherans were to be thrown into the lap of a foreign church mother, the recovery of the rexed mother in Europe had already progressed to such an extent that the Saxon Mission Committee in Dresden was able to take the decision, which was as much in keeping with the times as with the Scriptures, to no longer allow the Lutheran Church to pull as a handmaiden on the foreign yoke in the missionary work, but to work independently and on the basis of its own confession. The Lutheran Church, which was on the verge of dissolving and bleeding to death in a turbulent mixture of all possible confessions, once again grasped its special character as intended by the Lord. She who was believed to be dead rose from the dead, and soon the mother's breath of her special life also blows again over the dead and forlorn mission fields of East India, and the children now come again to the right mother. But whoever considers what had to happen and did happen in Europe before these fields of our church could be preserved for work and for harvest, will confess with adoration that here is a connection of things that was intended by God alone and was only recognized by us Attics afterwards, that is, a sign through which the Lord speaks to us. So much, beloved in the Lord, of the zealous nature of the Gentile mission in general. sit me down now

2.

interpret the sign language of this work, i.e. interpret what the Lord wants to tell and testify to us with the mission to the Gentiles, as your visible word of God. The first testimony which the Gentile mission bears to us is a testimony to the Scriptures, that they are truly the Word of the living God, and therefore also for Jesus, that he is truly the Son of the living God—a testimony to the purpose of his mission, to the fruit of his suffering, to the salvation from his wounds, to the power of his resurrection, to the duration of his kingdom. The heathen mission of our day, its origin, its growth, its wars and victories, are at bottom the sting against which it is most difficult for unbelievers to be lured. In Christianity, it is not proofs based on ingenious thoughts and intricate reasoning that come to the fore, but the proof of spirit and power.

God's kingdom is not in words, but in power. It is of great must grow, but we must decrease."

That is why the simple missionary journals of the last fifty years have been the most powerful apologies for Christianity, the most striking pamphlets against the Philistines of our day, the most valuable contributions to the solution of the real prize questions of this time, over up to those who will not believe that the Scriptures are the answer to which mankind is divided from the Word of God, and that Jesus is the Son of God, and to cry beginning to the end, the questions: "What do you think out to them, "Come and see." When John asks Jesus: Art of the Scriptures? Whose word is it?"—and, "What keth ye thou he that is to come?—Jesus disdains to give the Christ? Whose Son is He?"—To these questions the great scholarly proof of it. He appeals to the evidence of life, deeds of God in Tahiti, which was transformed from a and says, "Go ye, and tell John again what ye see and blood-soaked desert into a paradise by thirty years of hear." The Gentile mission with its fruits fully represents preaching this Word, answer like thunder, even like in our day the signs and wonders of that time, that the lightning. The answer is given by the great deeds of God blind saw through Jesus, the lame walked, the deaf in the West Indies in Ham's cursed race, which, in spite hoarded, the dumb spoke, the lepers were cleansed, and of a hundred years of maltreatment by so-called the dead lived. And in view of the great signs and wonders Christians, nevertheless took hold of the crucified God of in the mission to the Gentiles, it is a most pitiful and at these Christians with an intimacy of love, with an ardor same time most criminal aberration that some proud and enthusiasm, with a strength of sanctified will, so that spirits of modern times should make over-saturated minds the conversions reported from there recall the most lust after miracles precisely in the form in which the beautiful and flourishing times of the Church. The answer apostolic age shows them to us. Already in common life to this is given by the great deeds in Madagascar, where dissatisfaction with the supposedly small gifts of God is the young Christians go to their deaths for God's Word an evil thing. But it is even more evil and dangerous when and God's Son with the joy of old courage, while in one is dissatisfied with the apparently small gifts and Europe, while in Germany, which has now been a deeds of God in the spiritual sphere, all the more Christian country for a thousand years, God's Word and dangerous because blindness and ingratitude toward the Son are insolently denied and trampled under foot, or the abundant gifts and deeds of God are the natural sisters of old heartless question of Pilate, "What is truth?" is this Pharisaic dissatisfaction. It is always well, when we carelessly and often thoughtlessly repeated with seem to lack something important, to make as accurate as Laodicean lukewarmness in a thousand variations. To register as possible of what we have. A Christian will then this the great deeds of God in South Africa, in West find that what he has is always more than what he lacks. Africa, in the East Indies, and far to the ends of the earth, Thus we seem to lack much when we read of the various give answer. It cannot be the task of a sermon to present spiritual gifts of apostolic times, and in the case of some to you all the great deeds of God in all these fields, and of them have to say that not only they themselves, but to interpret to you the thousand and thousand voices even their understanding has been lost to us. But if we from there. I only wanted to point out the many thousand look to the mission to the Gentiles and its fruits, what we springs of water which the gospel of Jesus Christ has still possess in common with the apostles must be more drawn from the rocky soil of the heathen world. I must than that in which the Lord, who has power to do with his now entrust it to all who thirst for truth and have not yet own as he pleases, has preferred them before us. Yes, found it, or have not yet tasted it, to seek out these even more! The less the personal spiritual endowment of springs, to look at these signs and let them act upon their the Christians of today is in comparison with that time, the hearts. If we despise these signs, if we do not take the poorer the church of today is in miracle-workers in the trouble to look for them, the Lord will have to speak to us sense of that time, and indeed in apostolic personalities as he spoke to Chorazin, Bethsaida and Capernaum, in general, the greater the sign and miracle that the and Tyro and Sidon, and even the Sodomites, will fare mission to the Gentiles is today, the more definite and better in the last day than we will. Well do I know that the unequivocal is its testimony, not to our power and our last and best proof of God's Word and Son lies elsewhere gifts, but to the power, truth, and authority of the apostles, than in the sign of the Gentile mission. The last and best but of the power, truth, and authority of the word, and of proof of God's Word and Son can only be found by the power of the sacraments, and of the undiminished following the saying of Christ: "If any man will do the will power and unabridged arm of him to whom all power is that laborer sent, he shall know whether this doctrine be given in heaven and on earth, and towards whom all of God, or whether I speak of myself." But I also know human co-workers in the kingdom of God learn the longer from my own experience how difficult it is before a man the better to boast and confess their weakness: "He

takes this path, and that in no field than in the field of practical Christianity is the foolishness more widespread which wants to learn to swim without entering into the

To walk on water. But as long as we lack the courage or And to the Gentiles who have not called on my name, I the earnestness to do the word of Christ ourselves and say, Here I am, here I am."-And why is this?-"For I stretch thus directly experience its power in ourselves, the best out my hands all day long to a disobedient people who advice for the soul is to look at the power of the word in walk after their own thoughts in a way that is not good."- other souls, so as to gradually gain the earnestness and It is unmistakable that the word of John the Baptist, "God courage to test the healing power of the word in one's is able to raise up children for Abraham out of these own sickness. The sign of the mission to the Gentiles stones!"-is both a promise to the Gentiles and a threat to cannot yet easily work in you the actual saving faith, but the Jews.

it can and should invite, urge, urge you to take the last It is unmistakable that as often as the Lord Jesus Himself decisive step, namely, instead of the sign, to let the word speaks of the calling of the Gentiles, He always connects of the cross itself have a direct effect on you. Then the the rejection of the Jews with it. He saith, "There shall Spirit itself will testify that Spirit is truth, and you will be come from the east, and from the west, and from the able to intonate, "I have now found the ground that holds north, and from the south, and shall sit at meat with my anchor forever." And instead of missing or coveting Abraham, Isaac, and Jacob: but the children of the other signs and wonders, or letting the devil, the old ace kingdom shall be cast out into outer darkness." He says, of God, foist them upon you, you will discover around "The kingdom of God shall be taken from you Jews, and you and around you daily more wonders and signs than given to the Gentiles that bring forth the fruits thereof." your poor heart is able to grasp and your heavy tongue The Lord develops the law of the Gentile mission still worthy to praise. more clearly in the parable of the great supper. According

The mission to the Gentiles does not only bear to this parable, the invitation of the heroes arises witness to the word that is carried to the Gentiles, expressly only from the wrath of God against the Jews namely, that it is the power of God to save all who who were originally invited. According to this law, Paul believe in it, but secondly also to the bearer of this word, and Barnabas preached first to the Jews in Antioch, and namely, the people from whom the mission proceeds. when the Jews blasphemed instead of believing, Paul But the mission bears quite another witness to the and Barnabas said freely in public: "The word of God had people who carry it out than to the word that is carried to be spoken to you first; but now you have rejected it out. God's Word and Son appear in your light and the from yourselves, and do not consider yourselves worthy sign of the mission to the Gentiles in the splendor of of eternal giving, behold, we turn to the heroes." From all transfiguration. But the missionary people have in the these reasons and sayings St. Paul then also concludes very mission they are carrying out a warning sign that with surprising certainty in the epistle to the Romans, that within their territory the day of salvation is drawing to a the riches of the Gentiles are the fall of Israel, that the close and evening is approaching, when, as is well blessed successes of the Gentile mission are a mark that known, from minute to minute the shadows lengthen and there is a decline with Israel's election and calling. I say the light fades. In the enlightenment emanating from the with surprising certainty, for mere human wisdom would mission to the Gentiles, Jesus seems to us like a hero have concluded otherwise in this fast. "Paule, you are of God, his head in the rays of the sun, his feet carrying raving," the wisdom of this world would have cried, "you the missionary peoples in thunderstorms, in the shadow see and judge too blackly and too heavily.

of God's judgments breaking in. I am well aware that the Surely thou hast cause for holy indignation against the opinion that the awakening of a lively and blessed old covenant people, but not cause for such missionary activity is a favorable omen for the hopelessness. Remember, Israel has never had greater missionary peoples, namely, also for themselves the signs and times and men than these last thirty years. Nor sign of the dawning of a new day, enjoys fairly general are the successes so far so slight as to make one doubt approval. But before God's word this opinion does not the revival of the people as a whole. Think of the first stand. Which is the first three thousand on the day of Pentecost, think of the Missionary people? Apparently the Jews. As it is written, other five thousand, and how many of the Pharisees and "Out of Zion goeth the brightness of God," and again, priests are

"Salvation cometh from the Jews." And as it is written, so become a believer! Think of thyself! Were not the it is done. Out of Zion went the beautiful brightness of blindness and fury of thy people gathered together in God, but it went out of Zion in a double sense, namely, thee? And did not the scales fall from thine eyes? What, also in the sense that Zion itself lost it over it. And the then, dost thou speak so definitely and surely of a fall, of brightness really came from the Jews, but in a double a long-continued

sense, namely, also in the sense, In this case, when everything is still in the midst of that the Jews themselves lost it over it. It is unmistakable ferment, in the most lively struggle for development, and that often in the Old Testament the promises made to the justifies the best hopes?-this is roughly what human Gentiles are at the same time threats to the Jews. As it is wisdom would have said and concluded. But Paul keeps written: "I am sought by those who did not ask for me; I to the sign given him of the mission to the Gentiles. He am found by those who do not seek me. understands the sign language of this work. He

says, "God's kingdom is given to the Gentiles."-"So it must be taken from the Jews," he concludes, "because Christ himself has joined the two."

But as Paul strangely does not regard the flourishing missionary work of his time as a sign of the resurrection of that people from whose bosom the work came forth and by whose noblest sons it was planted, but rather as a sign of its fall, so we would also be making a mistake if we were to conclude from the missionary work that has blossomed among us that the Church is flourishing anew in our fatherland.

It is not by chance that the new upsurge of missionary activity dates from 1795, that is, from a time when Christianity in Europe resembled a worn-out old man, and shortly before that in France Christianity, indeed blasphemously enough the very existence of the living God, had been discredited. This has happened, so that once again the word has been fulfilled: "Now that you have cast it from you, and do not esteem yourselves worthy of eternal life, behold, we turn to the Gentiles. It is no coincidence that our Evangelical Lutheran Church was motivated to an independent Gentile mission in the year 1836, at the same time that in a neighboring country the independent existence of this church was sought to be destroyed by severe persecutions. It is not by chance that our time, which is on the whole poor in faith, a refugee from the Church, shy of the Bible and the cross, sold to the world and its air, is doing things that an earlier, spiritually richer time hardly took into consideration, your time, from whose songs and melodies, prayers, forms, symbols, catechisms and dogmatics we must feed, as the Egyptians fed in the seven lean years and nourished themselves from the seven fat ones. To say that our fathers did not do their duty in this matter is to say little or nothing to explain this strange phenomenon. No! This phenomenon is essentially and sufficiently explained only by the law which Christ established once for all, that the invitation to the great supper, according to God's premeditated counsel, only then passes over to other guests when those formerly invited do not come or no longer wish to come; that only then is the vineyard given out to other vinedressers when the original ones refuse to pay the interest and push out the son and heir to the vineyard. Therefore, just as the appearance of the Son of God in the flesh, his mighty deeds, his mighty words, his resurrection, the outpouring of the Holy Spirit, and all the other great, great deeds of God in apostolic times could not have prevented the fall of Israel that soon followed, so too the great deeds of God in our time, the life that has undeniably awakened at various points, will not be able to prevent others from being appointed instead of the present bearers of Christianity, who have already become inwardly hollow. And that the Lord has such a thing in mind, that such a thing has come very near to us, is to be loudly testified to us by the very sign of the mission to the Gentiles. Of course, it is still possible that the danger for us will come before the end.

and it does not yet come to a collapse of the native church. For this is a marvelous God, who first made Nineveh preach, "Yet forty days, and Nineveh shall fall."-but afterward, when Nineveh repented, God repented, and did not. But nothing less will do than such a repentance of our people, which is somewhat similar to the repentance of the city of Nineveh, if God's Word and Sacrament are to remain pure and unadulterated for us, and if the collapse indicated to us by the increasing flourishing of the Gentile mission is to be reversed. But the less our people on the whole give hope and prospect for such repentance, and as long as our peoples on the whole push the bread of life from their table and trample it underfoot and always cry out of stultification and regression, as often as the Word of God desires room, seat and voice in our hearts and homes, in marriage and child rearing, in our customs, in our laws, the Word that has given birth to and carried along our true progress and continues to carry it to this day, the less have we reason to despise the sign of the Gentile mission, and to say, It is peace, it hath no danger. For both these sayings must be fulfilled, the saying of Christ, "It is not good to take bread from the children of Christ, and to cast it to the dogs," and the saying of the Cananaean woman, "But yet the little dogs eat of the little bread that falleth from their masters' tables." Idle, unused, uneaten, God's Word cannot lie there. If the hitherto satiated masters, who have lusted after Egypt's flesh, despise the simple bread of God and let it fall from their table, then the dogs come and eat it. Therefore, whoever sees the mission ships cast off from their native shores, rejoice in the Lord for the sake of the Gentiles, but also be alarmed when he reads in his spirit the inscription on the mission flag, "The kingdom of God shall be taken from you," when he reads the inscription, "Here sails the word of God, which the European, the German, the Saxon Christians no longer want." And whoever can read and understand this inscription, and whose eyes glaze over at it, let him hasten and save his soul, before the last missionary ship shall cast off her anchors, and the last messengers shall shake the patriotic dust from their feet.

And who knows how near that time is, which we can endure by nothing but that which we least desire, namely, righteous repentance! Who knows how near it is! For yet a third testimony is to be borne to us by the Ar-sign of the Gentile mission, and yet another inscription is to be read on the mission flag, namely, the end of the world. Just as the mission to the Gentiles bears witness to the word that is carried forth and to the people who carry it out, so also, in the third place, it bears witness to the world in general. To the word it gives witness of its divine power, to the missionary people of their fall, and to the world in general of its end. It is not necessary to explain this third thing in detail. For Christ speaks plainly: "The gospel of the kingdom shall be preached in all the earth.

the whole world, a testimony over all nations, and then the end will come!" Yes, then the end will come. What a sign to the glory of the great God and Savior revealed would then remain on earth that would be worth talking in the flesh and crucified for us sinners-a sign that about and doing when the gospel has been preached to all creatures and the eternal church of God, the full number of God's chosen children, has been gathered from all peoples? Everything else that we love, care for, and do has its true, lasting value only in the fact that it consciously or unconsciously, gladly or unwillingly, serves this ultimate purpose, that God's house may be filled. The end of the world waits for this to happen, and it cannot come sooner. But the end of the world does not wait a minute for anything else, and the thoughts, plans, undertakings, and inventions of men will all suddenly come to a standstill and remain unfinished, yes, they will collapse like Babel's tower and everything that is built from the bottom up, when the last hammer blow will have been struck on God's work and building; Just as the walls of the waves in the Red Sea stood until the last claw of Israel had passed through and reached the safe shore, but then they broke down over Pharaoh and all his splendor and all his plans. When the last chosen soul shall have passed out of death into life, then heaven and earth shall pass away, and the door of the kingdom of God shall be shut. And there will be no more preaching and no more baptizing, but only singing the *Te Deum* of eternity on one rope of the conscious gulf, and howling and gnashing of teeth on the other.

Date every new mission station is a new tower in the battlements of Zion, and with every new tower a new bell is sounded, and all the bells from all the mission towers ring solemnly and audibly through ancient Christendom, "Midnight is called this hour!" -and again, "Her friend cometh from Hunmel glorious, Of grace strong, of truth mighty; Her light grows bright, her star rises!" And this is the longing of all the pious from the world. For as long as we believe in a holy Christian Church, so surely, as long as human hearts beat, the groaning has not ceased on earth, with which the scripture closes! "Come, Lord Jesus!" To this longing and to this groaning the Lord answers by the sign of the mission. It is like a comet bearing the inscription, "Behold I come quickly!"-and again, "It shall not be long, and we shall come home." And the greater the progress of the mission, the more clearly unfolds before the eyes of the faithful, in the midst of all lamentation and anguish, the great holy evening of the world, which precedes the feast of the Lamb, and our missionary feasts, like evening bells, ring sweetly in the ear, that all who love the appearing of Jesus lift up their heads, for their redemption is at hand.

This is the sign language of the heathen mission. Let no one despise or overhear it. And let us not overlook that in this sign language and its proper understanding we are also given the strongest impetus for missionary activity.

If we cooperate in this work, we help to establish a sign, we help to the glory of the great God and Savior revealed in the flesh and crucified for us sinners-a sign that preaches the quickest repentance to our home church, and a sign for whose completion the angels, as it were, are only waiting to usher in the rest of God's people. Wherefore lift up the lazy hands and the weary knees, and do certain treadings in this work with your feet, and let our solution for the new missionary year be the old word of thunder, "Cursed be he that doeth the work of the Lord unadvisedly." Amen.

Through the wild waves of the world the ship of the church goes; Drawn away by the breath of the Spirit. Christ is in it with his own: They steer steadfastly on the paths to blessed paradise. Their refreshment is the Lord's grace, Their guiding star is his eternal word.

(Submitted.)

The ship.

1.

Through the wild waves of the world the ship of the church goes; Drawn away by the breath of the Spirit. Christ is in it with his own: They steer steadfastly on the paths to blessed paradise. Their refreshment is the Lord's grace, Their guiding star is his eternal word. But this outrages the old dragon: A roaring lion he goes about, He grimly opens his jaws, And rages on the sea. Soon it will be black with thunderstorms, The sky has veiled its light, The earth's grounds quake, tremble; The lightning sprays, the storm wind roars. Like mountains the waves thunder, The ship soars sky-high: The abyss threatens to shatter it, Now, it seems, it's not coming out; Since the floods of water are already beating Into the ship with impetuosity, That the devils are already saying with scorn, Soon the church will be no more. The dear disciples see with terror They hasten to wake the Lord, And call upon him in anguish: "Help, Lord, O help us, since we are perishing. Save us, leave us not." And the Almighty hears their supplications, He rises up full of grace, and says, "Hush the sea, and be silent, ye winds!" And suddenly there is perfect calm: the storm is still, the wind blows the ship gently to the harbor. The disciples give glory to God: "Praise be to the Lord, whose strong hand The fury of hell, the fury of the seas For the salvation of the church overcame. Lord, let us believe your words, And stand firm on this rock: So must the power of hell's gates Au us to no more than ruins go."

Thus goeth she forth, the congregation of the Lord; So Christ, the strong .hero, Whether still so fierce protects her enemies, Flesh, Satan, hell and the world. Often it seems that she must succumb: Already hell rejoices: "She's gone

But always rises to new victories
The noble Queen of Heaven.
Loudly she calls in all lands,
And preaches to all near and far: "There is still a peace;
Arise! Enter ye into the kingdom of the Lord!" And many hear their words,
And to many they go through the heart;
They struggle for the narrow gate, And seek heavenward with faith.
So ever new multitudes come, * And say, "False world, farewell!
We'll sail with Christ's little ship To paradise across the sea."
Though a thousand thunders crack, And many a hostile reef looms, The eternal guardian's eyes watch. And never a holy ship from afar sinks.
And whether all weather met it,
And though the storm be cruel.: ...yet she brings safe to port those she carries in her bosom...
Countless have already landed.
And rest in proud safety, Where no ocean wave surges, And where no more death or strife. Therefore be of good cheer, brethren.
Hope sings with sweet tone: harp sounds rush down -> How near is the stufte already!
How brightly all the stars shine!
The air of paradise is already refreshing us, And sweetly shines in the distance.
Jerusalem in the morning fragrance.
Already we taste with blessed delight The powers of the world to come;
Soon we'll watch the sky sun, When our anchor finally drops.
Therefore be confident. - soon it will resound with loud shouts of joy: Land!
Soon we'll be out of the water With tears of joy, hand in hand.

H. Fick.

The American Ambassador.

In the July 9 issue of the *Lutheran Observer*, we find a submission that condemns the ever-increasing fraud of which the American Tract Society is guilty. The sender demonstrates how the committee employed by the Society for the publication of tracts falsifies almost all the books it publishes in favor of Anabaptist errors by omissions, additions, alterations, and so on. Then the article goes on to say: "The German editor of the Publication Committee is a Mr. Nauscheubusch, a German and a Baptist. He is also editor of the American Messenger,' a periodical which I hope our Lutheran pastors will at least not recommend to their people in the future, for this periodical will no doubt also be deceitfully applied to a means of circulating the peculiar and unscriptural views of the Baptist sect." Since this rebuke and warning

Even in a paper such as the "Lutheran Observer," which itself bears only the name "Lutheran," but is edited according to unrighteous principles, the reader can well imagine how shamefully the Baptists may abuse the influence which they have known how to procure for themselves over the editing of the writings which come out of the expense of the Tract Society. Therefore, Cedar is herewith again seriously warned against their writings and against their newspaper, the so-called "American Ambassador". May especially every preacher calling himself Lutheran recognize how irresponsible and unfaithful to his church he has acted when he has been careless enough to put this paper, filled with the secret and obvious poison of false doctrine, into the hands of the souls entrusted to him.

Receipt.

Thirty dollar bequest from Blessed Cars live Wirth in New-Avrk for the purposes of the Lutheran Seminary in St. Louis, sent in by C. Meier and D. Siraclmann.
Thirty dollars bequest of be. Jgft. Caroline Wirth in New-Aori sur the purposes of theluth. Seminary at Fort Wayne, sent in by C. Meier and D. Ste- gelmann at Nev-York.
Fourteen Dollars Bequest of the Blessed Jgsr. Caroline Wirth in New-York for the Mission of the Lutheran Synod of Missouri 2c. Synod of Missouri 2c., sent by C. Meier and D. Stgelmaun in New-Nvrk.

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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 8, St. Louis, Mo. 4th Aug. 1852, No. 25.

Request and call for help to the members of the congregations of our Synodal Presbytery.

"Another request? Again?" you may call out to us, dear reader, when the title of this essay catches your eye. Yes, dear brother! Another request for your help. And don't let that surprise you. You are a Christian, aren't you? - But that's just the way things are in Christianity. No sooner has one become a Christian than from that moment on there is talk of going, helping, doing good, and not growing tired. Every man who becomes a Christian becomes a Christian because God first makes him a beggar, and when he comes to God as a poor naked beggar, God makes him rich by grace for Christ's sake through faith, and gives him all that he needs and that his heart can desire: Forgiveness of sins, righteousness, peace, and joy in the Holy Spirit, divine filiation, heaven and eternal life, yea, himself, the inexhaustible fountain of all goods. But when this miracle of divine love has been wrought on a man, then it is demanded of him that he should do again as God has done to him. The undeserved love that God has shown him is now to become a fire in him that burns in the flames of the neighbour's love.

love breaks out of his heart again. As God gave Himself completely to him, so he should now also give himself completely to his neighbor. His Savior calls to him from the cross: "I did this for you! - What do you do for me?"

Hence it is said in that beautiful communion hymn of the old Bohemian brethren:

The fruit also shall not fail, thy neighbor thou shalt love,
That he may enjoy yours,
As thy God hath done unto thee.

The reason why we, dear brethren, are again addressing you is this. For more than a year now, the two-story building with basement rooms (it is 42 feet wide and 36 feet deep) erected for the Concordia College here has lacked the necessary space. The whole staff consists at present of four families (of the three teachers and the caretaker) and of 34 pupils, namely 7 students and 27 Latin pupils. One of the three teachers, Professor Biewend, has already found it necessary to move in with his family in the neighbourhood, and five of the 34 pupils have had to take advantage of the kindness of the pharmacist Tschirpe, who lives in our neighbourhood, and seek accommodation in his flat, while three others from the neighbourhood live with theirs and are only present during lectures.

The present dispersed living of those belonging to the institution is not without its disadvantages. Already this present scattered living of those belonging to the institution is not without its disadvantages; but the more of the pupils would later be forced to live outside the institution, the more miserable it would become. It is not only the parents' wish that their younger sons enjoy education and instruction in the institution and are not left to their own devices during their studies among strangers; without this, the purpose of the institution cannot possibly be achieved, least of all in this country. In addition, there is seldom the opportunity to find lodging in the vicinity of the college. It is therefore clear that without an extension of the college buildings, the further growth of the institution would be almost impossible from now on. To omit such an extension would therefore be to confine and cripple a tree that has been planted with great effort and is in the process of sprouting and spreading its branches.

Although we teachers in particular have felt the need for a second building for some time, we did not dare to make a request for it until recently. Not quite three years have passed since the dear congregations of our synodal district had to make not insignificant sacrifices to bring the local institute under roof and roof.

to bring them into the fold. But since God, according to for the Fort Wayner Seminary. We are also unaware that Will they say one day, when we are dead, that we would His great grace, has apparently bestowed His blessingsome of those whom God has blessed above others in have made good provision for their better earthly on our work, so that the old nets no longer wanted to hold temporal goods often give the most meagerly, so that the survival by our emigration, but that they would thereby the blessing, we dared to complain about our plight and burden again falls mainly on the poorer. But, say see themselves abandoned and neglected by us in appeal to their helping love when we were present at they ourselves, dear ones, to whom else can we turn but to regard to their religion and their souls' happiness? Synod in Germany and sent delegates to the brethren you? Certainly, you will grant me: for the time being, you have

there. This complaint and request of ours has now found If anyone, it is you who have the duty to help here. The duty to help.

a good response; we have received friendly assurancesinstitution is your institution. You brought it into being, it is But perhaps some will say that one should do some from several sides that they want to help as much as they a tree planted by you, it is your child; it is therefore things, but how? if one cannot do them now? - It is true, can. We have also received news from three places, impossible for you to abandon it and let it wither away, dear brethren, that it will require no small effort if here Mecklenburg, Hanover and Bavaria, that they have even now that it is growing through God's blessing and in America we are gradually to care for our children and already collected for the cause of our college building. At now, of course, also has greater needs. You have begun descendants in regard to religion and the church as our the same time, however, we have also been informed the work in God's name; you cannot, therefore, now that fathers in Germany once cared for their children and that in almost all parts of Germany a time of not God has allowed it to have its progress, abandon it descendants. But repent, our fathers, who did so great insignificant need has recently arisen, and that the yield because its continuance requires some sacrifice on your things in building beautiful large churches, in of the organized collections has therefore not been a part. You have put your hand to the plough; it is establishing Latin schools and colleges, in raising great as it might have been under other circumstances. impossible for you now to withdraw it. After all, it is your capital and in all kinds of mild donations, from which the

Encouraged by the assurances received in Germany sons who are being prepared here for the service of the established school buildings could be kept in good and trusting in Him who, through His unexpected church; it is your faith for which there is a planting school condition, new trees could be financed, teachers could blessing, has made further construction necessary, we, here; it is your children who will one day receive be paid and poor students could be supported - this the building commission established by the Synod for the preachers and pastors of your faith from this institution; it means that these our fathers were to a large extent less Concordia College here in St. Louis, proceeded in God's is your Lutheran, and indeed your American Lutheran blessed in earthly goods than we are. Consider, name to such further construction, namely to the erection Church, to which faithful workers, watchmen and fighters furthermore, what tremendous efforts are made here by of the second wing. We certainly hoped to have at least are to be educated here; it is your new home, in which all kinds of misbelievers to maintain and spread their something of Germany in our hands by this time, with you enjoy so many benefits before millions of your misbelief? Shall these put us to shame? Shall they which we would be able to cover a part of the expired brethren in other countries, for whom witnesses of the show more zeal and expend more effort to preserve and building costs. But the construction is already nearing truth are to emerge from this school. Yes, it is partly you spread error than we do to preserve and spread the completion and we are still without means. yourselves who will in time need to receive pastors from unfalsified truth? If they can spare so much for a

What shall we do now? To whom shall we turn? We this institute; for it is true that up to now we have still been delusion, why should we not be able to spare as much, are convinced that if we were to turn again to the brothers provided with them from our old home, when need was nay, more, for the truth? Consider, at last, how much in Deut. and present our embarrassment to them, they only for capable workers: but is it not a miserable thing for the unbelieving, safe world spends, not indeed to would do their utmost to bring the work we have begun you, if you are always to rely on receiving help from there? propagate its unbelief (for this would do it no good itself, to a happy conclusion. But would it be right on our part? Is it not wrong to let the German mother church educate hence all attempts at missionary and tract societies for to call upon the dear brothers on the other side, who us laborers at great expense and trouble, while we lay our unbelief have hitherto always remained without have already done and sacrificed so much for us, to hands in our laps? Is it not dangerous to put ourselves in progress for the sake of dear money), but means, let us make new sacrifices for us now that they themselves are the embarrassment of either remaining for a long time say, how much the world spends to serve its flesh surrounded by all kinds of hardship? Certainly not. That without a preacher of the pure gospel, or of taking the first according to all the lust of its heart! How much it spends would truly be abusing love. It is true that a Christian best untested one? Have we not already denied the on superfluous finery and state in clothes, furniture, and should bear the burden of others, but it is unchristian and request of many a congregation in the most important other vain trappings! How much she spends on shameful for a Christian to burden another with the places, who turned to us with a request for a competent superfluity in food and drink! How much do thousands burden that God has laid upon him and that he is able to preacher, and now had to see that the same has fallen of house-fathers and house-mothers waste with their bear. into the hands of a false apostle? Is it not becoming more own to join in every public pleasure! All these expenses

We would have liked to spare you, dear brothers here and more necessary for us to have preachers here who you who are righteous Christians have not. All that the in America. We confess that it makes us angry to have have been educated here, who know the conditions here, world sacrifices to the devil, you may sacrifice to your to pester you again with requests for contributions. We and who are clear and firmly rooted in the very points of God, that is, to your poor neighbor and his poor church. know that there is so much need here and therefore no doctrine in which we here are challenged and tempted? Nor must you think that we make this imputation to you; end to begging and pleading. We know that most of you We have brought our children with us from their old this imputation God's Word has already made to all have little more than you need for yourself and your fatherland to this distant country, which is so dangerous Christians, when, for instance, the Holy Spirit writes in the matter of religion. What through the holy Apostle Paul: "(He) worketh, and worketh with his hands some good thing, that he may have to give to the needy." Ephesians 4:28. So it is not to become rich that we are to work right diligently,

months ago

but in order to be able to be justly charitable; and if God on all the Hypotbeken of the world, and who will not only blesses our work and our business, then this too is not refund the capital correctly, but will also pay such high interest here in time and there in eternity that all the children of the world will be frightened by it (Weisst. Sal. Cap. 5.), but the Christians will rejoice and be glad that if you consider this, you will also agree with me: if forever.

you will only overcome yourselves and tear your hearts Well then, brethren, here is an opportunity to lend to God. Who will now dare to become God's creditor on the

And why should you finally not want to do it either? bond of debt that God has already issued through Proverbs 19:17? Only to him, who alone can direct the hearts and make them willing, be the matter and gold pieces rust in the box, but it is anxious to lend commanded. May he inspire you all to be cheerful givers by out the capital as quickly and as securely as possible, in this time also, so that he will not be lacking in himself order to bring it into safety and to draw interest upon and will certainly bless your gift, both to the institution and to yourselves, here and there. Amen.

new fatherland, who would regard it as something Our dear Synodal-Castir, Mr. F. W. Barthel here, will unforgivable if they were to have even a small sum lying have the kindness to receive incoming contributions and dead with them for a short time? who, as soon as they to acknowledge them publicly.

have collected a round sum, already calculate the percentages which it must have brought them in a year, and therefore may hardly keep it with them for one night? Is not this a wise thing to do? Now, brethren, in this point

you have much to learn from the children of the world. For (as the Lord saith), "The children of this world are wiser than the children of light, in their generation." Luc. 16:8. My opinion, however, is not that you should give your money on interests and give the interest to the church! Oh, by no means, beloved; for then those who borrow your money from you would have to engage in trade and commerce with it, and first earn the money you want to give to the church; so then it would not really be you who would have given to the church, but your debtors. Nay, the scripture saith, He that hath mercy on the poor lendeth unto the Lord, and he shall repay him with good. Proverbs 19:17: Behold the right, godly usury, which ye ought to practice. God, after all, whom no one can actually make his debtor, because we are already entirely indebted to God ourselves, is nevertheless so kind that, if someone offers his money and goods out of love for his neighbor, he will consider himself the debtor of such a charitable person, write every gift in his book as a capital lent to him, calculate interest on interest, and pay out rich interests here and there. How? is not this a good way to invest one's money well? Is it not a better way than that which the children of the world take? For not only do they often, in spite of all prudence, lose the capital they have lent, together with all the interest, but in death, when they are in want, they cannot enjoy the money they have lent. On the other hand, he who uses his own for the purposes of love has a debtor with whom his capital stands more securely than if it had been

In our days and in this country there are Lutherans who are quite liberal with the title: Rotte, Secte, Rottirer, Ketzer, 2c., so that it would be no wonder if simple-minded people got into the greatest confusion about the concept of these things. We therefore leave, for the salutary instruction of some of our readers concerning the expressions mentioned, some testimonies from writings of notable

Theologians of our church here follow.

J. Gerhard: "That someone hurries is actually a so-called heretic (or Rottirer) belongs to this:

1. that he is a person who has been received into the visible church through the sacrament of baptism;
- (2) That he errs in the faith, whether he first introduces the error himself, or harbors a similar one assumed by another; although the former seems to be peculiar to an arch-heretic or heretical chief, but the latter to a heretic;
- (3) That the error is directly at the foundation of the faith;
- (4) That there is a malice and obstinacy connected with the error, by virtue of which, even after he has been admonished several times, he nevertheless stubbornly defends his error;
- (5) That he excites divisions and vexations in the church, and breaks up the unity of it. (Loc. Ur. XXVI. § 371.) J. Gerhard: "The Greek words which are translated in our Bible by the German words, "Rotte, Secte," and Ketzer, come from a Greek word which means "to select, to prefer;" for a heresy is a private opinion, which someone sets before the Christian and (truly) ca-

The heretics are those who choose, cherish, and stubbornly defend the heretical faith. But which ones are actually and especially to be called heretics, this requires a precise investigation, therefore Augustine writes that it is difficult to define who is a heretic. The pope and the papal canon lawyers state that he who does not obey all and every decree of the pope is a heretic. Thus then in the papal realm are held to be heretics those who read the Bible in the mother tongue; who eat meat on Friday, 2c. Joh. Aventinus reports that a German bishop by name Virgilius, a man versed in mathematics, was cited by Pope Zacharias to Rome and condemned as a heretic, because he believed that there were antipodes (antipods)-some understand by the name of heretics all opponents of the Christian religion and of heavenly truth, whether they be within or without the church. Now heretics are not to be looked for outside the church, but in the visible church, into which they have been received by the sacrament of initiation. See 1 Cor. 11:29, Matth. 13:24, Acts 20:13. 20,13. Some even call him a heretic who, after repeated admonitions to reform, is not a heretic.

Nevertheless, he refuses to obey. But this meaning is too general, because in this way all obstinate rebels would be heretics, and all cities and houses would be full of heretics. There is no heresy in morals, but in doctrine and confession; therefore heretics are described as causing division and trouble apart from doctrine. (Rom. 16:17) We do not deny, however, that moral defects, such as ambition, envy, pride, avarice, etc., are usually associated with error in heretics. Some regard all schismatics (who cause schism) as heretics, but if one wishes to speak accurately and properly, heretics are distinguished from schismatics. But what that difference is between a heretic and a schismatic, Augustine interprets. "Heretics," he says, "by believing falsely of God, violate the faith itself.

But schismatics, by unjust divisions, forsake brotherly love, though they believe the same things that we believe." It cannot be denied, however, that between a schism, (a schism) especially when already rooted, and a sect, there is a great affinity; for though at times only a separation arises, yet it hardly spreads, and comes, as it were, to forces without heresy, and hardly will any depart from the sincerity of the faith, who should not, if they find adherents, make a separation from the Church, that pillar of truth. Some declare heretics to be those who err in the matter of the Christian faith and the interpretation of Scripture. But not all who err in the matter of faith and the interpretation of Scripture are heretics.

Those who err in the interpretation of the faith are "Who, though their opinion be false and wrong, yet The division, however, is not caused by discord in the immediately heretics. All heretics, indeed, err in regard to defend it not with obstinate zeal, especially if they have faith, but in matters pertaining to the faith, or in the faith; but not all who (thus) err are at once heretics; not, in proud presumption, hatched it themselves, but customs, but that the body of the church is thereby torn which Augustine thus expresses, "Not every error is a have received it from seduced parents fallen into error, asunder.... The words, schism, and riot, to whom lone heresy, though every heresy which is considered wrong but diligently seek the truth, ready to be instructed when looks to the scriptural usage, behave, as a. wider and cannot be so without an error;" but elsewhere he writes, they find it; these are by no means to be reckoned narrower term:

"Erring I may be, a heretic I shall not be." .. Some, with among heretics." (Ib. H 370-)-

For a division in Scripture means every separation, their error, do not exactly strike at the foundation of the The Wittenberg theological faculty of 1619 (consisting whether it be because of articles of faith or because of faith itself, but, retaining the foundation of the church of Balduin, Meissner, Franz, among others): "Now it is well ceremonies. But a sect, according to the language of which is Christ in his person and office, they build hay and that not every error in doctrine is a pernicious sect (or Scripture, means a sect which errs in one main article stubble upon it, 1 Cor. 3:11, 12; such as Cyprian's error mob). For even the apostles, before the visible outpouring of faith. A sect, according to the Scriptures, which errs was, that those should be baptized again who had been of the Holy Spirit upon them, erred in doctrine, which no in one principal article of faith, either the sect of the baptized by heretics; Augustine's error, that they should be thought to be sectarian, because such was done by Sadducees, who denied the resurrection, Acts 5:17, feed infants with Holy Communion, 2c. But it is by not them out of simplicity and ignorance. Paul compares to and of the Pharisees, who perverted divers principal means proper to regard such as heretics at once, since hay and stubble, which are built on the foundation and are articles of faith, Acts 15:5; wherefore also a man is heretics seek another reason besides Christ, but these proven by fire, 1 Cor. 3, 13. Such error cannot yet be called a sectarian (or rotten) in this sense; or, build the stubble of erroneous opinions on the true called a pernicious sect or heresy. But a right pernicious according to the opinion of men, a sect of the ground. Some also rightly regard as heretics those who a sect is actually an error in doctrine, which is led against Sadducees, who denied the resurrection, Acts 5:17, privately cherish errors in the faith, although they do not the foundation of the doctrine by those who live in the and of the Pharisees, who perverted divers principal spread them, nor endeavor to draw others to their party church of Christ, and is stubbornly disputed, also articles of faith, Acts 15:5. Or, according to the opinion But although such err with great danger to their souls, the separation and annoyance next to the wholesome of the people, as they spoke of a sect, or rotter, of the are not, in fact, heretics; for these are thus described in doctrine.

Nazarenes, or Christians, Acts 24, 5. 28, 22. 26. 5. According to ecclesiastical language, however, a the Scriptures: that they come to others to deceive them, and will not let themselves be guided out of it, but those Matth. 7, 15; that they come to the sheepfold of the Lord who cling to such a soul remain in it despite manifold a schism is usually called a separation of the church on to steal, to strangle, and to kill, Joh. 10, 10; that they do warnings and admonitions. Warning and admonition account of ceremonies or minor disputes, on account not fall away from the truth themselves, but also pervert issued to them on that account. Hence arise four of secondary doctrines, whereby the unity of the faith is the faith of others, 2 Tim. 2, 18; that they err, and lead different pieces, which belong to a pernicious sect (or preserved, if, that is, no article of faith is overturned, but the love and unity of the church is dissolved; but a sect others into the fellowship of their errors, seduce, and are salvation):

seduced, 2 Tim. 3, 13; that they introduce corrupt sects, 2 (1) Error must run counter to the foundation of the Pet. 2, II; that they are seducers, going out into the world, Christian faith.

and bringing strange doctrine, 2 John 7, and 10. 7, and 2. he must be defended intentionally.

10.- Finally, if stubbornness is not added to an error, 3. the church is divided and vexed by it.

which, against, the reason disputes, it cannot yet be (4) A pernicious sect will not be taught anything, but considered and declared to be a, actually so-called wants to be right, and so stubbornly holds to its opinion. heresy. For that vice is not only in the mind. Nor is it to be The foundation of this description is based on these sought merely in the will. But as true and saving faith sayings of holy scripture: 1 Cor. 3, 11. Gal. 1, 7.8. Rom. understands knowledge in the understanding, applause 16, 17. 1 Tim. 6, 3. 2 Tim. 2, 18. 3, 13. Tit. 3, 11. (See: and confidence in the will, so heresy understands error in Coosil. timol. Witebergensia. I" k, 526.)

the understanding and obstinacy in the will. Calov: "A distinction is wont to be drawn between a

Therefore the heretics Tit. 3, 10. are described thus: rot (or sect) and a schism (or division) in such a way that "Avoid a heretic man, when he is once and again a rot is a discord in faith, but a division is a discord in reproached, and know that such a one is perverse and regard to customs, manners, and love, or also in that sins, as he who has condemned himself," i. e., who is which (only) stands in a relation to faith (circa. But a condemned by his own judgment, Of such it is said, 1 schism is taken either, generally, and then denotes every Tim. 1:19, that they have cast away faith and a good disruption of the church; or, it is taken in the narrower conscience, and have been shipwrecked in the faith, and sense, in so far as it is distinct from a sect. So that the- 1 Tim. 4:2, that they have burnings in their consciences.

Augustine writes:

For a division in Scripture means every separation, whether it be because of articles of faith or because of ceremonies. But a sect, according to the language of Scripture, means a sect which errs in one main article of faith. A sect, according to the Scriptures, which errs in one principal article of faith, either the sect of the Sadducees, who denied the resurrection, Acts 5:17, and of the Pharisees, who perverted divers principal articles of faith, Acts 15:5. Or, according to the opinion of the people, as they spoke of a sect, or rotter, of the Nazarenes, or Christians, Acts 24, 5. 28, 22. 26. 5. According to ecclesiastical language, however, a schism is usually called a separation of the church on account of ceremonies or minor disputes, on account of secondary doctrines, whereby the unity of the faith is preserved, if, that is, no article of faith is overturned, but the love and unity of the church is dissolved; but a sect (or mob), if the truth of the articles of faith is overturned. This difference is also proved by the passage 1 Cor. 11:18, 19; for that a sect is something worse than a division, the apostle indicates by the little word "also," which here is emphatic: "I hear that there are divisions among you, and in part I believe it. For there must be also divisions among you." The apostle says, namely, that he easily believes that there are divisions and quarrels among them about things of little importance. Things of little importance, since among them there must be disputes, or rottenness, even about articles, of faith. From this it is evident that here the words schism and sect are not, as some have thought, taken synonymously, but are distinguished." (Libl illustr. nä Oor, 1, 10- st 11, 18. 19.).

From this it is evident that it is quite unbiblical and un-Lutheran to immediately give every division the predicate of a mob. But this is all the more a misuse of God's word and all the more sinful if the division had just causes. If, then, the

Separation from a community because of its

The separation took place because of false doctrine, or because the community accused those who separated of false doctrine and denounced their pure doctrine, so the separation is a just one. Therefore Luther's old friend, the bishop of Naumburg, Amsdorf, wrote of the Adiaphorists, who yielded somewhat to the pope: "Because they call us clandestine mobs, we can, no sacrament, be called a church.

from them, for they condemn us as heretics, and pride to be his teacher and guide. She solved the difficult task Brothers. The closest to the mother's heart was themselves on being true Christians, which we should of combining a higher education, especially in the probably her son Gregorius, who later became a not tolerate, consent to, nor suffer, for we would knowledge of divine things, and strict practice of devotion famous theologian, and her spirit passed on to him the condemn God's word and ourselves. God's word and with punctual care for her household. for her household. most, one can say already with his mother's milk. ourselves condemn.

Nonna.

Among the women of Christian antiquity, who, of faithful Prayer. She was therefore the most diligent of on the holy scripture as a sign of consecration. although remaining modestly in the domestic circle, prayers, and through prayer overcame even the deepest Afterwards Gregorius often compared his mother to were nevertheless allowed by their sons to have a far- feelings of pain over her own and other people's Anna, who had consecrated her son Samuel to the reaching influence on the whole of the Church, three in sufferings. She had thus gained such control over her service of the Lord even before his birth. Of course, particular have recommended themselves to the soul that she never uttered a mournful cry before she had Nonna raised the son given to her entirely in the spirit blessed memory of the Christian world: Anthusa, the thanked God for it. Least of all did she think it proper to of her vow. Early on, following the example of the first mother of John Chrysostom, Monica, the mother of shed tears or put on a mourning garment on the days of consecration, she gave him the Holy Scriptures to read Augustine, and the one to whom we dedicate these Christian festivity; so completely was she imbued with the and to take to heart and cultivated in him the serious, pages, Nonna, the mother of Gregory of Nazianzus. By thought that a God-loving soul must subordinate inward, detached from the world sense that was a basic this son. Gregory, one of the most excellent Greek everything human to the divine: More important than the trait of his being. church teachers in the fourth century, was honored with exercises of devotion was her active divine service: The mother Nonna outlived all her own, with the the epithet "theologian" because of his zealous and supporting widows and orphans, visiting the poor and exception of her son Gregorius) who was also able to successful defense of the doctrine of the divinity of sick. Her generosity was inexhaustible, almost pay her the last duties of love and devotion. Christ. degenerating into passion, so that she used to say: if First, Caesarius died around the year 368 or 369.

The country in which she lived, at first perhaps on a were possible, she could sell herself and her children to When his earthly remains were carried to the tombs of country estate of Arianzus, then in the small town of give the money to the poor. A daily example of this kind the martyrs, Nonna also followed the procession, not in Nazianzus, was then called Cappadocia and, belonging could not fail to influence her husband. He found himself mourning dress, but in the white robe of festive joy. She to inner Asia Minor, formed a part of the vast Roman at last overcome by his wife, and a dream either fortified recognized the Christian meaning of death as a birth to Empire. The Cappadocians were considered brave, but his resolution, or, brought him to the full. Determination, a higher life, and overcame her grief by singing holy also faithless, treacherous, and wild, and were or, brought him to full clearness. He felt as if he were psalms. themselves notorious in a common proverb. It is singing Psalm 122:1: "I rejoice in that which is spoken, Soon after, her sister Gorgonia followed in death. precisely among a savage race, however, that the that we shall go into the house of the Lord." Gregory was She, too, had been an honest housewife and a devout divine spirit often awakens all the more powerful baptized in the presence of bishops who were then Christian after the manner of her mother. Longing for instruments, and in corrupt surroundings the Christian traveling to the first great church assembly at Nicaea death, she had not only a foreboding of it, but also a life grows all the purer, firmer, and stricter. So there was (325); he did not remain long in the lay state, but became presentiment of the time of its occurrence. She still a struggle with paganism and a strict opposition to a priest and soon after was appointed bishop of the prepared herself for it as for a feast day, gathered her everything pagan. We see all this reflected in the nature recently neglected community of Nazianzus. This office husband, children, and all her own around her camp, of the Nonna. he held with fortitude and mildness for forty-five years, and took leave of them in Christian conversation about

Nonna, descending from a respectable family that until nearly a hundred years of age. "He was a man of a better life. It was a holy celebration in which the old had long been Christian, had been brought up in fiery spirit and calm countenance; his life was full of mother also took part. Already the dying woman Christianity with care. Her husband, on the other hand, majesty, his mind full of humility; his manner simple and seemed to have stopped breathing, when her lips who was also called Gregorius, belonged to a non-right, pious without hypocrisy; his dress simple, his moved once more and breathed out with her spirit the Christian religious party whose members were called manner gentle and obliging; he shared gladly, but left the words of the hymn: "I lie and sleep in peace. worshippers of the Most High, Hypsistarians. The joy of giving to his wife." After a long and serious illness, in which the zealous Christian Nonna had a deep wish in her heart After in such. After Nonna had won her husband for consolations of the Gospel were his strength, his father to win her spouse for Christianity. Constantly Christianity and church work, the foundation for a Gregorius also died, presumably in the spring of 37ä. beseeching God, she urged him with entreaties and Christian family life was laid. The parents had three His son set up a permanent memorial to him in a funeral admonitions, but above all she sought to recommend children, a daughter Gorgonia, two sons, Gregorius and oration. In this speech, the son calls out the following her faith to him through active piety and loving devotion. Caesartus. They were very different from one another, words to his lonely mother: "Life, my mother, and death, The latter was undoubtedly the most effective. We especially the as it is called, although they seem to be very different, nevertheless merge into one another and take the place of one another. Life begins from corruption, our, general mother, and passes through corruption, in that the present is always snatched away from us. cannot doubt this when we recall the nature of Nonna in the words of her son: "She was a housewife after the manner of Solomon; in all things submissive to her husband according to the laws of marriage, she was not ashamed in true piety.

I don't know if we should really call it death, since it is more terrible in name than in fact. Death, however, which grants redemption from present ills and leads to a higher life, I do not know whether it should really be called death, since it is more terrible in name than in fact. . . There is only one life, to look to the (divine) life; there is only one death, sin; for it is the ruin of the soul. But all the rest, for which some proudly exalt themselves, is a dream-face, a seductive delusion of the soul. If we think thus, O my mother, we shall not exalt ourselves for the sake of life, nor be afraid for the sake of death. For what evil shall we endure when we pass from here to the true life, when, freed from all change, from all whirlpool, from all weariness, from all interest in the bad, we shall be there with the eternal things that can no longer change, as little lights circling the great light!"

These words of the son seemed to be an even closer reminder of the end for the mother, whose whole life had been a preparation for death. Probably the aged woman did not long survive her husband. She had a beautiful death. Without being bowed down by sickliness or old age, she went to church to pray. Here in the house of God, which her husband had largely built, and in front of the altar where he had served as a faithful shepherd for so long, the goal of her life's journey was set for her. Probably moved by the blow, she held on to the altar with one hand, the other she raised imploringly to heaven, and then sank down with the words: "Have mercy on me, my King Christ!" She too, mourned by all, especially by the poor, widows, and orphans, was buried with the martyrs by the side of her husband. The son, who alone survives, celebrated her by a speech and by several poems. To one of these he says: "Lament, mortals, the mortal race! But if someone like Nonna died praying, I weep not."

C. Ullmann.

The rank dispute.

The famous theologian of Württemberg, Iohannes Brentius, had a son of the same name, who, as often happens, bore his great father's name, but was neither equal to him in scholarship nor in godliness. While the old Brentius, however, had never accepted the doctorate, the son, on the other hand, was quite happy to be created a doctor of divinity while his venerable father was still alive. Of course, this would have been nothing wrong in itself. It was rather a right

This was the first foolishness of the infamous Carlstadt, who, when he thought he had attained higher knowledge and spirituality through Satan's intervention, no longer wanted to be called "Herr Doctor!" but simply "Nachbars Andres" (neighbour Andre); for the theological dignities, when they are distributed according to dignities, are good, laudable, wholesome order of the church. But our young Brentius, who had received this distinction chiefly in honor of his father, knew not how to take advantage of the honor bestowed upon him. Once he walked along beside his father, the father, as was proper, at the top, the son at the bottom. After they had walked thus for some time, the son at last said, "Father, I am now a doctor, but you are not a doctor; therefore it is fair that not you should go for me, but I for you, and so on the right side." The father answered: "Certainly, for do you not know how the mill-servant does with his ass? Dear reader, consider here, that, although the ambition is never more shameful than when it is found in preachers and divines, who, after all, according to 1 Pet. 5:3, who, according to 1 Pet. 5:3, are not to rule over the people, but to be models of the herd, even in humility; yet it is said to all Christians, a few verses further on in that passage, "All ye be subject one to another, and hold fast to humility. For God resisteth the proud, but giveth grace unto the humble." 1 Pet. 5, 5.

Yielding to doctrine.

Thus Luther wrote in 1530: "If one were to emphasize the benefits and advancement that would accrue to the common peace and nature, to all the pious people of the German nation, to the Holy Roman Empire, and to the Christian faith, if one were to yield a little in some of the pieces and articles, and at the same time, what would happen in terms of defeats, damages, and misfortunes if war and rebellion were to break out, because religion and evangelical doctrine would be destroyed on both sides; and at the same time state what would happen in the way of defeats, damage and misfortune if war and rebellion were to break out, because religion and evangelical doctrine would perish on both sides and the most miserable confusion of all laws and orders would take place, and the Turk and other kings and princes would overwhelm the German people, which is divided and disunited among itself; therefore peace must not be broken and torn apart for the sake of minor disputes over a few articles:- it is bad to answer such objections, and say, Let it come to pass what is right, though all the world should go to pieces over it. For I say, that peace is to be relegated to the lowest hell, which is bought with damage to the gospel and faith, and hinders and injures them. Hereafter, although such pretence has a fine appearance, yet we must in the

For the sake of peace, both temporal and common, we must not yield a hair's breadth to the doctrine which God desires of us, and which we know to be true, and for the sake of which we shall be preserved in all wars, hardships, and dangers; for such a pretext may easily deceive and deceive us all. Third, since we are commanded and enjoined to confess the word of God, and not so easily depart from that commandment, all danger that may come upon us because of the confession of the gospel must be committed to him who already knows, even without our counsel and precept, how to protect his church in the time of the fiercest tyrants, as he did before those tyrants in a world that was full of tyrants and zealots (namely, in the time of Arii and other heretics). He therefore, who hitherto, when no hope of salvation has looked forth, has helped and counseled, and will continue to do so, govern and lead us thus, that we may confidently confess the pure and sincere doctrine of the gospel, to whom be glory and honor forever. Amen!"

May these words of the faithful fighter reassure those who are also annoyed by the present struggles for pure doctrine and think that the most Christian thing would be to give way to each other, to be silent and to make peace.

Conversion through reading the Bible.

At the beginning of the 17th century, a Jew by the name of Gerson lived in Recklingshausen in Westphalia. Besides the sin of usury, which completely dominated him, there lived in his heart a bitter enmity against Christianity, which often gave vent to blasphemies against Jesus. He, too, seemed to be under the judgment of hardening, with which the wretched Israel, after the rejection and cruel murder of its Messiah, has been punished for 1800 years. But what happened? Once upon a time a poor Christian widow came to the usurer to borrow from him a few stüber at high interest. But she had nothing to pawn for it but a fine copy of the New Testament Scriptures in Lutheran translation. Gerson finally accepted the pledge. But when he saw that it was the book of the Christians, an eagerness arose in him to know what foolish things might be in it. He takes two other Jews with him and reads through the holy book with them. At first, all of them spill out vile blasphemies about what they have read. But Gerson becomes more and more restless the deeper he gets into it. He feels emotions in himself that he never felt before. He looks up the passages of the prophets in which, according to the testimony of the evangelists, Jesus of Nazareth is spoken of as the Messiah of the people of Israel and of all the nations of the earth.

prophesies. "There I found," he himself writes in a book he later edited on the Talmud, "such a light that I have to thank God for it." He was overcome by truth. He therefore went to Halberstadt, where he took instruction for a year from a godly preacher, and was hereupon baptized. But after God had shown him mercy and had so graciously saved him from great hellish darkness, the desire arose in him to become an instrument through which others could also partake of this grace. He therefore studied theology in Helmstädt, taught many distinguished persons the Hebrew language, which he understood thoroughly, published several writings to expose the Jewish errors, and finally died as a pastor in the principality of Anhalt, September 25, 1627.

Nicolaus Selnecker

to those who declare the doctrine of Holy Communion to be a minor matter, about which no dispute should be them; and thus brought his subjects hereby that they started.

But that some say it is a small thing, there is no other answer to it than that which is written in the epistle Jude v. 9, where Michael the archangel quarreled with the devil, and spake with him concerning the body of Moses, saying, "The Lord chastise thee." -Is this a small thing, when the Lord Christ speaks, commands, ordains, institutes, testifies, affirms, gives, sustains? O unchristian Christians, what do you think or speak? Who will trust or believe you? What emperor, what prince, what lord, nay, what common householder, can have anything to say of you? For as the centurion saith, I have faithful servants, and when I say unto one, Do this, he doeth it; come hither. and just as every authority wants its command to be obeyed, what would a lord say if the councilor or servant said, "Hey, it's a small thing, even if my lord ordered it; it's a small thing to do, and it will be different (as there are many such unfaithful ones); there is no need to "worry much about this command! Truly, a right lord would show his earnestness against such despisers of his express command. But what is that to reckon against the words of the divine majesty! When Christ commands, says, and ordains, heaven and earth, and all that is therein, shall bow and bend to it, as Esaias says: "Hear, ye heavens, and thou, earth, give ear, for the Lord speaketh." Heaven and earth shall pass away, but God's word shall remain almighty and true, firm and immovable forever. Yea, a little word, a syllable, a letter, that proceedeth out of the mouth of the Lord Christ, is stronger, mightier, more, and steadfast, than

Reason and the mysteries of faith.

Thus Melanchthon wrote to the Sacramentarians Oekolampadius as late as 1529: You collect many inconsistencies which are supposed to follow from this belief" (of the essential presence of the body and blood of JEsu Christ in the Holy Supper) "that the body and blood of JEsu Christ are present in the Lord's Supper". You also collect some sayings of the ancients which seem to speak for you. But inconsistencies will be less objectionable to him who remembers that heavenly things must be judged according to God's word, and not according to the principles of geometry, and who has learned in temptation that there is no reason which can sufficiently instruct the conscience when he has departed from the word of God." If only dear Melanchthon had always kept this straight himself, how much misery and misery would he have spared the poor church?

Bonifacius

Rev. Grabau seriously reproaches the "Lutheran" for having given a partly praiseworthy description of Bonifacius' missionary activity. Yes, Rev. Grabau goes so far as to write: "Mr. Walther must also have the arch-papist, the ignorant, superstitious Winfried (Bonifacius, who otherwise had many excellent gifts) highly praised and extolled as the apostle and missionary of the Germans (750 p. Ch.), so that he may imitate him in the persecution of Lutheran pastors and the destruction of their congregations in this country, and in all papist tyranny. God in mercy convert this Missourian wolf apostle. "2c. Pastor Grabau knows quite well that at the time when Bonifacius' article was included in the Lutheran, we did not stay in America at all!-Since the aforementioned gentleman, as it seems, has a particularly good confidence in V. E. Löscher, a judgment of this theologian on Bonifacius may find place here. Löscher writes nehmlich:

"One notices of Bonifacius that he certainly had good opinions, but still deviated a little from the straight path here and there out of respect for the Roman See or out of the superstition that clung to him as a result. Then we, together with Philippo Melanchthon, regret that this Bonifacius followed Gregory's teaching and example. But we thank the most high God for all the good, which he let happen to the Germans sitting in heathen darkness at that time through this, although not completely purified instrument." (Innocent News. Volume 1713. page 760.

Christians, spiritual priests.

The Papist Weislinger says in his blasphemy, "Eat bird, or die!" Page 53! The following: "When the people learned from Luther's Gospel that all Christians are priests, they despised the preachers; Luther himself confesses that they spoke without timidity: "Shepherds, shepherds, and drudges must be had in towns and villages, but preachers are not needed." To this the godly Fresenius answers: "That all Christians are priests is not Dr. Luther's, but God's evangelical teaching 1 Petri 2, 5. 9, Rev. 1, 6, whereby the ordinary teaching office is not abolished. Ephes. 4, 11. 1 Cor. 12, 28-30. but were not Christ and the apostles also despised?" Here, then, Mr. Pastor Grabau and like-minded people have given us the short answer to their accusation that our doctrine of the spiritual priesthood is a new "Missourian" doctrine, and that the same is to blame for the fact that many congregations have already chased preachers of our Synod up and away. In general, those

The old Lutheran theologians defend our church against the attacks of the papists, especially the Jesuits, in their writings. But it is true here too: there is nothing new under the sun.

Note, Mr. Past. Grabau concerning.

Shortly before the end of this present issue, we receive the issue of the Grabauian "Informatorium" of the 1st of this month. In it, the above-mentioned fights, for easily understandable reasons, for the necessary fear even of unjust banishment, as pro aris focisque, i.e. as for house and herd. In order to succeed in this, he first, as usual, clouds the water, in order to then be able to cast his hams in the nearest number and catch careless ignorant fish. We shall in due time clear the water again, and not be afraid of the unjust and presumptuous spell of the stern Lord, which he hurls at us with the words, "The Lord rebuke thee, thou Satan!" No good Protestant is frightened by this; for every Green Thursday he has to hear this curse against him from the mouth of the head of the "holy church" of Rome, i.e. the ecclesia malignantium, in German, the church of the wicked.

At the same time we received the news that Rev. Grabau has rejected the proposal of our Synod to accept an oral discussion between some of our members and some of his own for the purpose of reaching an agreement. - Well, then, let it be done what Rev. Grabau will not have it any other way! Because we still did not want to give up the hope that Mr. Pa,l. Grabau was only dangerously wrong out of weakness, but wanted to do the good, we have so far spared him as much as possible; this leniency has now lost all reason. From now on, therefore, we will speak to this man in a different tone and, for the sake of God's honor and His word, which we have confessed, we will unsparingly expose what we would so gladly have covered up. On Mr. Pastor Grabau's head, however, will fall the annoyance that may arise from this.

We know well that there are many readers who do not want to read anything about the disputes between us and Past. Grabau's faction. But we will prove to them that it is not only our "Lutheran's" job to bring this matter into the light, but that he would also be acting irresponsibly toward his own readers if he did not illuminate this important matter, which has become a question of the day, in the "Lutheran" with God's Word. By the way, we promise that we will only deal with matters of doctrine in the "Lutheran," but will give a sidecar to the communication of the annoying stories concerning the practice of Pastor Grabau and his followers, so that our dear "Lutheran" will not have the appearance of a resemblance to the dear "Informatorium," which is largely filled with scandalous and, as will be shown in its time, often distorted stories.

The book is decorated with stories, yes, actually old vettelic fables, and yet it bears the name: "Ecclesiastical Informatorium".

Correction.

The prices of re-listed books which are incorrectly stated in the book advertisement of Messrs. Orff and Schwegmann in Fort Wayne contained in No. 21 of the "Lutheran" (as the same have been stated in the manner known here just as little, neither in payments nor otherwise, as in the designation in shillings) are herewith corrected.		
Wackernagel's Reader 4 Parts per Volume ...	50.	Wildenhahn, Paul
Gerhard	1,62'.,.	Fresenius Communionbuch
Bible bound in leather with gilt edges . . .	1,75.	
Müller's Hcrzensspiegel	2.50.	
Müller's bimml. Love Kiss	75.	Arndt 4 books
Arndt 6 books	1,50.	
Praetorius Treasury	87	Concordia Book
Moltersdorf Psalms	87	7. Pastoral Lutheri1
Description of the Holy Land	87^.	Mrurer's Luther's Life
Matthaeus's Luther's Life	12	7.
" /, " with pictures . . .	Z7ch	7.
Luther's biblical treasure boxu62	^.	
" true Christianity	75.	
Müller's Erquickstunden	62	17,
Layritz choral singing	1,75.	., Geistl. Melodien 2 Volumes
.....	5	t).
Raumer's Liederbüchlein	18	^.
Schmollen'S Bußopser Z70 . .	2.50.	Daily Change
Arnd, collected small writings 1610 . . .	25.	
Bauer'S Grundzi'gc der hochdeutschen Grammatik . .	50.	Schmidt's
Dogmatik1	87>	<"
Hofmann's World History	1,25.	
Hammel'S Liturgy	75.	
Rambach'ö PassionSbüchlein	25.	Görkng'S Hemlgbete62'.,.
Articles of Faith	12	^7.
Wiener Abhandl. v. rhyth. Choralgesang . .	25.	Layritz Liturgy
25. Rudelbach's Sacrament Words	01.	Layritz Notentaseln
.....	50.	
Wucherer House ServiceMs		
Collection liturg. Forms	75.	
1177° The school maps of Palestine indicated by Mr. Pastor Selle		
in No. 20. are also to be had from		
Orff and Schwegmanu in Fort Wayne.		

Received from 17 April to 12 Juui 1852: from Mr. Pastor Franke H5.60.		
" Trautmann ..	5.00.	
""Crämer vonBuffalo ."	6.72.	
"" Keyl	4,88.	
" Lindemann .	10.00.	
"" C. Meyer	1.00.	
"" for Pastor Strecksuß .	1.20.	
" of the New York community .	2.77.	
	\$37.17.	
I. H. Bergmann.		

Received		
s. to the Synodal C asse: from the Lutheran congregation in St. Louis.	inconclusive\$50	.00.
" " Parish of the Lord Pastor Quast in Lafayelte Co, Mo.		3-00.
" to an unnamed person in the same parish	100	
" HerrPastor Quast for 1851 u.	1852.	
2.00.		
" to Pastors Lange and Müller2		.00.
" Pastor Habet and his congregation for the colporteur3		.00.
d. to the Synodal-Missions-Casse: from Mr. Past. Eppling and his St. Paul		
Community in and around Rome, Perry Co, Ja.	1.75.	
" Httrn Matthaeus Bauer from the Dreisaitig- keitö parish of the same50		.

From Mr. Pastor QuastW
" by an unnamed50
" Mr. Phil. Merz50
F. W. Barthel, Cassirer...,

Paid

the 7th year Mr. Conrad Hille and Peter S otherwise " 8th year, the HH, Adam Ambrosius. Bonn, JäM
Deiswänger, Wilh-. Brodbeck, John Briel, H. ED gers, Georg Krank, Christian Grast, Heim, ComÃ Hille, Wilh. Jormollen, Dietrich Katenkamp, Lech- Haas, Conrad Rievcl, Peter Sander, Schindler, P. I. Schlerf, Friedrich Srünlel, Heim. Trieben, the 2nd half of the 8th and 1st half of the 9th yeargapcc.
Mr. G. Rehwald.
the ninth year, Mr. Franz Lcutner.

Books and pamphlets

to have in the tradition of the Lutheran for the buried prizes.

Third Jabrgang of the Lutheran of 1816 - 47. No. 8 - 2651).
(The 1st and 2nd volumes are out of print.) Fourth, fifth, sixth and seventh volumes.
Jahrgang des Lutheraners, jeder 50, Gespräche zwischen z we i L u t h e r a n ern über den Methodismus, (in Pamphletform) 1 Stück 5. | Dr. Martin L uthers Tra cta t von der w ab reu Church, 2 pieces | 5, | The constitution of the German evang. || I nt b. Synod of Missouri, Ohio u, a. St. 5. Second, Third, Fourth nnb Faus | | | | |
t synodal report of the same synod, every 10th member of the synod.				
Kirchen - Gcsa n g buch für evang. luth. Ge- memren, verlegt von der hiesigeu evangcl. luth. Gemeindes U. A. Conf. in pressed leather volumes, the piece . . .				
				The Dozen \$8.
				100 pieces H62M The
same in smaller format, the piece 50".				
				The Dnbcud I5,25.
				100 pieces H40M.
Dr, Martin Luther's cl. catechism, unaltered reprint .				
				In a dozen cl.
A B C-book, and in appropriate step order arranged UebunLS stücke u. s. w , herausgegeben von unserer Synode 19.				
				By the dozen H IM
Johann Hüb " ers Biblical Histories. New York edition, in detail .				JmDozen\$2M
Dr. Martin Luther's interpretation of the 90th Psalm.				
Psalms, brocaded and trimmed .				" . . 15.
				In a dozen tz1,50.
Book of Proverbs to the Catechism of Luther				.. . 15.
				In a dozen Hl,50.
The pastoral letter of the Rev. Grabau zu Buffalo v. 1.1810 nebst dem zwischen ihm ge° Wechsel ten Schriften				15.
Letter of Dr. Martin Luther on the appointment of the church servants to the council of Prague, Bohemia, 1525. translated from Latin by Paulus Speratus				10.
Timothy. A gift for the confirmirt"				
Youth. Edited after Hiller, bound .				35.
				By the dozen, \$3.M.

Sermon preached on Easter Day, 1851. at St. Louis, Mo. given by Prof. C. F. W. Walther 5,
Whose sermon on 1 Thess. 4,1 - 7: You exhortation of the holy. Apostle, become more and more complete..... .5,
(Both sermons from the "Lutheran" specially reprinted).
New Testaments, mostly with the Psalter, Stultgarot, London and Hamburg edition, in ordinary binding with the Psalms 20.
ditto without psalter 1o. in gilt 30.
28Confirmation notes with bible sayings and song verses, ingl. with bible pictures and marginal drawings; lithographed and published by Leopold Gast \$1M
16 Lau himself one with Bible verses together with the like. Pictures and marginal drawings; lithographed and hcrasugkgen by Gast u. Brother ZIM
Melodies of German church singing?
By Dr. Friedrich Layritz..... 25.
Annex thereto 15.

Printed by M. Niedner,
North - corner of Third and Chepnut - Street.



(Ebenb. Job. Kap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Aug. 8, St. Louis, Mo. 17, 1852, No. 26.

Bon of the power of the Holy Preaching Office.

(Against the accusation in the "Informatorium," Year 1, No. 17, that we deny the right doctrine of the holy office of preaching, as it had already been denied by the Reformed). *)

In the indicated number of his "Informatorium", Father Grabau shares an excerpt from a writing by the old Helmstävert theologian Pfafrad, in which the false doctrine of the Reformed about the office of preaching is presented and refuted. The former concludes with the remark: "From all this it can be seen that the true doctrine of the office of preaching has long been disputed by the Reformed, as it is now disputed by those who pay homage to a separatist doctrine of the spiritual priesthood and separate the Word of God from the office of preaching." Although, contrary to custom, we are not mentioned by name here, we are nevertheless so clearly designated according to the manner in which Father Grabau usually speaks of us,

*We had written this essay even before we knew that Pastor Grabau had refused our offer to negotiate verbally with him. Worried that even this argument, made in Christian friendliness, might be used by the aforementioned to accuse us of a new breach of the peace, we withheld the leprosy. We now give it as we originally wrote it.

D. R.

that every reader must think^ that we are meant by this.

But since we have never denied what the old faithful Pfafrad teaches about the dear holy office of preaching, but have always believed it with all our heart and still believe it, let alone that we should have argued against it even with a single word, there is nothing left for us to do but to assume that Mr. Fr. Grabau either has not understood what the real "*status controversiae*" (point of controversy) in this doctrine was in the struggle between the Reformed and the Lutherans, or that he, filled with unwillingness against us as he is, thinks to read and hear things from us which have never entered our pen, our mouth, or our heart.

Between us and Father Grabau, however, there has been a dispute for years about the power of the office of preaching, but not in such a way that the latter would have represented the doctrine of the Lutheran Church, while we would have represented that of the Reformed Church on this subject! The matter is rather as follows.

Among other things, Pastor Grabau had written the following in his so-called pastoral letter of 1840:

"Hence also the Church has believed from the earliest times that for the right administration of the holy sacraments, for the granting of absolution, not only the word of the

It is not that the appointment itself belongs to Christ, but also the right divine calling and command; and even if the official were evil, the words of appointment are still a powerful office, to which the Lord still confesses himself; for in the office lies the testimony of Christ, to want to realize and present his once made appointment (absolution and sacraments) on earth again and again by the word used in it. It is not that Christ needs an office in order to give power to his words of institution, but because Christ wants to make use of the office he has instituted in order to act with man on earth by virtue of his word. Cf. the 518th question in the Catechism, "Who administereth Holy Communion?" The called teachers and preachers of the true church. Saying: 1 Corinthians 4:1. 519. 520. Question: The duty of the ministers of the church is to consecrate, to distribute the Holy Communion. Holy Communion. 1 Cor. 10:16, The blessed cup which we bless 2c. Wherefore we are persuaded, that a man, who is willingly raised up by the church, can neither give absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine; for Chri

stus confesses His divine UNIMPOSSIBLE order, not and ordained that water and his word should be one baptism.... So also, that bread and wine should become this same writing: "If a rogue, a whoremonger, or a thief our arbitrariness and disorder." comes into a foreign inheritance, all property is just as valid as if the right heir had it. So it is here with the pronounces absolution, to administer Holy Communion, consecration, but it is the fault of Christ's order, sacraments also. We join water and word together, as as one who thereby administers the office. Father command, and institution; who commanded (as St. Paul he gives us; but such our doing does not make it Grabau teaches, 2. not that the administration of the saith 1 Cor. 11:23): When we come together, and speak baptism, but Christ's command and order. We do office is powerful because of the word, but conversely his words concerning bread and wine, it shall be his body according to his commandment bread and wine for the that "the words of institution are powerful because of the and blood; that we here also do no more than pass, and word of Christ: but such our doing doth not change it, office." Father Grabau teaches, further, 3. not that a give bread and wine with his words according to his but Christ's word and order. Now if the devil, or any of pronouncement of absolution and administration of the command and appointment. And such is his command his members, should keep the ordinance of Christ, and sacraments without a proper profession is only and institution, that we present and receive not bad bread do according to it, it would still be the right baptism and *illegitimate (illegitimum)* - that would, of course, be quite and wine, but his body and blood." (Scripture on the Mass sacrament. For Christ, for the devil's sake, or for the correct, biblical, Lutheran - but that this is also invalid and Consecration of the Holy Cross, 1533. XIX, 1548. sake of wicked men, will neither lie nor deceive his invalid (uou ratuw). Finally, Father Grabau does not 49.) As to the third point, Luther writes there: "I will not churches, but baptize them, and give them his body and teach that we can be certain that the Lord wants to say, as the Papists do, that no angel nor Mary can walk blood, even his hand, by which he doeth it, whosoever realize and present absolution and sacraments through 2c. *) but I say, that if the devil himself should come (if he and wheresoever he pleaseth. Yet the papists his word if only these holy acts are administered were so pious that he would or could do it) - or I suppose themselves confess that baptism given in jest or play is according to Christ's institution; but rather only if the one that I should afterwards learn that the devil had thus crept a true baptism; as it is written in Historia Ecclesiastica of who administers these endowments of God is also called into the office **) or had let himself be called in the form St. Athanasio, that he played with his companions and to do so in the right order. of a man to the office of pastor, and had publicly preached children by the sea, and baptized them, as he had seen Everyone can see that this is false un-Lutheran teaching the gospel in the church, baptized, said mass, absolved, it done in the churches by the bishop, and the bishop Concerning the first point. Concerning the first point and performed and administered such office and Alexander thought it a true baptism, and did not baptize Luther writes: "And that I once answer the questions sacrament as a pastor, according to the command and the same children again." (XXI. 1553. 54.) which I asked above, namely, how one should hold order of Christ: we must nevertheless confess that the We are certainly not doing Mr. Grabau an injustice oneself against the priests in the papacy, because the sacraments were right, that we received right baptism, when we claim that his view of the office of preaching is are all of them consecrated by angle bishops to the angle heard right gospel, received right absolution, and took actually based on the Roman concept of a spiritual mass; here you should do so: Thou shalt not respect nor right sacrament of the body and blood of Christ. For our state. Thus Carpzov, in his introduction to the symbolical regard his Chresem and consecration of the angle, as faith and sacrament must not stand on the person, books, writes: "The word ordo, with the Papists, taken they are certainly nothing, and neither profit nor serve whether he be pious or wicked, consecrated or materially (that is, not as the act by which the ordo thee; but look to it, that he holds the parish office, which unconsecrated, called or insinuated, the devil or his comes into existence, but as a spiritual state itself), is not his, but Christ's office. Neither be thou deceived, mother; but on Christ, on his word, on his office, on his signifies a distinguished degree in the Church, which whether he be duly called, or hath bought or forced his command and order. Wodieselben gehen †), da muss es gives the capacity for the lawful and valid exercise of a way in, as he is come in, over head or over foot, whether recht gehen und stehen, die Person sei, wer und wie sie sacramental act." (p. 413.) Gerhard also speaks of this he be Judas or St. Peter, let nothing concern thee; wolle oder kann." (XXI. 1551.) - What in his Locis. .There it is said, namely, "Luther opposes this general capacity to the priestly character, of which the scholastics and popes disputes, that by the sacrament of ordination a certain spiritual power is effected and caused in the soul of the recipient of the same, by which the priest becomes capable of making the sacrament of the altar, so that without that (power) it cannot be realized in any way, and because they say that for the sign of this power a character is impressed upon the soul." (L. äs saor. §. 29.) Finally, Chemnitz, in reply to the words of the Tridentine Council, "If any one say that not the priests alone are the administrators of absolution, but that to all the faithful of Christ it is said fei: 'What ye shall bind on earth 2c. by virtue of which words any one may absolve, let him be accursed,'" etc., writes the following: "There is no doubt that God is efficacious through the proclaimed voice of the Gospel, by whomsoever the same may be proclaimed. Why do

*) That is, to change the bread and wine into the Body and Blood of Christ by Consecration, as the Papists teach.

D. R.

**Luther, therefore, first of all assumes the case that the devil would not have been properly called either.

D. R.

†) The reader will see from this that, according to Luther's teaching, "the office goes" precisely where God's Word is rightly preached, or where baptism or Holy Communion is rightly administered, or absolution is pronounced according to the Gospel, even if the one who handles these offices has no proper profession. If this were not the case, no one could enter the office of preaching as a foreign office. Therefore, in the symbolic books, the word itself is called the office of the Spirit, and it is hereby indicated that where the word resounds, whoever may preach it, the office also goes, and that therefore the pastorate is bound to the word, but not the word to the pastorate, which Pastor Grabau confuses. Cf. Concordienbuch p. 805.

Is this the reason why the Tridentine Chapter makes so much noise about this question? Answer: Because they do not place the completeness, truth, and efficacy of the sacraments in the words of Christ alone, but in part also in the character which is supposedly impressed on the priests at ordination. Thus they also desire that the consolation of absolution should not depend both on the words of the Gospel, and on the person of the absolver." (p. 394. 95.) That the lawful profession of the administrator belongs to the realization of the sacrament, is a doctrine hitherto quite unheard of in the Protestant Church, and quite unscriptural. Luther writes rather (and in this all orthodox teachers of the Church follow him): "If it be asked, what things are necessary to the essence of the Sacrament, we answer: certain that our present profession was an illegitimate There are three things which belong to the Sacrament. one, since they now also claimed that our congregations, First, elementum, i.e., a visible sign, is required; next, which had unlawfully separated from the church in there must be the complete recitation of the words; and Germany and had been guilty of so many sins and thirdly, the lawful use according to Christ's institution errors, were not parts of the true church, but sects, and must be added. For example, the element in baptism is therefore none of them could have issued a legitimate water; the words to be recited are these: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; finally, the immersion or sprinkling of the child itself contains the lawful use commanded by Christ. The same must be said of the Lord's Supper. First, the full elements, bread and wine, must be there; next, the words of the testament must be wholly said; finally, the lawful use must be added, that is, the eating and drinking." (XIX. 1589.) But Father G. now adds the 4th, that he who officiates as a minister at the Sacrament was once called in due order, and therefore also ordained in a lawful manner!!!

Since Pastor Grabau himself asked us, when he sent us his pastoral letter, to let him know our conviction about the contents of the letter, we could not help but testify against the doctrine of the power of the Holy Office of Preaching, among other things. We saw ourselves all the more called upon to do so, shortly before we had had the experience of the danger and perniciousness of such error. We Saxon preachers had, in fact, allowed ourselves to be persuaded by Stephan to resign our pastorates in Germany and to emigrate to America with several hundreds of laymen, because the true church could no longer be preserved in Germany and therefore a person could hardly be saved there. When we arrived here, however, to the horror of us all, Stephan was revealed to be a dishonest man, and since he had given the first impetus to our emigration and had done everything in his power, we were forced to leave.

disturbance and distress in our churches. Especially our best Christians, most of whom were personally devoted to us preachers and did not want to give room to any doubt about our integrity, were in no small trouble of help but testify against the doctrine of the power of the Holy Office of Preaching, among other things. We saw ourselves all the more called upon to do so, shortly before we had had the experience of the danger and perniciousness of such error. We Saxon preachers had, in fact, allowed ourselves to be persuaded by Stephan to resign our pastorates in Germany and to emigrate to America with several hundreds of laymen, because the true church could no longer be preserved in Germany and therefore a person could hardly be saved there. When we arrived here, however, to the horror of us all, Stephan was revealed to be a dishonest man, and since he had given the first impetus to our emigration and had done everything in his power, we were forced to leave.

this sin does not take anything away from the validity and power of the divine foundations, just as the holiness and legitimacy of the profession of the minister does not add anything to the power of the word and the sacraments. God, however, graciously helped us out of all distress at that time. As the conscience making and raving of our Separatists increased, a public disputation was offered to the same by us then preachers in Perry County, the blessed Pastor Loeber, the Pastor Grüber (at present still there), the Pastor Keyl, and the writer of this, concerning the articles and relations in question. This disputation was accepted, and the success was that our congregations became certain and calm in this matter, the separatists partly returned, partly departed.

No sooner had this dispute been fought out among us than the pastoral letter of Hm. Father Grabau appeared. It was therefore natural that we should protest strongly against some of the principles set forth in it, the persecution of which had inflicted such painful wounds on us and which we still felt.

Of course, Fr. Grabau presents the matter as if we had attacked the power of the Holy Office of Preaching against him and had led and still lead reformed teaching on this point. But the dear man does us a crying injustice in this. He treats us as hardened, unrepentant sinners, accuses us of lies, slander, malice, etc., so that it would be no wonder if we allowed ourselves to be provoked and seduced into speaking out against him in the same way. But we beseech God to grant us grace to bear all these experienced hardships with Christian patience and gentleness, to calmly set the matter apart, and to leave it to God to conduct our cause, which we are sure is not really ours, but His, that is, God's. -

But we go further. What, then, was actually the status controversiae in the dispute between Lutherans and Reformed about the power of the sacred office of preaching?

First of all, it did not consist in the Lutherans ascribing a special power to the word preached by a preacher, and in the Reformed denying it this special power. Rather, the Lutherans always placed the written and preached, the read and heard word on an equal footing. Thus, among others, Johann Gerhard, in his refutation of the errors of Schwenkfeld and the Reformed, writes of the power of the office of preaching: "The conversion and blessedness of men is ascribed to the word of God, not in so far as it is written on paper or spoken with the mouth outside of its proper and lawful use ordered by God, but in so far as it is proclaimed, preached, read, pondered in thought, that is, in so far as it is used in its proper, lawful, and orderly office, and in so far as it is used in its proper, lawful, and orderly use.

Use is what God has ordained it for. But that use consists both in reading and hearing the word, for it is one and the same word of God, whether it be read, or preached and heard; wherefore those salutary effects which Scripture ascribes to the preaching of the word of Scripture, must also be ascribed to the reading and meditation of it; just as a man not only hears his friend, and is moved by his words, but also when he reads a letter from him." (äoo, äs ml.ii. sool. tz 253). The point of contention between the Lutherans and the Reformed concerning the doctrine of the sacred office of preaching did not consist, secondly, in the fact that the Lutherans made the realization, validity, and power of the sacred sacraments dependent on the legitimacy of the profession, ordination, or any other quality of the preacher, and the Reformed denied this. The exact opposite takes place. Thus, for example, Calvin writes in his Institutions: "The administration of both this (the sacrament of baptism) and of the evening meal is a part of the church office, for Christ neither commanded women nor men without distinction to baptize; but those whom he appointed apostles, to them he gave this command/' (Book 4, Chap. 15. § 20.) The same Calvin, therefore, writes against Westphal, "It is better that baptism should be wholly omitted, than that the same should be administered by a woman;" and in his 278 Epistle he calls baptism by women an abominable defilement of the office of preaching." Yes, Chamier, former ref. professor at Montauban, in his writing on baptism, writes: "We say that the right to administer baptism is only with those who hold a public office in the church, and that a baptism administered by a man who was only a private person has no power, that is, that it is not a sacrament, but an audacious game, which ought by no means to be tolerated in the church." (Book 5. Cap. 14. No. 8.) The Lutherans teach quite differently, As we have already seen above. Here only the following testimony may find place: "God's Word," writes the theological faculty at Helmstädt, "and the reverend sacraments, together with absolution, have their valor, (validity), power, and effect not from men, but from God, His holy order and institution. For neither he that ploweth, nor he that coveteth, is anything, but God that giveth prosperity, as it is written in 1 Cor. 3:7, and Rom. 3:2, Paul saith, that unbelief of man abolisheth not the faith of God. Then our dear Saviour Matth. 23. admonishes, that they should not believe the scribes and Pharisees, as long as they sit on Mosi's chair.

*It is, however, beyond doubt that the Reformed teach in this way, not out of any special respect for the sacred office of preaching, but because they hold baptism in low esteem, and it is therefore annoying to them that one would rather have a woman baptized than have a child born without baptism.

and do the Mosaic teaching. Everything," he says, "that gospel a power of God unto salvation, Rom. 1 16. and they tell you to do, you must do and keep. But after their Timothy, preaching the gospel, makes himself and works ye shall not do. And if the power of the word of them that hear him blessed. 1 Tim. 4:16." This is God and of the reverend sacraments depended on the Lutheran doctrine. Now what, on the other hand, have vocation and life of a teacher and preacher, it would the Reformed taught? They have taught, and still follow that the word of God, preached by a man not teach, as follows. *). The word which enlightens, ordained to the ministry, yet pure and loud, would be converts, and restores men, and works faith, 2c., is not quite invalid; item, the holy sacrament of baptism, really the external word contained in the Bible, whether administered in case of need by private, yet Christian, it be heard or read, but the eternal word contained in believing persons,*) would be quite invalid. Which, the Bible. however, cannot be said with reason of truth, unless the Donatistery were true." (See: Vsäskenui tkssaur. II., 5.407. Compare I. Gerhard's Loci I. äs bapt. § 22. Quenstedt's Theologia I. de sacram. ssot. 1. tlles. 7.) The real point of contention in the dispute between Lutherans and Reformed about the power of the sacred office of preaching consisted, thirdly, in this. The Lutherans taught that the Word of God, written as well as preached, read as well as heard, has in its essence, with the sacraments, has not the least power even in i.e. in regard to its meaning, divine power, not only to those whom God has not chosen and in whom God indicate, to proclaim, to present, to tell, what the will of God is, which is the way to eternal life, what faith, regeneration, sanctification, 2c. But also to produce all spiritual effects itself; the word of God has not a mere moral power of persuasion, but is, by virtue of divine order, animated with divine spirit and divine power, so that it really and truly brings the holy spirit with it, sinner can rely as an act of God, but only a penetrates the heart of man, changes it inwardly, and works conversion, regeneration 2c. in it. This power does not first come to the word in its use, but adheres to it inseparably, indwelling it by virtue of divine impartation. The word of God, therefore, is the instrument of man's conversion, not merely as a hammer, a rod, and other dead instruments, which have no power in themselves, but only become effective through the hand of him who wields them, but also as sacraments. the instrument of the Lord. a fire, as a seed, as food, as a lamp, and other instruments which have their power in themselves. But what is due to the word is also due to the sacraments, which are the visible word and, as Gerhard puts it, a short excerpt of the whole Gospel. And finally, to use Gerhard's words again, "what is ascribed in Scripture to the ministry of the Word and the Sacraments, this is also ascribed to the ministers, the preachers of the Word and the administrators of the Sacraments, not with respect to their person, but with respect to their ministry, inasmuch as they preach the Word and administer the Sacraments. Thus the Evan-

*) We note here that Rev. Grabau happily commits the inconsistency of holding that emergency baptism by those not called to the ministry is valid. D. R,

God is. Like the sacraments, the outward audible word is only a sign of the inward effects of grace which God wants to produce on the occasion of the preaching of the word. The outward and written oral word has in itself only a moral power of persuasion through reasons and ideas, and is a dead letter, beside which the working Spirit walks, but in which there is no divine spiritual power. Therefore the word of God, together with the sacraments, has not the least power even in the the forgiveness of sins, on which a poor sinner can rely as an act of God, but only a proclamation of the gracious will of God, which then becomes truth when God is added in this and that case, namely, in the case of the elect. In this doctrine, they entirely nullify the office of preaching, for since they deny the power of outward words to produce spiritual effects, they still more deny this power to preachers, to whom it is ascribed only in so far as they preach God's word and administer the holy sacraments.

The reader will see that the question here between the Reformed and the Lutherans is not the relation between the power of the Word and of the holy sacraments, in so far as they are administered by a called pastor, and the power of these means of grace, in so far as they are administered by one who is not lawfully called, or by a layman; but it is here a question of the ministry of the Word and of the sacraments in themselves, whether they do their ministry through the pastorate or through any man.

But lest anyone unacquainted with the subject should think that we are here imposing heresies on the Reformed, to which they have never professed themselves, let a few remarks on the subject be made here.

*It happens not infrequently that the present so-called reformers complain when palpable errors are listed as "reformed" errors. But wrongly. If some so-called reformers no longer have the errors once taught, they are not reformers in the historical sense, and it would then be their duty to renounce the reformed church.

follow the most renowned theologians of the Reformedreck Goll. II, 218.) The same Beza further writes: "It is a palpable error, drawn from the fetid puddles of the Church.

Zwingli writes: "Seventhly, I believe uno know that allscholastics (papal theologians), if, as is said, the original sacraments do not even confer grace, that they do notcausative power of the impartation of grace is attributed even administer or withhold it. For grace is wrought andto God, but the mediatory (instrumentalis) to the given by the Holy Spirit, and therefore this gift belongssacraments." (Ib.) to the Spirit alone. The Spirit, however, has no need of Grynaeus: "The pious may consider that to the an escort or a chariot, for he himself is the power andoutward office the effect of the inward office is ascribed, the carriage by which all things are led, and does notby this saying of Paul 2 Cor. 3, 6. and other similar ones, need to be led. Nor do we ever read of such things inin sacramental speech *) to honor the same." (Disput, äs sacred Scripture, that external things, such as theeuollur. tll. 17) sacraments are, certainly bring the Spirit with them. The reformers, as can be seen from this, stand on the same ground with the enthusiasts, in that they not only confess and admit in the Sacrament trade), that the disparage the outward order of the office of preaching, but in general deny the divine working and Sacraments are given for the public testimony of that communicating power of the word, and actually believe grace which is already present in every individual in a direct enlightenment. person. Thus the church, by baptism, receives him who But we condemn this doctrine as a shameful and is first received by grace. If, then, baptism does not bring ungodly doctrine. How then can Pastor Grabau dare to grace, but only testifies to the church that he to whom it burden us with it? He has made the power of the Word is given has already received it.... If we wish to speak of God dependent on the office of the preacher, and we canonically or correctly, we see that the outward have denied this, because it is precisely this that denies preaching of the apostles and evangelists or bishops the right Lutheran doctrine of the power of the office of has preceded faith among all peoples, which we preaching or of the Word. We have not, however, as Mr. attribute to the Holy Spirit alone. For unfortunately we Rev. Grabau incomprehensibly pretends, "to separate see many who hear the outward preaching of the the Word of God from the office of preaching," but rather gospel, but do not believe, because they lack the Spirit. to defend and save against him that without the Word of Where prophets, i.e. preachers of the word, are sent, it God the office of preaching is a bad office, ineffective, is a sign of God's grace, because he wants to reveal the void, as water without God's Word is bad water and no knowledge of himself to his elect. (Confession of Faith, baptism, but that through the Word of God alone, and 1530.) Further, Zwingli says: "It is impertinence that one not, I do not know what kind of character (delebis or has taught that man becomes certain through the keys indelebilis) not inherent in the laity, the holy office of (of the kingdom of heaven, which is the gospel), who is preaching has its power; but what power the sacred certain only through faith inwardly. In vain shalt thou office of preaching has even in one who is not lawfully say: Thou art free" (from the condemnation of sin) "for called to it, because God's Word and Sacrament is and thou canst no more make him certain by thy word, than remains God's Word and Sacrament, and its divine thou canst make an elephant out of a fly, when thou heavenly character (delebis or indelebilis) The fact that sayest, Thou art an elephant." (Book of True & F. the sacred office of preaching has and retains its divine Religion.) heavenly power, may now be, that we speak with Mr.

Calvin writes: "Although we do not deny that God Pastor Grabau, the means of service, whichever it may himself is with the very present power of his Spirit in his be; but this has been denied by Mr. Pastor Grabau. institution, so that the administration of the sacraments Grabau has denied this. which he has ordained may not be unfruitful and empty, God grant that he may consider the matter impartially yet we maintain that the inward grace of the Spirit, as it and withdraw his groundless accusation, which concerns is distinct from the outward ministry, is so also to be not only our person but also the confession of the regarded and thought of separately." (Instit. B. 4, Cap. orthodox church which we hold. 14, §17.

Beza writes: "He is greatly mistaken, and does injustice to God, who thinks that God ascribes either to the men by whose mouth he speaks, or to the outward word of God' itself, or to the sacramental signs, the very least of that divine power of his to renew and preserve men to eternal life in Christ." (Uosx.

(Sent in.) Appraisal of the Struggle between
Past. Grabau and the Synod of Missouri,
Ohio, etc. *)

Mr. Rev. Grabau regards the whole controversy with the Synod of Missouri as a controversy with the eminent heads of the same. He regards the Synod itself only as a tool of these men, and does not trust it with so much independence to represent and defend the truth, if it should already see that it would be more or less injured by these its vocal leaders. Everyone can see that this is a very burdensome reproach for our Synod. If it were really so, it would be truly sad; for then there would indeed exist among us a papism, a rule over consciences in contradiction to the doctrine which our Synod has defended in many ways since its existence, namely, the doctrine of the spiritual priesthood of all Christians. If this were the case, our Synod would have sold the glorious liberty it has in Christ, and would have placed itself in human bondage to the shame of the one Head of the Church, Jesus Christ, which is frightful even to think of, let alone to assert.

Since this accusation has been raised by Rev. Grabau, then the members of our synod must certainly get active if they do not want to judge Grabau's verdict by remaining silent.

And this is the cause which urges the undersigned, as members of the Synod, to protest against such an accusation, and to vindicate the innocence of the Synod. And although there is very little hope that Rev. Grabau will be convinced of the injustice of his accusation, and that he will publicly recant it; nevertheless, self-defence remains a duty, if the accusation made to us impairs God's honour and truth itself, and may annoy many innocent souls; they may or may not be acknowledged by the opposing party.

The whole reproach of the Rev. Grabau seems to be based on the fact that there are some among us who do, however, mostly speak out publicly. But to infer from this that the others all say only yes and no, like underage children, and are bound in their conscience by fear of man or complacency toward man, is a strong presumption that lacks any just ground. For is it not always and everywhere so, that those most lead the public word, who are especially equipped with light, strength, and spirit for it? Would it not be disgraceful to call the great instrument of the Reformation, Dr. Luther, a pope, because he spoke most nobly in all matters of controversy? Did not God make the members of the body different?

*) Also this leprosy has to be sent in by the undersigned brothers, ehr Paß. Grabau's declaration of not wishing to engage in oral negotiations had been received, D. R.

*The Reformed make a *petitio principii*, that is, they prove something by what must first be proved. They say that the body of Christ is not really present in the Lord's Supper, because it is only sacramentally present. But this is just to prove that a sacramental presence is not a true, we do not, essential one. Grynaeus now goes so far as to assert that even the whole external ministry has divine power, if one wishes to speak in a sacramental manner, that is, according to his sense, if one says something, but if it is not so, if one ascribes the thing itself to the sign of a thing.

do they all have the same work? Each has his gift, and with his gift he serves the whole body, but the gifts are not the same. In both temporal and spiritual affairs, who is justly entitled to a greater share in the public administration of the word than he who, with all other simplicity and honesty of heart, is nevertheless short-sighted and limited in his understanding of circumstances, or to whom God has given trained senses to distinguish the true from the false, and an eloquent mouth to expound doctrine clearly and convincingly? What should become of a synod if the order were reversed, if ignorance should reign, and wisdom subdue? Was it the intention, I wonder, of Rev. Grabau want to establish such an order, or rather disorder, in his Synod; is it not evidently he himself who has the most weighty word in his Synod, and might we not therefore make the same reproach of the Buffalo Synod which he makes to our Synod? Yes certainly with much greater right. And if Rev. Grabau made the happiest attempt to prove that his colleagues and the congregations associated with him, quite independently of him, share his opinion in the present matter of dispute and advocate his hierarchical principles, he will never persuade a connoisseur of human nature and a good observer of things that they should not be noticeably influenced by him.

The undersigned believe the Rev. Grabau, in the name of their brethren of the Missouri Synod, that the gifts of our outstanding members are recognized and honored among us, and that a certain modesty toward them is not evil, but rather well regarded. But against this we object, that we should let our eyes be blinded by the splendor of the gift, and that we should let our consciences be captive to the prestige of men. The word, "One is your Master," is written in our hearts with indelible letters. God forbid that we should ever raise up other masters.

Only then would Rev. Grabau would have just cause for his accusation; if something had happened by the members of our synod, who are the acting persons in the whole dispute with him, which is by all means not justifiable according to God's word; and the synod would have accepted and approved it unchecked. Then he might justly conclude that the synod was not independent. But Rev. Grabau remembered that at the Synod of 1850 and '51 all these things came before the forum of the Synod and each of our members had the opportunity to learn the state of affairs and to form a judgment of it according to God's Word. It was granted to every one to speak who had any misgivings; those two members of our Synod, of whom Rev. Grabau writes, had exhorted the Synod to repentance, but had been rejected by Prof.

Walther were persuaded and appeased, are just a proof that the Synod did not accept anything on the good faith of their vocal leaders (we ask to refrain from the evil sense which this word otherwise has). They were heard, all their concerns considered, as the Synodal Report of 1851 shows, and the withdrawal of those two Synodal members was a voluntary one from conviction. Had we wished to think otherwise of them, we would certainly only have hurt these dear brethren of ours.

All the facts that were presented to our Synod about the ecclesiastical practice of Pastor Grabau, especially about the handling of the ban, and confirmed by witnesses, were by no means suitable to make him as evident as a righteous shepherd of souls in the conscience of every Christian, and to determine the same to reject as unauthorized and unjust the previous procedure of the Synod to offer the same again through faithful shepherds to such souls that had fallen victim to the harshness and imperiousness of their preachers and had been deprived of spiritual blessings. For the rest, the assertions of Mr. Past. Grabau's assertions about the false teachings of the Missourians, as he called them, were really too monstrous to work in us the conviction that Grabau was a pure teacher of the Lutheran Church, and that those Christians had grievously sinned who had separated themselves from him and his Synod. If Pastor Grabau continues to accuse our Synod of having false doctrines concerning the office of preaching, the ban and the office of the keys, the spiritual priesthood, the right profession, ordination, and the church, and yet we are aware that in all these matters we are faithful to the Scriptures and the confessions of our church, then how can we think otherwise than that Pastor Grabau has a deviating doctrine, which has been confirmed by the confessions of our church? Grabau must lead a deviating doctrine, colored by hierarchical principles, as is clearly evident in his pastoral letter and the writings referring to it. And yet he demands of our Synod that we should say, against our conscience, to those who take offence at his teaching: You sin when you separate yourselves from such a pure Lutheran teacher as Pastor Grabau is.

No, truly, Pastor Grabau would have to be revealed to our conscience in a completely different way before he could demand of us that we repent of the wrong he believes has been done to him. And if he were to do so, we should not first need to be asked to repent, but we should want to do it before it was demanded. But let not Pastor Grabau think that he is thereby revealed in our conscience as a faithful servant of the Lord, when he continues to fill his informatory with his self-justification and bitter attacks on us; rather, this increases our distrust. A righteous teacher is not revealed in the consciences of others by the fact that he

but by fine teaching and by his conduct. If the doctrine had been connected with the deed, Pastor Grabau would have been certified as a faithful Lutheran teacher in the eyes and conscience of all righteous Lutherans, it would certainly not have come to the point that members of his congregation who had left or been banned would have had to be taken to task against him.

If Pastor Grabau thinks that he is commending himself to us or arousing sympathy for himself in our Synod by attacking the character of our confreres, whom we love and hold in high esteem, he is mistaken; he is thereby stifling in us the last shred of confidence and, unless God works miracles, making every agreement impossible, which perhaps would not have been so impossible if Pastor Grabau had shown himself more dispassionate. Grabau had shown himself more dispassionate. If Pastor Grabau knew how it cuts into our souls as a murderous sword, and how it perhaps fills thousands of God's honest children with the deepest sadness, if not with righteous anger and displeasure, when he, as he did in No. 17 of his Informatorium, calls one of the most revered and meritorious members of our Synod a Stephanist fox, a Stephanist serpent's head *) and the like; he would have considered writing something like that down.

In such expressions one can read nothing but a mind filled with bitter gall. The passionate, heretical zeal of the former so-called Orthodox in their quarrel against the Pietists is, as little as their direction can be justified from a healthy ecclesiastical point of view, to this day a stain in the history of the Lutheran Church; does Mr. Grabau want to bring a similar stain upon himself and the Lutheran Church in America? Can brethren in their own house, that I may say so, not settle their family quarrels in any other way than by tearing and rending one another; or does zeal for God's honor consist in taking one another's honest names, making a mockery of the devil, misleading many innocent minds, thereby hindering the course of the Gospel, and holding up the truth in unrighteousness? It would not be surprising if

Grabau's bitter attacks, for which the Informatorium seems to have been created exclusively, had also stirred up passion on our side (which is precisely what Satan wanted); and yet every impartial person, even Mr. Grabau himself, must confess that he has not been met with such carnal weapons as he has wielded. The unpartisan reader of both papers must often be surprised at how often quite well-intentioned, innocuous,

What bitterness and darkness must not be in a heart, where brothers are reproached again and again with hateful invectives for their errors, which have long since been recognized, publicly confessed, and forgiven by God and man. To move forgiven sins is the work of Satan. Note of the One.

The "Lutheran's" place is imputed with such a treacherous, spiteful intention. As to the nature of the quarrel, the "Lutheran," as he also has sin, like all the children of men, will not put himself forward as justified, but where has the "Lutheran" so transgressed against the eighth commandment as the "Informatorium? Even if someone were unable to see on which side the right lay in the differing doctrines, the way in which our counterpart conducted the dispute would hardly fill anyone with confidence in his doctrine. For it will escape no one's notice that the holy apostles, even when they were For it will not escape anyone's notice that the holy apostles, even when they really had to fight false apostles, observed a different way than our opponents. They, the apostles, exposed error, showed its harmfulness, warned against it with great earnestness, proclaimed God's judgment to the deceivers; but one notices nothing of vituperative attacks on the persons, nothing of carnal bitterness, but even from their punishments a loud zeal for God's honor and truth shines forth.

Great is the vexation with which our Lutheran Zion has been covered by this controversy; great is the grief which it has caused many honest souls, great the rejoicing which it has caused the enemies of our church. But we cannot be disconcerted, for trouble must come, but woe to the man by whom trouble comes. There must be such in the true church, but woe to those who are revealed as such in God's judgment and sentence. Pastor Grabau has not shied away from declaring our entire synod to be a mob; we have not yet had the courage to pronounce such a judgment on Pastor Grabau and his followers. Grabau and his followers. The day is perhaps not far off, however, when we will not need to pronounce it, but when it will be evident before the eyes of the entire Lutheran Church in Germany as well as in America who the mob is; unless, through God's abundant mercy, the last terrible outcome is averted and Mr. Past. Grabau will not be moved to take a path that gives more hope for peace. And this is what all pious hearts will longingly wish and ask of God. How much God's Zion would rejoice again after the anguish and pain, how joyfully God would praise and glorify, if through the mercy of Jesus Christ and through His Spirit's grace, what Satan has divided and torn apart, would again be gathered together in faith and united. Oh would that the evil heart's resistance and the devil's malice would not hinder what the gracious will of God and of our Saviour Jesus Christ might well give.

C. F. Grüber.
G. A. Schieferdecker.

Adolph Clarenbach and Peter Fleisteden.

These two men are put together because they suffered the death by fire on one day, Sept. 28, 1529 in Cologne.

Adolph Clarenbach was born of poor parents on the Buscherhofe in the municipality of Lüttinghausen *) in the Bergisches Land towards the end of the 15th century, and already as a boy showed much eagerness to learn, which is why he was sent to the high schools of Münster and Cologne. Here he soon came to be able to read the Holy Scriptures in the basic languages, with which he then occupied himself most diligently; he also had the fame of a conscientious, chaste, God-fearing life. He devoted himself to the subject of education and in 1523 first became Conrector in Münster, where he awakened love for the pure Gospel not only in the youth entrusted to him, but also in many citizens of the city. Since 1525 he did the same as Conrector in Wesel, and when he was expelled from there at the instigation of the Cologne official Trip, with continued persecution in Osnabrück, in Meldorp in the Diethmarsischen, in his birthplace, in Lennep, Elberfeld and surrounding area with visible success. One of his friends, the pastor Kloperei of Büderich, was summoned to Cologne for evangelical heresy; Clarenbach accompanied him voluntarily in the hope of being useful to him, but on his arrival in Cologne on April 3, 1528, he was immediately arrested and imprisoned in the Frankenthurm. Thus began the series of maltreatments and temptations to recant, the end of which was death by burning.

In the repeated interrogations, Clarenbach joyfully testified to his faith in the living Christ, the only Savior and Redeemer of the human race lost in sin, and to the truthfulness of the Holy Scriptures. He pointed out to the heretical judges, some of whom were his former teachers in Cologne, who had set snares for him by asking captious questions about the reputation of the pope, the church, and its statutes, that the Holy Spirit had convinced him inwardly of the truth of the doctrine laid down in the Apostles' Creed, and that he could only recant if he were convicted of error from the Holy Scriptures.

Towards the end of his imprisonment, Peter Fleisteden from the village of Fleisteden in Jülich's became the fellow of his dungeon. Peter had kept his hat on during the mass in the cathedral choir and outwardly made his abhorrence of the mass very clear, with the later declared intention that the people should ask him about the reasons for his behavior and that he would then instruct them about the nullity of the mass customs. The people, however, remained silent, and the clergy also kept quiet. But no sooner had he left the cathedral than he was seen as-

*) Under the jurisdiction of the city of Lennep.

Fleisteden was soon arrested and led to Clarenbach in prison. Fleisteden's defiant nature was quickly broken by Clarenbach's gentle earnestness; both friends strengthened each other's faith and happily looked forward to the funeral pyre.

When the 28th of September 1529 dawned, the martyrs were led through the whole city to the far-flung non-place, with a great crowd of the people. Even now they were harassed by monks addicted to conversion; but this did not prevent them from praising God with a loud voice all along the way and teaching the people. Thus, among others, Adolph spoke, "Praise, honor, and thanks be to Thee, Father, that Thou hast caused this day to appear to us, for which we long." "I am comforted in Christ, I die a Christian's death, and the will of the Lord is done. It happened to Him, how should it not happen to us? He went first, and we must" follow if we are to become his brethren." "O Cöln, Cöln," he continued after a while, "how do you persecute the word of God! There is a cloud in the air, it will flow down once more." *) After praying the faith among other things, Adolph said to the people, "So we must follow the new Adam, Christ, in suffering, if he is to come to us in any other way. The more pressure and persecution, the greater the growth of the new man and the death of the old, the flesh, sin, the devil and the world. This now mocks us and leaves us desolate, but we set against it the one Christ, our Comforter, Representative, and only Mediator, who will well represent us before his heavenly Father. Be not dismayed at our death: for Christ also suffered, and through suffering entered into his kingdom. By this Christ I exhort you, brethren, to live among yourselves without rebellion, affectionately, brotherly, and Christianly, and to obey all authority. Our Lord will turn all things to the best, and give you his grace and his divine word."

Then Peter continued, because Adolph complained of fatigue: "We were sinners when we came out of our mother's womb, and according to God's justice we deserved to die immediately. So I exhort you today in the name of God, hold to his word alone, to Christ alone, who is the way, the truth, and the life, and turn away from the pope in Rome and from his church, which leads you away from the grace of God and from Christ's satisfaction, and gives you seals, bulls, indulgences, pilgrimages, and ungodly doctrines of men and devils to fill their pouches and kitchens."

Arrived at the high court, Clarenbach prayed: "O Lord, lift up my spirit, that I may forgive my enemies from the bottom of my heart," and then spoke to the citizens.

*) In Cöln a considerable Protestant congregation gathered in the first century after the Reformation, but was driven out in the 17th century.

Dear brothers and citizens, tell each other what I am about to say, for not everyone can hear it. First, we pray you that no one will avenge our death on the papists in Cologne; further, that you will not repeat after us what you have heard from us and will hear from me. But hear what we believe." Here he said the faith here, and lately laid it out. "These articles the devil also believes, but he does not believe that they also concern him and his blessedness. But I firmly believe that all that is written in them is for the benefit of my poor soul and the souls of all believers."

When Adolph was very thirsty, he had hitherto been refused a drink; now the executioner compassionately handed him the bottle, and, strengthened by it, he began anew: "We must now part from you. But when the judge comes, who will separate us all to the right and to the left, then we shall all meet again. So that we may then join those who are on our right hand, we will patiently and willingly suffer this death, if the Lord God wills it. There it will be known what each one has believed and what we have believed; whether we are right or wrong will then come to light. Therefore let every man see what he shall do, and hold fast to God and his word alone: and they that do so shall we all meet again in the Lord, and be found together." Then they both begged the Lord for forgiveness of their sins.

After the prayer, Peter spoke to his friend of the forgiveness of his sins in the blood of Jesus Christ, and asked him, "Do you believe that this blood will make you clean from all sins? Yes, answered Adolph, that is my comfort.-Well, forgive me also, said Peter, all that I may have done to thee in the time that we have lain together. Adolph: I do so gladly, and forgive me too, if I have offended thee.

When Peter was led to the stake, Clarenbach called out to him: "Brother, be strong in the Lord and trust in him, for today we come to our brother Christ and will live with him forever. Therefore be steadfast in the faith and do not let the fire frighten you. I also will trust in the Lord, and his word shall be my seal. "Adolph received another sweet comfort in the end. One of the companions who accompanied him spoke harsh words of reproach to him, whereupon an Augustinian monk addressed him with these words: "Dear Adolph, I have not yet spoken to you, so hear what the Lord says John 11: I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, though he were dead, yet shall he live." Adolph: "Dear, tell me that again." The monk repeated the word, and Clarenbach replied, "Thanks be to you for preaching the gospel of Christ to me, and greet all the brethren in the Lord Christ." Then he unclothed himself, closed his eyes

and sighed, "O Lord, this is what I have longed for, for this is how it must be, that we are to be proved by the cross. In the meantime the executioner lit the fire, and when it was already blazing high up, Adolph cried out in a loud voice: "O Lord, into thy hands I commend my spirit," and was now suffocated by the steam.

Wiesmann in Lennep.

Testimony against priestly rule.

Thus writes St. Bernard of Clairvaux to the pope. Bernard of Clairvaux to the Pope: "What the apostle (Peter) had, he gave, the care, as I said, of the churches. Dominion, perhaps? Hear him for yourself! "Not as ruling over the people," saith he, "but become models of the host! And lest thou think that it is only of the humble mind that is spoken, and not also of the actual deed, the voice of the Lord is heard in the Gospel, "The worldly kings reign, and the mighty are called gracious lords: but ye are not so." The matter is clear, the apostles are forbidden to rule. Go thou therefore, and either as ruler usurp the apostolic office, or as bearer of the apostolic office usurp dominion. One of the two is always denied thee by the other. If thou wilt have both at the same time, thou shalt destroy both." (vo oonsläeratione aä LuZonium üb. II. o. 6.)

Christ's wounds.

The dying Conrad Rieger said, "The wounds of Christ are the bars by which the heavenly Father looks out to us and we look in again to Him."

A preacher to please all.

When Luther once traveled through a town, he received the answer from all the people of the town in response to his question, "What kind of preacher do you have? To this Luther replied, "I do not like to hear that; for your preacher must certainly not rightly take hold of the devil's bonnet, and must not rightly enter his kingdom, else he would probably breathe fire against him."

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